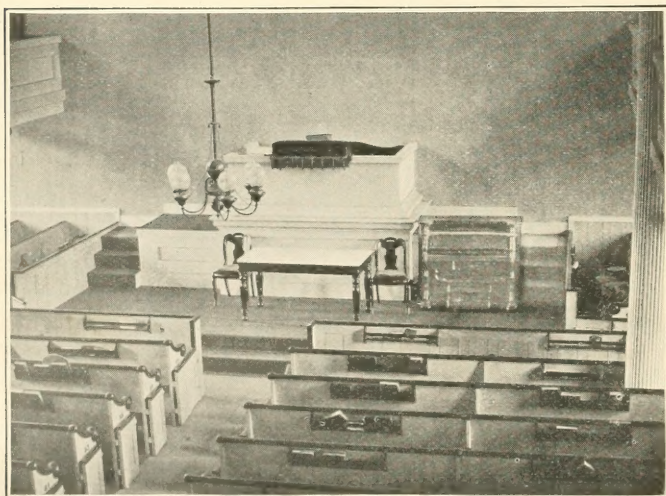




THE CONGREGATIONAL CHURCH.



INTERIOR OF CHURCH—DR. ELDRIDGE'S PULPIT.

1744-1900

HISTORY OF NORFOLK

LITCHFIELD COUNTY, CONNECTICUT

OPENING CHAPTERS BY

REV. JOSEPH ELDRIDGE, D.D.

COMPILED BY

THERON WILMOT CRISSEY, L.L.B.

EVERETT, MASS.

MASSACHUSETTS PUBLISHING COMPANY

1900

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THIS BOOK
IS REVERENTLY DEDICATED
TO THE
MEMORY OF MY HONORED PARENTS,
AND
FORMER TOWNS-PEOPLE, —
“THE DEAR OLD FOLKS I LOVED LONG AGO.”

THERON WILMOT CRISSEY.

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PREFACE.

"Of making many books there is no end."

"O that mine adversary had written a book."

— HOLY WRIT.

Some years ago, in searching out family genealogy, the want of a history of my native town became to me apparent. As bits of Norfolk history were from time to time discovered, in books and elsewhere, such items were preserved, and the accumulation began. A desire to learn many things from those whose memories and traditions go back to the early part of this century took hold upon me, and knowing full well that upon those around whom the shades of evening have gathered, soon the sun will set, and their remembrances be forever beyond our reach, an effort to obtain these things through correspondence was made, with results not altogether satisfactory.

In June, 1899, I came 'home' and soon took up in earnest the work of preparing a history of Norfolk. The encouragement and kindly assistance of a large number of the present residents of the town, and former residents as well, has made the difficult, perplexing task a pleasure. Mention by name cannot well be made of the large number who have put me under lasting obligation for their kind assistance. Some of them have done for others and for me what they could do, and have 'entered into their rest.' Mention should be made of the kindness and assistance, great and manifold, rendered by the family of Dr. Joseph Eldridge, which has made possible the publication of

this volume. Access has been given to the many rare, valuable manuscripts which were prepared and left by Dr. Eldridge, which have been indispensable in compiling this history. So, in a measure, my purpose has been accomplished, of preserving in permanent form some record of the lives and work of the past generations, upon whom the curtain has fallen and shut them from our sight.

It has been a pleasure to recall and mention, if nothing more, the names of some of those who have walked these streets in former times; have dwelt in these homes; have heard the same Sabbath bell, and gathered for worship in these temples; have sat in the same seats in church which we now occupy; their eyes have looked upon these same beautiful landscapes of valley and mountain; their feet have climbed these everlasting hills where they, too, have looked out and up, and adored the great Creator and Ruler of all. And they are gone.

Such as it is, suggestive,—not exhaustive,—with some errors which should not have been,—it is sent forth on its mission, in the hope that it may be of interest and help to all of its readers some of the time.

THERON WILMOT CRISSEY.

NORFOLK, CONN., September 1, 1900.

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INTRODUCTORY CHAPTER

BY

REV. JOSEPH ELDRIDGE, D.D.

A GLANCE AT THE HISTORY OF CONNECTICUT BEFORE THE
SETTLEMENT OF THIS TOWN.

"A History of Norfolk, from 1738 to 1844, by Auren Roys," containing eighty-nine pages, was published in 1847. Dr. Eldridge had been pastor of the church here since April, 1832. In 1856 he announced his purpose of writing a fuller history of the town, and of delivering chapters of it to his people as a discourse upon Thanksgiving days, from year to year. The following introductory chapter was given as a discourse by Dr. Eldridge, Thanksgiving Day, November, 1856, and by the great kindness and courtesy of his family, is given here, from the original manuscript.

HISTORY OF NORFOLK.

145 Ps., 4. "One generation shall praise thy works to another, and shall declare thy mighty acts."

"All history is instructive. History teaches by example. It is a record of the developments of Divine providence. No history is more instructive or interesting than that of our own country. It recounts the labors, toils, and sufferings of our own ancestors. It narrates those events which have contributed to determine the social and political condition in which we find ourselves. The history of the United States has one special advantage and attraction; it is authentic. The origin of most of the states and nations of Europe is involved in much obscurity. Our own can be traced back, clearly and distinctly to its earliest beginnings. There are ample, reliable materials for the history of the colonies.

Then the events of our history are of the most striking character. Highly interesting in themselves, they are becoming still more so by the promise which they hold in regard to the future.

Our general history has an interest for the whole world. It is peculiarly instructive and interesting to our countrymen. Local histories are important as furnishing the elements of general history, and they have peculiar attractions for those born and reared in the places themselves. It is a duty of filial piety, as well as gratitude to the supreme disposer of events, to gather up, and preserve, and transmit all the memorials we can, of the labors, trials, and achievements of those who have preceded us on the spot where we dwell. We have entered into their labors. We reap the results of their enterprise, forecast, and efforts. We sit under the shadow, and eat the fruits of the tree which they planted.

As a preliminary to a history of Norfolk, a glance at that portion of the history of Connecticut prior to the settlement of this town appears to be desirable.

The title to the land and right of Robert, earl of Warwick, was the first proprietary of the soil under a grant from the Council for New England. March 19, 1631, he ceded it by patent to Lord Say and Seal, Lord Brook, John Hampden and others. Before any colony could be established under their authority, individuals, headed by William Holmes of Plymouth had, September 1633, erected a trading house at Windsor. The June previous to the arrival of Holmes, the Dutch from Manhattan, had established themselves at Hartford, having purchased twenty acres of land of a Pequot chief,—built a fort and mounted a couple of cannon. They claimed Connecticut, and never wholly relinquished their claims until 1664. The fur trade with the Indians was then very lucrative. The Dutch purchased of the Indians annually ten thousand beaver skins. In 1634, a few men from Watertown, Mass., came and erected huts at Wethersfield, which is the oldest town in the state. In 1635 a number of men came from Dorchester to Windsor, and erected log houses. Other men from Watertown did the same at Wethersfield. In the autumn, having completed these preparations, these men returned to Mass. for their families, and on the 15th of October there set out about sixty men, women and children with horses, cattle and swine. More than a hundred miles of wilderness through which no roads existed, whose streams were without bridges, and whose sole inhabitants were Indians and wild beasts, had to be traversed. Dr. Trumbull says, “after a tedious journey, through swamps and rivers, over mountains and rough ground which were passed with great difficulty and fatigue, they arrived at their place of destination. But the journey had consumed much time, and the winter set in earlier than usual. To add to their embarrassment and trials, the provisions designed for the winter, and their household utensils, had been sent around by water and were expected to be brought up the Connecticut River.

Some of the vessels that were freighted with these goods were wrecked in the sound. The rest were prevented ascending the river by the ice. The condition of these families was forlorn. In this emergency thirteen men set out to retrace their way back to Boston. Seventy, men, women and children, left Windsor and Wethersfield, and in dead of winter made their way from fifty to sixty miles to the mouth of the river, to obtain their provisions, but not finding them, they embarked in a vessel lying there and sailed for Boston and arrived in a few days. Yet in the opening of the next year, 1636, the budding of the trees and the springing of the grass were signals of a greater emigration to Connecticut. The principal caravan commenced its march in June. Thomas Hooker, the light of the western churches, led the company. It consisted of about a hundred souls, many of them accustomed to affluence and the ease of European life."

Bancroft says, "They drove before them numerous herds of cattle, and thus they traversed on foot the pathless forests of Massachusetts, advancing hardly ten miles a day through the tangled woods, across the swamps and numerous streams and over the high lands that separated the several intervening valleys, subsisting as they slowly wandered along on the milk of kine, which browsed on the fresh leaves and early shoots, having no guide through the untrodden wilderness but the compass, and no pillow for their nightly rest but heaps of stones. How did the hills echo with the unwonted lowing of herds. How were the forests enlivened by the loud and fervent piety of Hooker. Never again was there such a pilgrimage from the seaside to the beautiful banks of the Connecticut. The emigrants had been gathered from the most valued citizens, the earliest settlers and the oldest churches of the Bay. Of this company, some settled at Windsor, some at Wethersfield, but the larger portion with Hooker took up their residence at Hartford."

In 1638, in the month of April, the New Haven Colony, headed by Rev. John Davenport and Theophilus Eaton,

arrived at that place, called by the Indians Quinipiack. The emigrants passed their first Sabbath with appropriate services under a branching oak, large enough to shelter the whole company, men, women and children. Governor Eaton was elected Governor of New Haven Colony, twenty-three years. The constitution which they adopted, or the plantation covenant into which they entered, was in these words: "That as in matters concerning the gathering and ordering of a church, so also in all public affairs that concern civil order, they would all of them be ordered by the rules which the Scriptures held forth to them."

January 14, 1639, the Hartford Colony perfected its political institutions, and by voluntary association formed a body politic. According to that constitution the elective franchise belonged to all members of the towns who had taken the oath of allegiance to the commonwealth. The magistrates and legislature were chosen annually by ballot, and the representatives were apportioned among the towns according to their population. John Haynes was the first Governor of Hartford Colony.

Meantime the Pequot Indians had been exterminated, in 1637. This warlike tribe had from the first exhibited a hostile spirit towards the English. They had committed several murders.

Capt. John Mason, with ninety English, attacked Fort Mystic at daylight, May 28, 1637. It was set on fire, and in one hour above six hundred Indians, men, women and children, perished. This terrible blow struck dismay into the hearts of the other tribes, and secured peace to the colonists for a long period. When the colonies were first established in Connecticut, Charles I. sat on the British throne. The King and Archbishop Laud were exercising political and ecclesiastical despotism in Great Britain, and proceeded to take measures to restrain the freedom enjoyed in the colonies. But soon the troubles commenced in England that brought that monarch to the block. He was succeeded by the Protector, Oliver Cromwell. During this whole period affairs at home so absorbed attention that the colonies

were pretty much left to themselves. In 1660 the monarchy was re-established, and Charles II. was raised to the throne of his ancestors. The colonists, hearing of his accession to the throne, were desirous of obtaining his sanction to their title to their lands. The Connecticut or Hartford Colony sent the younger Winthrop as their agent. He obtained a charter,—the celebrated charter of Charter Oak memory. The charter connected New Haven with Hartford as one colony, of which the limits were from the Narragansett River on the east to the Pacific Ocean on the west. This was the foundation of the claim of Connecticut on Western Lands, whence originated our School Fund. This charter, so ample in its grant of territory, was equally comprehensive in the powers of government which it conferred. They were allowed to elect their own officers, to enact their own laws, to administer justice without appeals to England, to inflict penalties, to confer pardons, and, in a word, to exercise every power, deliberative and active. It contained no provision for the interference of the British government in any event whatever. This charter was granted to Winthrop as agent of the Hartford, or, as it was called, the Connecticut Colony, but it embraced all the territory of the New Haven Colony, and virtually nullified its independent political existence. This gave to that colony some dissatisfaction, but in 1664 the two were united under one government; and it was doubtless to soothe this feeling of jealousy that it was arranged that the Legislature should meet alternately at Hartford and New Haven.

The united colony continued to grow. It was left very much to itself during the reign of Charles II.

February 6, 1685, James II., a bigoted Catholic and a political tyrant, ascended the throne of Great Britain. So eager was he to interfere with the rights and privileges enjoyed by the colony of Connecticut under the charter granted them by Charles II., the brother of James II., that early in the summer of 1685, the year of his coming to the throne, a quo warranto was issued against the Governor and Company of Connecticut, citing them to appear before

the King within eight days of St. Martin's, to show by what right and tenure they exercised certain powers and privileges. The Colony petitioned the King to withdraw the writ of quo warranto. Instead of complying with the prayer of the Colony, the next year, 1686, July 21, Edward Randolph, an old and dreaded enemy of the Colony, made his appearance in the Colony, armed with two writs, which he delivered to Governor Treat. Other writs of like character were served on the Governor, one of them requiring the defendants to appear before the King within eight days of the purification of the Blessed Virgin.

The movements on the part of the King created much anxiety in the Colony. The charters of Massachusetts and Rhode Island had been taken away. A general government had been appointed over all New England, Connecticut excepted. This government was instituted on a commission, and Joseph Dudley was named President of the Commissioners. President Dudley had addressed a letter to the Governor and Council of Connecticut, advising them to resign their charter into the King's hands. They did not deem it advisable to follow this advice. Ere long Dudley was removed from the office of Royal Governor of New England, and the man appointed to succeed him was the notorious Sir Edmond Andross, who arrived in Boston December 19, 1686. He immediately sent a letter to the Governor and Company of Connecticut, informing them that he was commissioned by the King to receive their charter if they were disposed to give it up to him. But the charter was not given up. He exhorted them not to render it necessary for him to resort to any compulsory measures. In October, 1687, the General Assembly convened as usual and held their regular session at Hartford. On Monday, October 31, 1687, Sir Edmund Andross, attended by several members of his council and other gentlemen, surrounded by a body guard of about sixty soldiers, entered Hartford with a view of siezing the charter.

The Assembly was in session when he arrived, and he was received with all outward respect by the Governor,

Council and Assembly. Andross entered the Legislative hall, in presence of the Assembly demanded the charter, and declared the government that was then acting under it to be dissolved. Governor Treat remonstrated against this arbitrary proceeding. He recounted the history of the early settlement of the colony, the trials and privations endured. He portrayed their wars with the Indians, and said it would be like giving up life itself now to surrender the charter that secured to them rights and privileges so dearly bought and so long enjoyed.

The time wore on; the shades of evening gathered around the Legislative chamber, still the charter did not make its appearance. Sir Edmond became impatient. Lighted candles are brought in. The Governor and his assistants appear to yield. The charter is brought in and laid upon the table in the midst of the Assembly. In an instant the lights were all extinguished and the room wrapped in total darkness. Not a word was spoken; the silence was as profound as the darkness. The candles were re-lighted, but, strange to tell, the charter had disappeared. All search was in vain. Sir Edmond Andross smothered his wrath as well as he could, and in the following strain announced the dissolution of the Colonial Government:

"At a General Court at Hartford, October 31, 1687, His Excellency, Sir Edmond Andross, Knight, and Captain General, and Governor of His Majesty's territories and dominions in New England, by order of James II., King of England, Scotland, France and Ireland, the 31st of October, 1687, took into his hands the government of the Colony of Connecticut, it being by His Majesty annexed to Massachusetts and other colonies under His Excellency's Government. Finis."

But where was the charter? What had become of it?

As soon as the lights were put out Capt. Wadsworth seized the charter and carried it out of the room. Secretly he flew to the friendly tree and deposited it in the hollow of its trunk. That event took place nearly two hundred years ago. The old oak, as we have all heard, has fallen. It was

an old tree at that time, and it survived it nearly two hundred years. What changes took place around it and in the world from the day when it sprung from the acorn to the day of its fall.

Before Governor Willys came to America he sent forward his agent to prepare a place for his reception. While they were felling the trees upon the hill on which Willys afterward lived, he was waited on by some Indians of South Meadow, who came to remonstrate against the cutting down of a venerable oak that stood upon the side of the mound now consecrated to freedom. It has been said this was the guide of our ancestors for centuries as to the time of planting corn. When the leaves are the size of mouse's ears, then is the time to put the seed into the ground.

That tree, says Hollister, in his history, was the Charter Oak.

The colony was soon relieved of the rule of Andross, for in 1688 a great revolution took place in England. James II. was ejected from the throne, and William, Prince of Orange, and Mary ascended it. Governor Treat resumed his office and things went on as before, and this course received the sanction of the Government in England. Still the crown wished to have the command of the militia, claiming it as a royal prerogative. The King conferred it on the Governor of New York. The Legislature and people resisted, and sent a messenger with a petition to the King. Fletcher, Governor of New York, was impatient to exercise this power. He soon made his appearance in Hartford, and ordered its militia under arms, that he might beat up for volunteers for the army. The train bands were assembled, and William Wadsworth, the senior Captain of the town, walked in front of them, busy in exercising them. Fletcher advanced to assume command, ordering Bayard of New York to read his commission and the royal instructions. Captain Wadsworth then ordered the drums to be beaten. The petulant Fletcher commanded silence. He had said to Governor Treat, I will not set my foot out of the colony till I have seen his majesty's command obeyed. Bayard of

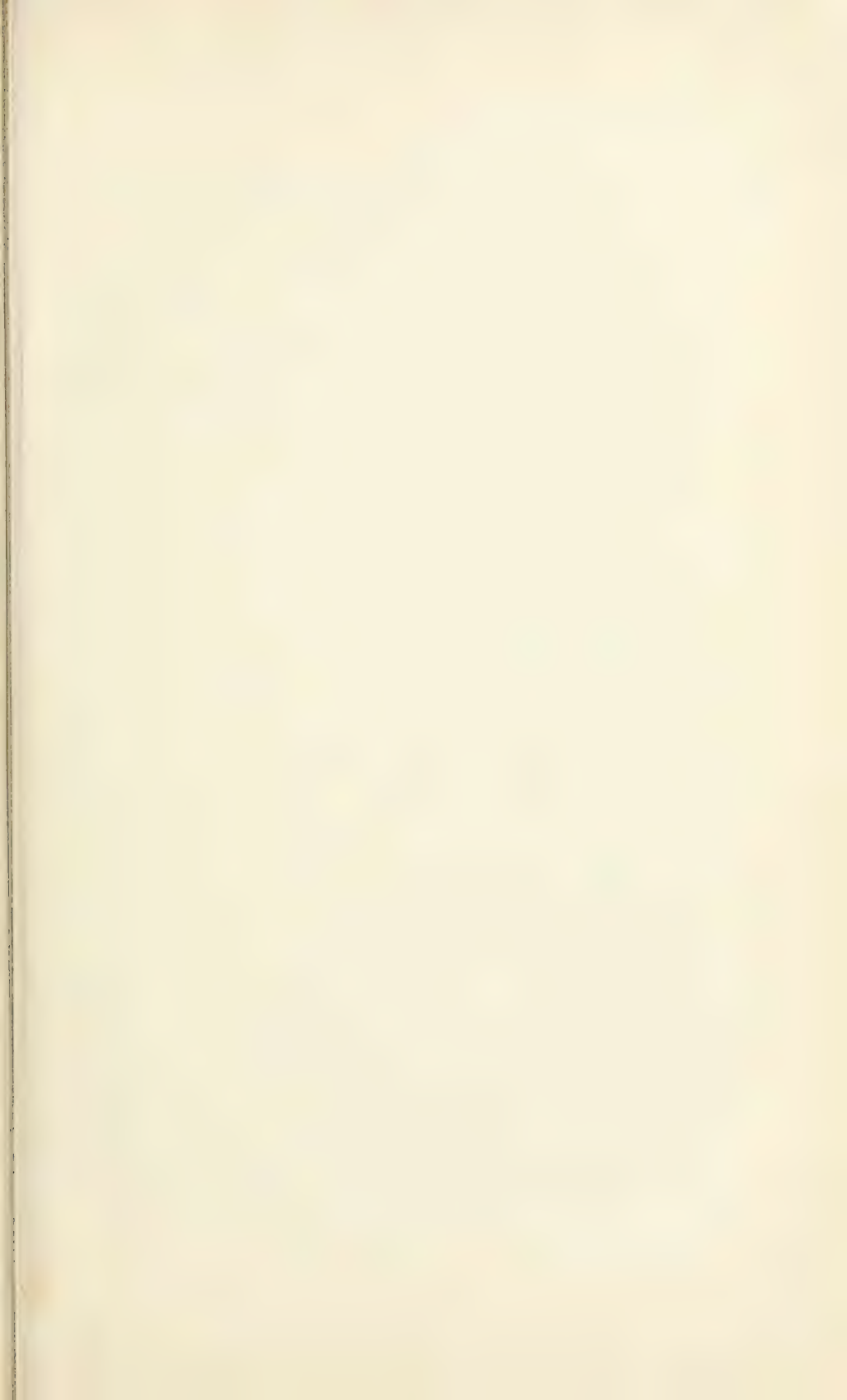
New York once more began to read. Once more the drums beat. Silence! exclaimed Fletcher. Drum, drum, I say, shouted Wadsworth, adding, as he turned to Fletcher, If I am interrupted again I will make the sun shine through you in a moment. Fletcher was intimidated and went back in haste to New York, notwithstanding his threat not to do so until he had seen the King's order obeyed. The affairs of the colony advanced, marked by no occurrence that it would be proper to notice in so brief a sketch as I intend this to be.

Remember, the blessings which we enjoy cost a great deal. How much thought, deliberation, enterprise,—how much toil and suffering; how many minds and hearts and hands co-operated.

It is wonderful, also, to notice the indications of Divine interposition. How remarkably is that evident in raising up men just suited to the emergency, and bringing them on the spot at the critical moment. Were wisdom and sagacity required, the Winthrops, the Davenports, the Hookers, the Eatons were at hand. Did the emergency demand boldness and prompt action, then men like Captains Mason and Wadsworth started up. How much reason, then, for congratulation that the planting and early care of the colony was entrusted to such hands. But it was not the distinguished leaders in council or in the field alone who were animated by the right spirit. The great body of the men whose names are not distinguished were the genuine material out of which to lay the foundations of a great nation. The intelligent yeomen, the high-hearted, virtuous women of that day, sustained and encouraged those whom they put in advance. But what was the secret of their wisdom and energy? They feared God. They saw clearly their rights and duties, and, trusting in Him, they had but little dread of men or kings.

They were respectful to legitimate authority; they obeyed the laws; but then they could not endure injustice and oppression.

It is plain that this colony and the other colonies were in





BUTTERMILK FALLS.

training for independence. This they did not know, although we can now see how certainly it was so. While colonies they in fact governed themselves. They came to regard it not as a privilege but as a right to do so. They were eminently a religious people. In all emergencies, before taking an important step, they looked to God. They set apart a day of fasting and prayer for Divine guidance. They did this when their charter was in danger. They did it when they were threatened by the Indians. O, that more of their spirit now animated us, their descendants, who have entered upon the great inheritance that they have bequeathed to us. When there is wrong in high places, when those in power decree unrighteous judgments, while we are doing everything else that our duty prescribes, let us also pray to the God of our fathers."

II.

SALE AND SETTLEMENT OF THE TOWN—BUILDING THE MEETING HOUSE.

BY REV. JOSEPH ELDRIDGE, D.D.

On Thanksgiving Day, November 26, 1857, Dr. Eldridge delivered his second discourse on the "History of Norfolk." This date was a few weeks after the beginning of the "Revival of 1857," in which he was most deeply engrossed, and to which he makes reference.

He said: "Last Thanksgiving Day I commenced a history of Norfolk, and gave one installment, which consisted of a brief sketch of the history of the state previous to the settlement of this place. Another installment I shall give on this occasion, but it will be more brief and imperfect than I could wish, owing to the fact that, being much occupied for a few weeks past, I have had but very little time to devote to its preparation.

The unsettled lands in the northwest part of this state were for a number of years the subject of a violent controversy. The parties in the controversy were the Colony of

Connecticut on the one hand and the towns of Hartford and Windsor on the other. Sir Edmond Andross, the emissary of James II., was expected in the country armed with authority to vacate the charter of the colonies of New England. In anticipation of this visit, and to secure the unsold lands from his rapacity, the Colony of Connecticut, by the act of its Legislature, passed January 26, 1686, made the towns of Hartford and Windsor the following grant: 'This court grants to the plantations of Hartford and Windsor those lands on the north of Woodbury and Mattatuck, and on the west of Farmington and Simsbury to the Massachusetts line north, to run west to Housatonic or Stratford river, provided it be not, or part of it, formerly granted to any particular persons, to form a plantation or village.'

The design of this conveyance was that these towns, that had never purchased these lands and had no ground of claim to them, should hold them for the colony until those days of trouble and danger should be past. But on the arrival of better times the towns of Hartford and Windsor set up a claim to all these lands, basing it on the aforesaid grant, and proceeded to make sales of portions of them. A bitter controversy sprung up, threatening serious consequences. In October, 1722, the Assembly being in session at Hartford, individuals who had taken possession of lands under titles derived from Hartford and Windsor, were arrested as trespassers, and imprisoned at Hartford. A mob collected, broke open the jail, and released them.

Anticipating the most disastrous consequences from the continuance of the controversy, the Assembly, two years afterwards, 1724, appointed a committee to take the whole subject into consideration, and report some mode of amicably adjusting the difficulty. This committee at the end of two years reported that the lands be equally divided between, or half go to the colony and the other half to the towns of Hartford and Windsor. This report was substantially adopted by the Assembly, May, 1726, and subsequently secured by patent to Hartford and Windsor, the eastern half of the disputed lands, viz., that portion of them east of

Litchfield, Goshen and Norfolk, and reserved to the colony the western half, viz., Goshen, Norfolk, Canaan, Cornwall, Kent and Salisbury.

The question of title being settled, the Assembly proceeded to survey and divide into townships its lands.

Norfolk, as thus laid out, is nine miles long, from north to south, and four and a half broad on an average from east to west, and is estimated to contain 22,336 acres of land.

The town was originally divided into fifty-three rights of land, each containing, on estimation 400 acres. Three of these rights the state reserved,—one for the benefit of schools, one to aid in the support of the minister, and one to be given in fee to the first orthodox minister who should be settled in the town.

Soon after these five towns, Goshen, Norfolk, Canaan, Kent and Salisbury, were laid out, the trustees of Yale College applied to the Assembly for a grant of land in aid of the institution, and in 1732 the Assembly made a grant of 1500 acres to the trustees—300 acres in each town.

The town of Norfolk was offered for sale at Hartford, the second Tuesday of April, 1738. No purchaser appeared. In 1742 it was again offered, at Middletown, but was not found to be in great demand, owing, probably to the fact that there were in the market lands of better quality in towns more eligibly situated. In May, 1750, the Assembly ordered what remained undisposed of to be sold at auction at Middletown the December following, but all of the rights were not sold till about four years later.

The town was incorporated in 1758, and then contained twenty-seven resident families. Each proprietor of a right was required to settle one family on his right within five years. In about three years the number of families increased to sixty, and soon after to seventy. Some of the original purchasers of rights, on seeing the land, forfeited their first payment of forty shillings on a right. The portions so relinquished were re-sold. The first town meeting was holden December 12, 1758. There were forty-four legal voters present.

I would here remark that I have been furnished with the genealogies of several families, and should be obliged for any others. These ought to be appended to the history of the town; also as full sketches as possible of individuals that have been any way eminent.

The important matter of religion received early attention. The town and ecclesiastical society were one and the same body at that early day, and continued to be so for more than fifty years.

The first sermon delivered in the town was preached by a Rev. Mr. Treat, December 20, 1758. A Rev. Mr. Peck was hired the January following, 1759, and supplied the pulpit, or the people, with preaching for some time, for the meeting house was not then commenced.

In 1760, March 31, they invited Rev. Noah Wetmore to settle with them, but for some reason the Ecclesiastical Council did not approve of him, and the business fell through. The same year, 1760, after a probation of several months, they invited Rev. Jesse Ives to settle with them in the gospel ministry, but before the arrangement was consummated, in a personal interview with one of his prospective parishioners, the Rev. Mr. Ives lost his temper, and made use of some expression that disgusted the man, and when made known, the people also, and put a stop to the proceedings looking to his settlement here in the ministry.

In June, 1761, Rev. Ammi R. Robbins was invited to preach as a candidate. On the 16th of September following he received a unanimous call to settle with them in the ministry. As an inducement to accept their invitation, they offered Rev. Mr. Robbins the right of land reserved by the Assembly for the first minister settled in the place, and £62 10s. lawful money per annum for the first two years of his ministry, and afterward £70 lawful money per annum. Rev. Mr. Robbins accepted the proposal and was ordained October 28, 1761. At a town meeting holden six years afterwards, the consent of Rev. Mr. Robbins having been obtained, it was voted that the salary of £70 which had been previously paid in lawful money should thereafter be paid

in produce, to wit., pork, beef, wheat, rye, Indian corn, iron, cheese, tallow, either or all of them, at a reasonable price; and it was further voted that the town should appoint annually five men as committee to agree with Rev. Mr. Robbins as to the price of the aforesaid articles; and in case the said committee and Rev. Mr. Robbins could not agree upon the price, then the committee and Mr. Robbins should choose three judicious, indifferent men to determine the price. This last committee was to be chosen as follows: Mr. Robbins should select one, the committee one, and in case the minister and town committee could not agree as to the third, then the two so selected shall choose the third. This arrangement was carried out during a period of more than forty years.

The history of the erection of the first meeting-house throws a good deal of light upon the pecuniary condition of the people of the town, and also their zeal and perseverance in their endeavors to provide for themselves the stated means of grace. This first house stood very nearly where this house now stands. In dimensions it was fifty feet by forty, and of suitable height for galleries, without a steeple. In 1759, two years previous to the settlement of Mr. Robbins, the house was raised and covered. In 1761, the year of his ordination, it was underpinned and the lower floor laid. Such was its condition when he was ordained in it. In 1767 the gallery floor was laid; 1769 the lower part of the house and the pulpit were finished. January 2, 1770, it was, in the words of the time, dignified and seated; that is, the places to be occupied by those of various ages determined, and individuals located in them, as is done now. The next year the galleries were completed, and a cushion for the pulpit procured. The outside was painted the color of a peach blossom.

This house was removed 1813. At the time of its erection and for years afterward it was so shut in by hemlock and maple trees that to one coming from the south it was not visible till he had reached the lower part of the present green, which was much encumbered with rocks. In this

building, while it was in process of erection as well as after completion, the people assembled summer and winter. No attempt to warm it was thought of. Attendance on public worship was in a sense required, for the town appointed certain persons whose duty it was to see that every one should attend who was without valid excuse, and also that every family be furnished with a copy of the Holy Scriptures.

The church had no bell, and in those days clocks and watches were not very common. Some method of apprising the people when the hour for public worship had arrived was necessary. Accordingly I find in the town records that at a town meeting held June 24, 1760, the selectmen of the town were required to appoint some suitable person to give some suitable signal for the time to meet for public worship. This signal was for some time the blowing of a horn.

Near the meeting-house there were erected what were called Sabbath-day-houses. There is a record of a vote granting leave to John Turner, Jedediah Richards, William Walter, Eli Pettibone and Nehemiah Lawrence to build a Sabbath-day-house and a horse-house on a part of the land that had been purchased as a site for the meeting-house. Voted also to grant the same leave to any other inhabitants of the town. The object of these houses was to furnish the owners of them, and such friends as they were disposed to invite, with a warm retreat in winter during the interval between the forenoon and afternoon public services. These houses generally consisted of two rooms, ten or twelve feet square, with a chimney in the center and a fireplace in each room. They were generally built at the expense of two or more families. Dry fuel was kept in them ready for kindling a fire. On the morning of the Sabbath the owner of each room deposited in his saddle-bags, (for there was not a wheel vehicle for horses in the town until a comparatively recent period), the necessary refreshment for himself and family, and started early for church. He first called at the Sabbath-day-house, deposited his luncheon, built a fire, and

then at the hour of worship they went to the meeting-house and endured the cold during the morning services. At noon they returned to the Sabbath-day-house, the contents of the saddle-bags were displayed on a little table, and all partook. Then at the time of the afternoon service they repaired again to the meeting, and if the weather were very severe they warmed themselves again at the Sabbath-day-house before setting out for home; extinguished the fire, locked the door and went their ways.

The church was organized in 1760, the year previous to the settlement of Rev. Mr. Robbins, and consisted of only twenty-three members.

While thus providing themselves the means of religious instruction and improvement, and evincing such a sense of the importance of Christian institutions, though at the beginning the number of professors was not relatively large, the early inhabitants of this town were also alive to the value of education. Their interest in schools is very manifest from the records of the town, but their means were very limited and there was much to be done. The Bible, the New England Primer, Dilworth's Spelling Book and an elementary arithmetic called the Schoolmaster's Assistant were the school books in use. The children learned to write sometimes on birch bark and sometimes on paper, which was then a very scarce article. Ink was made of berries of sumach, and inkstands from the tips of cattle's horns.

It is very difficult for us to imagine the actual condition of things during the early periods of the history of the town. The face of nature has undergone a great change. A large portion of the hills and valleys were covered with a dense forest. The roads were few compared with what they are now; narrow, and for the most part in miserable condition.

They were bordered by the forest. The cleared portions were like patches on the general landscape.

The population was much shut up from the world at large. The state of the roads between towns rendered communication difficult. All teaming was done by oxen. No-

body used a horse except for riding under the saddle and pillion.

Cloth of every description was manufactured in the family. There was no cotton in use. Woolen and linen were the staples. The wool was carded, spun, woven and dyed at home. The flax was hatched and spun and woven there also. The old-fashioned foot-wheels are yet to be found in the garrets of many houses.

Communication by letters between different towns and different parts of the country was slow and uncertain. It was customary if a person was going to Hartford, Simsbury or elsewhere, for him to give out word some time beforehand, that any who might wish to send by him might have an opportunity to do so. The Hartford Courant was the only newspaper received by anybody for many years. It was brought by a post-boy, who rode on horseback, once a week. There was no post-office in this town till 1803. The mail route from Hartford to Hudson was established some years previous. The mail was carried on horseback, and the letters for Norfolk were left at North Canaan post-office. Michael F. Mills, Esq., who died this year, was the first postmaster in this town. He had a table with a drawer divided into two compartments, one for letters to be sent and the other for those received. The information of events in different parts of the country travelled slowly, and it was often in the form of rumor, of which none had means of arriving at the exact truth. Intelligence from England was many months in reaching the colonies; and yet at the very time when the settlement of the town was commenced events of the most stirring character were taking place. The old French war was in progress. The colonies were exerting themselves to the utmost in aid of the mother country. Canada was in the hands of the French. In 1755 four expeditions were planned in England against the French on this continent: one against Fort du Quesne, at the forks of the Ohio; one against Nova Scotia; one against Crown Point, and one against Fort Niagara. Two of these expeditions were successful, and two proved failures. That

against Crown Point was one of the successful expeditions. The Connecticut troops, one thousand, under Major General Lyman of Goshen, were there. In that year Connecticut sent two thousand troops into the field. The next year she raised 2500. In 1758 Connecticut Colony voted to raise 5000 troops and £30,000, lawful money. The next year she raised the same number of troops and £50,000. It was thus, in the midst of such events, that our fathers laid the foundations of society here.

But I cannot go on further at present. We see much to commiserate in their condition, but also much to admire in their spirit and temper. Difficulties are good for men if they are of the right metal. It is in part to their very trials and hardships that our fathers were indebted for their practical energy and good sense. Thus they were prepared under Providence, to act so well their part, not only for themselves but for their descendants, for their country, and for the world. I hope to continue this narrative hereafter. The day calls for the exercise of gratitude. To some it may seem that in the present condition of the country we have much reason for humility and penitence, but scarcely any for thanks. How abundant have been the harvests of the year everywhere; how general the prevalence of health; how undisturbed the land from serious internal dissensions, or threatening dangers from without. Does not all this furnish material for gratitude to the author of all our mercies. The very calamities that press upon the land, properly viewed, may be discovered to be mercies. The country was running mad in its eager haste for gain. Everything tended to materialize and degrade the feelings. The power of mammon was becoming greater and greater. Not only all elevated thoughts and sentiments were being crushed out, but under such influence crimes of every hue, fraud, deception, embezzlement, were becoming rife, and the public mind was coming to be accustomed to them as matters of course. A rebuke of some sort seemed to be necessary, something of sufficient force and extent to make a deep and general impression. By our follies and excesses

we, as a people, have brought upon ourselves such a rebuke in the Providence of God. The lesson will cost much, but let us hope that it will be worth much to individuals, to communities and to the land. It should lead men to reflection on something else than mere gain, and prepare the way for a general revival of religion in the country. No blessing could be more precious. If such be the design of God, as I think there are grounds to hope, then we may indeed thank God for our very troubles." (How truly prophetic were these words.)

III.

EVENTS OF INTEREST IN THE TOWN UP TO THE TIME OF THE
REVOLUTIONARY WAR.

BY REV. JOSEPH ELDRIDGE, D.D.

The next chapter in the history of this town, written by Dr. Eldridge, was delivered as a discourse on Thanksgiving Day, November 24, 1859, as follows:

"In recounting the history of this place, I had reached, when I last spoke on the subject, the period of the 'Old French War,' as it was called; the war which England carried on against France from 1756 to 1763, and in which, aided by the colonies, she made conquest of Canada, wresting entirely from the French government the whole of that vast territory. For this war, that resulted so favorably for Great Britain, the Colony of Connecticut had furnished, in proportion to her population and means, a larger number of soldiers and more money than any other colony; and as evidence of the strong sympathy of the colonies with the mother country, a day of public thanksgiving was observed throughout New England, on account of the success that had crowned the British arms. It is worth while to notice this circumstance, as we shall then be able to see how unreasonable and how short-sighted were those measures adopted by the British government, that in a little more than ten years after the close of the French war, drove the



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colonies into rebellion, and led on to the war of the Revolution. In this interval between 1763 and 1775, the affairs of the town gradually improved.

The population increased, the lands were bought up, roads in different directions were laid out and opened. It is remarkable in looking over the town records to observe how much more frequently town meetings were holden than at the present time. There was a great deal of public business coming up and demanding attention. Then everything connected with the Ecclesiastical Society was done by the town. I will quote a few votes passed in town meeting that will serve as well as anything to assist us in recalling those times. In a town meeting held in Norfolk April 23, 1762, lawfully assembled, Mr. William Walter, moderator, voted: That we will join with the town of Goshen in preferring a prayer to the honorable General Assembly to be holden in Hartford on the 14th day of May next, for liberty for a lottery to raise £100, lawful money, to be laid out in making and repairing public highways in said town of Norfolk. Voted, that Capt. Samuel Pettibone of Goshen be agent for said town to put in a prayer for said town, and manage the affair at the said Assembly for said town.

This would indicate the scarcity of money.

At an adjourned meeting of the inhabitants of the town of Norfolk lawfully assembled December 9, 1765, Capt. Abraham Camp, moderator, it was put to vote whether the town would do anything further towards finishing the meeting house. The house was begun in 1759, and in 1765, when the question of doing anything towards finishing it was put to vote in town meeting, it was voted that they would do something towards finishing it. It had been enclosed and floored, but was yet without regular slips, without a pulpit, and without any galleries. It was voted that a rate of two pence on the pound should be raised on the list of 1765, to be paid in good and merchantable pine boards, to be delivered at the meeting-house in said Norfolk at £1. 4s, per thousand, or in good bar iron

at £1, 4s. per hundred pounds, to be delivered at the said meeting-house, all at or before the 5th day of September next, to be used and disposed of toward finishing said meeting-house; and Messrs. Joseph Seward, Giles Pettibone and Daniel Humphrey were chosen a committee to receive said boards and iron, and improve them for said use. Mr. Samuel Cowles was chosen a collector, to collect said rate.

September 19, 1769, Capt. Abraham Camp, moderator, it was voted that the town will proceed to have the meeting-house seated, so soon as the seats in the lower part of the meeting-house are finished. It was now ten years since the house was begun.

Voted, that Mr. Ezra Knapp, Capt. Isaac Holt, Titus Ives, Samuel Cowles, Daniel Humphrey, William Bishop and Elijah Grant be a committee to seat the meeting-house.

Voted, that the rule for the seaters to go by shall be, that one year in age shall be counted equal to five pound list. Voted, that there shall not be but one head counted in any man's list in order to seating. Voted, that the seaters shall dignify the seats as they shall think proper. By dignifying the seats was intended, I suppose, arranging them according to their relative eligibility, or desirableness. This was the first seating of the meeting-house. The practice has existed during the ninety years that have since elapsed.

The matter of singing in the church, that stone of stumbling, and fertile source of trouble in most congregations, but which so far as I learn has always been managed in this place so as to secure both social and musical harmony, received early attention in town meeting, where almost every affair sooner or later came under consideration.

At a town meeting, Giles Pettibone, Esq., in the chair, it was Voted, That the town have a right to order and direct in respect to singing in public worship. Having laid down the principle, the meeting proceeded to appoint five choristers, viz.: Samuel Cowles, Jr., Andrew Moore,

Eliphalet Hatch, John Phelps and Joseph Mills, Jr. The reason for choosing so many leaders does not appear. It may have been an adroit measure to guard against the jealousy that might have been excited, had the whole honor of leading the choir been conferred upon one, instead of being subdivided among several. The choristers were thus chosen in town meeting from 1774 until 1790. No money was appropriated to improve the singing before 1798, when twelve dollars was voted for that purpose. In reviewing your father's efforts to provide themselves the means of public worship, viz., a religious teacher, a meeting-house, and the like, the first thought may be that these efforts were poor and feeble. The next and deeper thoughts will be, that they evince a high sense of the value of religious institutions, and a steady zeal and perseverance worthy of all praise. Their circumstances were widely different in this respect from that of those who now go forth into the new settlements to lay the foundations of towns and cities. The latter leave behind them comparatively wealthy communities whose sympathies will accompany them, and whose contributions will aid in their early struggles, in sustaining their minister, in erecting their places of worship, and in providing themselves the means of intellectual and religious education. Their condition is known all over the country. How different was the condition of the earlier settlers of Connecticut, especially of those whose lot was cast in this part of the state. They were alone in the wilderness. Their communication with other places was slow, difficult and infrequent. They had no missionary society to present their condition to the congregations in the older settlements, to awaken sympathy and solicit and receive aid in their behalf. The whole country was relatively poor; it was all new, with everything to be done. The early inhabitants of these interior towns were in a great measure cut off from the rest of the world; they were thrown upon their own resources. If they had a minister they must get him and sustain him themselves. If they had a house to meet in, it must be such an one as they could erect them-

selves, and it must be completed as soon as they, with all the other urgent demands upon their labor and means, should be able to finish it. But were they disheartened, because they must begin small and proceed slowly? No. In less than three years from the time that the first town meeting was held, 1758, they had a settled minister. Their meeting-house was begun in 1759; all they could do that year was to raise and enclose it. They met in it, or rather under it, in that state two years, till 1761, when the lower floor was laid and the building underpinned, and there then was another interval. Did it not show a noble spirit when they could do no more, yet to do the little they could? Such men must have placed a high estimate on the established means of grace. Were they mistaken? were they foolish to struggle so hard and so perseveringly in the matter? Do you doubt whether the prayer offered and the worship rendered to God in that floorless house was acceptable? The blessings we now enjoy are the fruit of their sacrifices and their prayers.

But to return to the narrative:—At the close of the French war, 1763, during which the colonies had done good service, had contributed to the success of the British arms, and shared in the triumph, there prevailed in the colonies the best state of feeling toward the mother country and the English government. In a few years these loyal and fraternal sentiments gave place, first, to dissatisfaction, then to a sense of oppression, and finally to a determined purpose of resistance.

How was the great, sad, and lamentable change brought about, and who were the responsible authors of it? It resulted in the most natural way imaginable from the measures in reference to the colonies that the government of Great Britain thought proper to adopt. That government had from the beginning, by a system of enactments called ‘the navigation laws,’ monopolized the foreign trade of the colonies. They were not allowed to carry on any direct commerce with any other country than Great Britain. They must sell to her what they wished to dispose of, and buy

of her what they needed to purchase, although these articles thus to be obtained from her were the product of other countries. This monopoly was oppressive, but having been accustomed to it from the outset, the colonies had learned to submit to it without complaint. But another new step which the home government proposed to take, and did take, created great dissatisfaction, and aroused a strong and settled purpose of resistance. That step was, to impose taxes upon them by act of Parliament, they having no representation in Parliament. Briefly, it was taxation without representation. The colonies were not opposed to paying taxes, but they desired the privilege of voting them themselves. They had thus taxed themselves very heavily during the French war. They had shown no disposition to shirk any burden, yet some men of despotic temper in the British government were not content to leave the colonies any voice as to what they should pay. That point it was asserted ought to be decided by Parliament, and the colonies must have nothing to do with the matter. The British government, it was claimed, had a right to put its hand into the pockets of the colonies, as often and as deeply as it, to its sovereign pleasure, might seem best.

The colonies said, we are willing to contribute from our pockets, but we prefer not to have anybody's hands put into them but our own.

Now it will be seen that the colonies were the very worst material to be found in the whole world, out of which to make mere drudges and slaves. They had not paid any tax at home without having the privilege of voting upon its necessity and amount. In town meetings or colonial legislatures they had, directly or by their representative, a voice in laying all taxes. For men thus accustomed to connect the right of being represented in each and every assembly that imposed taxes with the obligation to pay, to be told that they must allow Parliament to decide that matter, and that they must and should pay what Parliament chose to demand, filled them with astonishment. It was a plain case of the most grievous oppression.

They attempted to argue the case. Some of the ablest men in the colonies presented in a clear and strong light the rights which belonged to them as constituent parts of the British Empire. The case appeared to them so plain that they could not doubt that the government would come to view it in the same manner. In this confident expectation they were doomed to meet a sad disappointment. Instead of yielding to the arguments presented and urged by the advocates of the rights and interests of the colonies, the government at home repelled them in a tone at once haughty and menacing, and insisted on prompt and unconditional obedience to the acts of Parliament,—the stamp act, and others based on the same principle. The colonists hardly knew what to do or what to expect. They could hardly persuade themselves that the government would persist in the course it had adopted; that it would resort to force for the purpose of compelling them to submission. Their doubts on this point were ere long removed. They were constrained to conclude that there was no other alternative but implicit obedience to the acts of Parliament, or open resistance to the whole power of England.

On such times your ancestors fell, just as they were laying the foundations of society in this place. The first notice of these public affairs to be found in the records of the town, is as follows:—

At a town meeting held at Norfolk, lawfully assembled June 30, 1774, Mr. Dudley Humphrey, moderator, the following action was had: Taking into consideration the truly alarming, threatening steps and acts of the British Legislature, respecting our liberties, and, in a word, all that is dear both with regard to ourselves and all British America, the Resolves of our honorable House of Representatives being laid before the meeting were highly approved of, Therefore, Voted, that the Resolves passed by the honorable House of Representatives of this Colony at Hartford, May last, be entered at large on the records of this town, as containing sentiments worthy to be ever abided by.'

There were eleven of these Resolutions. The substantial point set forth in them was, that taxation and representation were inseparably connected together; and that inasmuch as the colonies were not represented in the Parliament of Great Britain, Therefore, that Parliament had not the right to tax the colonies,—this being the matter chiefly insisted on in the Resolutions, as deemed important at the time.

There were contained in the resolutions also expressions of loyalty to the British throne that it is not easy to realize were honestly entertained by the inhabitants of this very town. I will quote one or two of them. The first is in these terms:

We do most expressly declare, recognize and acknowledge His Majesty, King George the Third, to be the lawful and rightful King of Great Britain and all other of his dominions and countries, and that it is the indispensable duty of the people of this country, as being part of His Majesty's dominions, always to bear faithful and true allegiance to His Majesty, and him to defend to the utmost of their power against all attempts upon his royal person, crown and dignity.' After setting forth their rights as they regard them as British subjects in several particulars, they thus speak in the tenth resolution: 'We look upon the greatest security and well being of the colony to depend on our connection with great Britain, which it is ardently wished may continue to the latest posterity.' These were the honest sentiments of your ancestors, publicly expressed less than a century ago, on this very spot. How strange it appears to us! What a change has in the meantime come about!

The last resolution, the eleventh, is a noble one. It is in these terms: 'Resolved, that it is an indispensable duty which we owe to our King, our colony, ourselves, and our posterity, by all lawful ways and means in our power, to maintain, defend and preserve these our rights and liberties, and to transmit them entire and inviolate to the latest generation; and that it is our fixed determination and

unalterable resolution faithfully to discharge this our duty.'

The event proved how sincere they were in adopting this resolution. Who is not proud of such an ancestry? who will not thank God that the shaping of his earthly condition, the protection and preservation of his rights and liberties, were, before he saw the light, under God committed to such hands?

From these resolutions it appears that the colonies,—for similar resolutions were adopted in them all,—did not at the outset of their troubles aim at, or even desire, Independence. They sought not a separate national existence. Then in this resolution to defend and preserve inviolate their rights and liberties they could not foresee the result of their endeavor. They were not cheered by a prospect of the glorious result. They acted from a noble sense of duty, and trusted the result to God, and it far exceeded their most exalted anticipations.

The meeting, at which the resolutions just referred to were endorsed by a unanimous vote of this town, was holden June 20, 1774. On the 20th of September of the same year at a town meeting of which Giles Pettibone, Esq., was chosen moderator, there was adopted a vote that was quite significant. 'Voted a rate of one-half penny on the pound, to be made on the list of 1773, to raise money to buy a town stock of powder, etc., for the town of Norfolk.'

Nothing is said of the reason for providing the town with powder, etc., but coming soon after their expressed determination to maintain their rights and liberties,—it has a rather practical look.

Previous to these troubles that sprung up between the colonies and the government at home, the colonies were politically independent of each other. They were mutually connected by no alliance. Very early after these troubles began, which was immediately on the close of the French war, 1763, the idea of a convention of representatives from the colonies, occurred to some leading minds; among others to James Otis of Boston. Such a convention was holden

in New York in October, 1765, and addressed an united petition to Parliament. The English statesmen at home thought that the colonies never would form any alliance. Lord Grenville had said that from jealousy of neighborhood and clashing interests the colonies never could form a dangerous alliance among themselves, but must permanently preserve their common connection with the mother country. In both particulars his prophecy was falsified.

No other convention or congress of representatives was holden till September 5, 1774, when one was assembled at Philadelphia. In this congress all the colonies except Georgia were represented. Peyton Randolph, one of the delegates from Virginia, was elected President, and Charles Thompson, a citizen of Philadelphia, was chosen Secretary. The rule of proceeding adopted was, to allow each colony or province one vote in determining questions. A committee consisting of two from each colony was appointed to state the rights of the colonies in general, the instances in which those rights had been violated, and the means most proper to be pursued for obtaining a restoration of them. While this convention was in session at Philadelphia, General Gage, the British general, was throwing up fortifications around Boston. The convention sent a remonstrance to Gen. Gage, and passed a resolution approving of the opposition of the inhabitants of Massachusetts to the execution of the late acts of Parliament, and declaring that if the same shall be attempted to be carried into execution by force, in such case all America ought to support them in their opposition. The convention at Philadelphia remained in session till October, when they adopted with great unanimity a series of resolutions in the same spirit with those that had been adopted in the General Assembly of Connecticut, and they prepared addresses to the King, to the people of Great Britain, to the inhabitants of the colonies they represented, and to the inhabitants of the Province of Quebec. These addresses were admirable,—not merely for the clearness and firmness with which the rights of their country were vindicated, but for unexampled

elevation and dignity of sentiment, as well as energy and elegance of language. Lord Chatham said, 'That though he had studied and admired the free states of antiquity, the master spirits of the world, yet for solidity of reasoning force of sagacity, and wisdom of conclusion, no body of men could stand in preference to this Congress.'

But what had all this to do with the inhabitants of this little town up among the mountains? The records of the town show that your ancestors here thought they were concerned. They were fully alive to what was going forward in England, at Boston, and in Philadelphia.

The resolutions adopted at Philadelphia were scattered over the land, and everywhere met a most hearty response. The following entry is found in the records of this town: 'At a town meeting held at Norfolk December 26th, 1774, Asahel Case was chosen moderator; Voted, that the resolves and association of the Continental Congress, held at Philadelphia, September 5, 1774, are well approved of and agreed to be abided by, by said town, not one appearing in the negative.' And when the day of resolutions was passed, and that of action had arrived, we have evidence that the people of this place made good all their pledges.

Jonathan Trumbull was then Governor of Connecticut. General Washington used, I believe, to speak of him as 'Brother Jonathan,' and relied upon him with great confidence. He was always ready to lend all the help he could, and the people of his gallant little state were prompt in responding to calls for assistance, made by their beloved Governor. Various items in your town records show this. But time will not permit further details, except to refer to one circumstance; that is, that Rev. Mr. Robbins, the first minister of this place, by the consent of the people, went for a time in the capacity of Chaplain in the Army. In the winter of 1775, an expedition was sent into Canada under the command of Brigadier General Richard Montgomery, who was to be aided by General Benedict Arnold, who was sent to meet him before Quebec. General Montgomery was an Englishman; he was under Wolf, who took Quebec, but on

the breaking out of the Revolutionary war joined the Americans, and was appointed one of the eight Brigadier Generals under General Washington. He took Montreal, but in a night attack on Quebec, in December, failed and was killed.

An attempt was made to reinforce Arnold. Troops were sent up from this state, and it was as Chaplain of the Connecticut recruits that Mr. Robbins went. He left home March 18, 1776, and returned home October 31st. He made one flying visit to his family in the meantime. We cannot get anything like a correct idea of the early history of this town without keeping in mind the condition of the country at the time. Then we see how numerous were the difficulties with which they had to struggle, and how manfully they encountered them.

One advantage of becoming familiar with the early history of our town and our country will be to revive family ties, and to strengthen local attachment. I am gratified to see an increased disposition to trace out the genealogies of families, and to mark with monuments the places that have been rendered worthy of remembrance on account of the deeds that have distinguished them.

Many causes have operated to weaken in our country the strength of natural ties, and to render us forgetful of our ancestors, and our kindred.

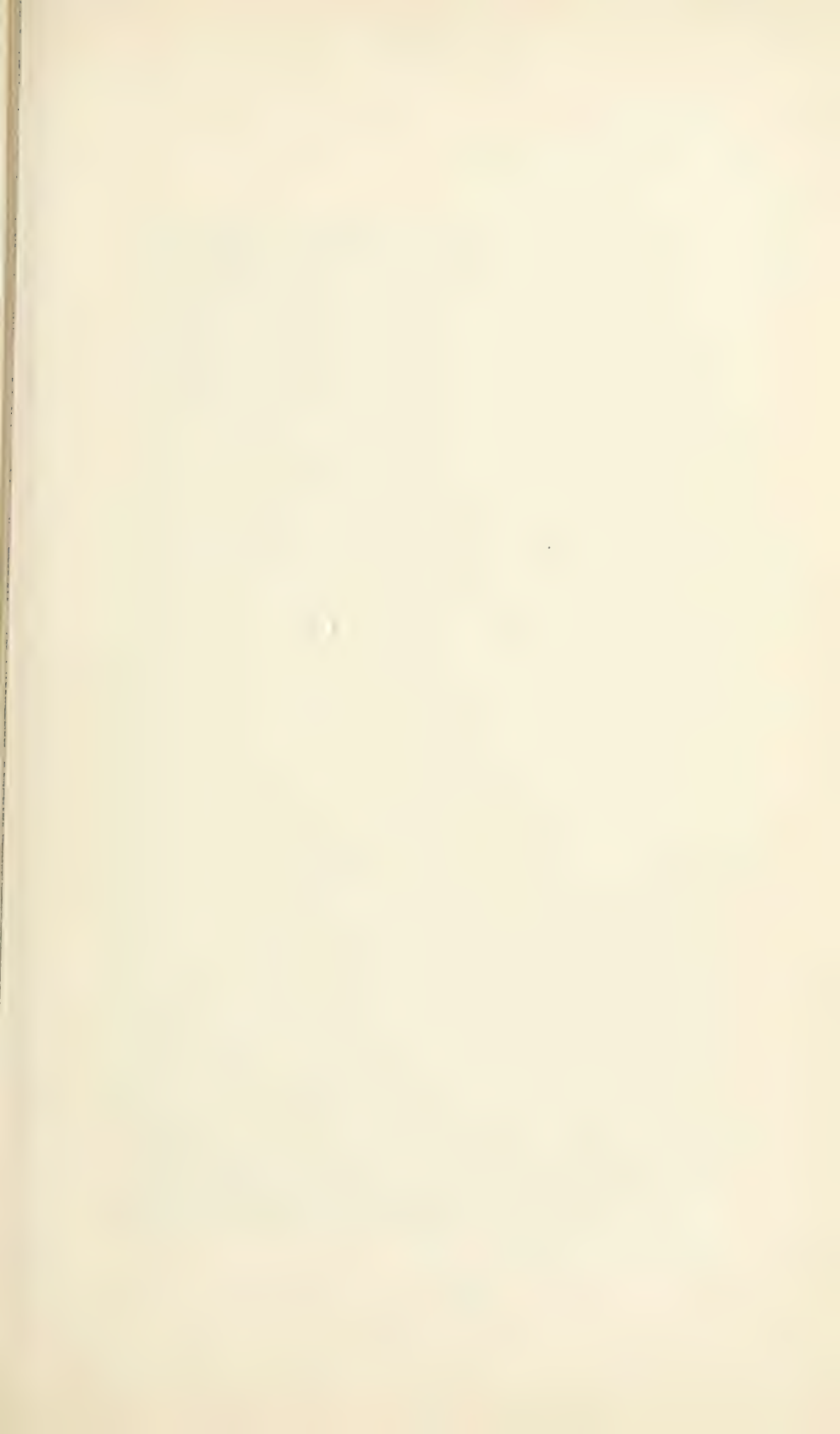
The Revolutionary war seemed to cut us off from those families in England from whom our ancestors descended. Then families here seldom remain together on the same spot, or in the same neighborhood. They become scattered and soon forget each other. Everything that counteracts this tendency is to be welcomed as of good tendency. The memory of our ancestors is a legacy of value, and we ought not to be indifferent to the place where they lived, labored, died, and where their bones repose.

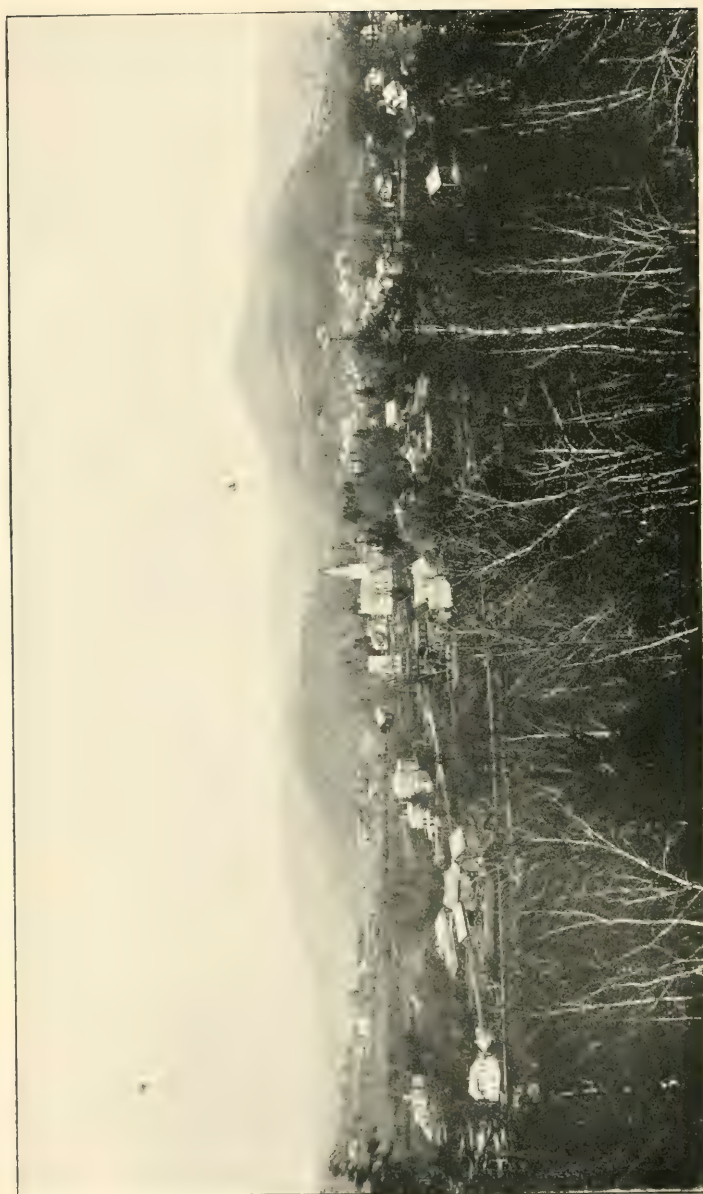
I wish we had more love of our native towns and country. Such feelings are not poetical moonshine. They are natural and manly sentiments. They are worthy of cultivation. I hope as time rolls on, and the science and art

of agriculture shall be improved, that there will be less pulling up and going to the everlasting West, leaving our old homesteads to degenerate under the semi-barbarous usage of foreigners. We have a lovable country; that is, one that is suited to enlist the affections. When men shall learn that it can be made fertile with proper care; that it is wise to invest their surplus earnings, not in getting more land, but in improving what they have; that such investments are the safest in the long run, the most productive; then we shall not go out to settle on the dead flats of western prairies, where there is no more difference between farms than between two eggs. Who can love one quarter section rather than another? The farms have no features; nothing to distinguish them.

The Scotchman loves his wild mountains and lakes. The Swiss cling with an undying affection to his heaven towering Alps. The hills and valleys around us, our clear, swift streams present pictures to the eye. Every farm is an individual thing; and when the whole has been adorned by a more generous cultivation, and by public spirit; and when we think of the rich associations that the fathers have left upon it, who will not say that the lines have fallen to us in pleasant places, and that we have a goodly heritage? Let us thank God for it, and for our fathers, who in their day performed their duty. Let us cultivate a local spirit, and strive to transmit the place improved in all respects to our descendants."

"Breathes there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land?"





NORFOLK, FROM CRISSEY HILL.

IV.

CONNECTICUT'S EARLY TOWN SYSTEM—SETTLEMENT OF FIRST TOWNS IN LITCHFIELD COUNTY—GRANT OF THE "WESTERN LANDS," WHICH BECAME THIRTEEN TOWNS, TO THE TOWNS OF HARTFORD AND WINDSOR—LONG CONTROVERSY BETWEEN THE COLONY AND THOSE TOWNS—ORGANIZATION OF LITCHFIELD COUNTY—FINAL SALE AND SETTLEMENT OF THE TOWN AND ITS INCORPORATION—ORIGINAL PETITIONS.

In a history of Norfolk, Connecticut, which is a child of Windsor and Hartford,—the first towns settled in the state,—and so but a grandchild of the original settlement of the Puritans at Plymouth, Massachusetts, it seems appropriate to speak briefly of Connecticut's town system, which has been of more importance in the formation of our general government, and had a far wider influence than many of us at the present day are aware.

Professor Johnston of Princeton, N. J., in his very valuable work, "American Commonwealths," in the preface to his "Connecticut," says:—

"The institution of towns had its origin in Massachusetts. Connecticut's town system was more independent of outside action than that of Massachusetts. The principle of local government had here a more complete recognition, and in the form in which it has done best service, its beginning was in Connecticut. The first conscious and deliberate effort on this continent to establish the democratic principle in control of government was the settlement of Connecticut, and her Constitution of 1639, the first written and democratic constitution on record, was the starting point for the democratic development, which has since gained control of all commonwealths, and now makes the essential feature of our commonwealth government. . . . The Connecticut delegates in the Convention of 1787 held a position of unusual influence. The frame of their com-

monwealth government, with its equal representation of towns in one branch, and its general popular representation in the other, had given them a training which enabled them to bend the form of our National Constitution into a corresponding shape; and the peculiar constitution of our Congress, in the different bases of the Senate and House of Representatives, was the result of Connecticut's long maintenance of a federative democracy."

Regarding the formation of Connecticut's Constitution referred to by Professor Johnston, it appears that on January 14, 1639, all the "freemen" of Windsor, Hartford and Wethersfield met "to constitute a public state or commonwealth," by voluntary combination, as they termed it, and "to settle its plan of government." They had no precedent to follow. They must, as it were, "blaze the way," led by the one all controlling purpose of their lives, which had caused them to leave home and native land, to cross the trackless ocean, and to settle here on these wild western shores, in order that they might secure first of all "freedom to worship God according to the dictates of their own consciences," and to establish a government, "of the people, by the people, and for the people," for themselves and their posterity.

The instrument framed at this time by these, the first settlers in Connecticut, has been called, "the first example in history of a written constitution; a distinct, organic law, constituting a government and defining its powers." Bryce, in his "American Commonwealths," says: "The oldest truly political constitution in America is the instrument called the Fundamental Orders of Connecticut, framed by the inhabitants of Windsor, Hartford and Wethersfield in 1639."

As we may later on refer to some of the provisions of this constitution, under which with but little alteration for one hundred and eighty years, the colony and state of Connecticut prospered and progressed, it may be permitted to add that under it, "all persons to possess the franchise should be admitted to it by the freemen of the towns, and take an oath of allegiance to the commonwealth." (In the Mas-

sachusetts settlements at that time the civil franchise was based on church membership.) "There should be two meetings of the freemen (elections we call them) in a year. At the one to be holden in April they should elect a Governor, and not fewer than six other Magistrates; that at the same time there should be elections of Deputies,—four to be sent from each of the existing towns, and as many as the General Court should determine, from towns subsequently constituted. That the General Court, consisting of the Governor and at least four Magistrates and a majority of Deputies, should have power to make laws for the whole jurisdiction, to grant levies, admit freemen, dispose of lands undisposed of to the several towns or persons, to call either Court, or Magistrate, or any other person whatsoever into question, for any misdemeanor and to deal in any other matter that concerned the good of the commonwealth. 'In the absence of special laws, the rule of the word of God was to be followed.' The Governor was not re-eligible for election until a year after the expiration of his term of office," etc.

The first mention we have found of the settlement of any of the towns in Litchfield County, as this county is now constituted, is that of the town of Woodbury, which was settled in 1672, incorporated as a town in 1674, first represented in the General Court 1684. Woodbury originally included the towns of Washington, Bethlehem, Southbury and Roxbury. Of the twenty-eight towns in the entire colony, Woodbury was the only town in Litchfield County that was represented in the General Court at Hartford in May, 1700. Litchfield County was organized in October, 1751. At the session of the General Court in October, 1703, it is recorded that, "This court doe grant to the town of Milford, purchasers of a tract of land of the Indians (which land lieth at Wiantenuck) for a township liberty, according to their purchase to take out a pattent signed by the Governor and Secretary, under the seal of the Colonie, that they doe make a settlement upon said land within five years. The name of the said town to be New Milford."

At the May session, 1719:—Upon the petition of Lieut. John Marsh of Hartford, and Dea. John Buell of Lebanon, with many others, praying liberty under committees appointed by the towns of Hartford and Windsor, to settle a town westward of Farmington at a place called Bantam: “This Assembly doe grant liberty and full power unto the said John Marsh, John Buell and partners, settlers, being in the whole fifty-seven in number, to settle a town at said Bantam; . . . said town to be known by the name of Litchfield.” Mention of the tract of land which included Norfolk follows the above: “And forasmuch as there is a large tract of land that lieth eastward, westward and northwardly of said town, being bounded eastward by Farmington and Symsbury, and from thence extending northward unto the Massachusetts line, by which line the tract is bounded north, and westwardly by the colony line, and southwardly by Waterbury, Litchfield and Woodbury, and from Woodbury town line unto the said colony line; to the end that the said tract of land may be improved for the good of the colony and be regularly settled,—be it enacted by the Governor (etc.),—that the whole of said tract of land shall lie for the further dispose of this Assembly.” This “large tract of land” comprised what was afterward laid out and settled as the towns of Kent, Cornwall, Canaan, Salisbury, Norfolk, Goshen, Winchester, New Hartford, Torrington, Harwinton, Hartland, Colebrook and Barkhamsted. A serious controversy regarding this land arose between the General Court on one side and the towns of Hartford and Windsor on the other, caused by a grant of the entire tract to Hartford and Windsor by the General Court, in January, 1686. The occasion for this grant was as follows:—

Sir Edmund Andros had been governor of New York for about eight years from 1678, and his arbitrary and oppressive acts had made him very obnoxious in all the colonies. In 1685 Andros was appointed by the British crown, governor of New England. Fearing that Andros might take possession of this unconveyed tract of land, and by its sale

enrich himself and his friends, the General Court in January, 1686, made a conveyance or grant of the entire tract to "the plantations of Hartford and Windsor," doubtless intending that those towns should hold the lands in trust for the further disposal of the colony when the danger from Andros' power should have passed by, but failing (perhaps fearing) so to express it in the conveyance, it was maintained, at a considerably later period, that it was a valid grant of the entire tract to the two towns.

This "grant" as found in the Colonial Records of Connecticut, is as follows: "A special General Court, held at Hartford, January 26, 1686: This Court grants the plantations of Hartford and Windsor those lands on the north of Woodbury and Mattatuck and on the west of Farmington and Simsbury, to the Massachusetts line north, and to run west to Housatunock or Stratford River (provided it be not, or part of it, formerly granted to any particular persons), to make a plantation or villages thereon." In a footnote in this Colonial Record, transcribed by J. Hammond Trumbull, he says: "The General Court, in anticipation of the loss of the charter by a judgment on the Quo Warranto, or of being compelled to surrender it to Andros, now took such measures as were in their power to secure the colony against the future exactions of an arbitrary governor. . . The grant now recorded to Hartford and Windsor, to make a plantation or villages, was intended to put all the vacant lands west of the Connecticut to the Housatonic beyond the reach of Andros or other similarly commissioned governor. The expedient was, in its immediate results, effectual; but at a later period (1722-1726) this grant was the occasion of long and angry controversy between the towns of Hartford and Windsor, and the colony."

Concerning this controversy, in his "History of Norfolk," Roys says: "They (the towns) had never purchased nor given the least valuable consideration for them (the lands), and had no valid deeds or patents of them." Yet, as appears by the record, and as given in full above, the General Court at a special session held January 26, 1686, did

"grant the plantations of Hartford and Windsor those lands, . . . to make a plantation or villages thereon." At the time of the controversy, nearly forty years had passed since the date of the grant, and the active participants in the matter had most of them, perhaps all of them, passed away, and a new generation was upon the stage of action. It is not surprising that this new generation should insist that the grant meant what it plainly said. Self interest was doubtless as strong a motive power then as it is in the end of the nineteenth century. Continuing, Roys says: "By virtue of the above grant they laid claim to all the lands within the limits expressed, and in violation of the most explicit laws of the colony they proceeded to locate and vend the lands in controversy.

"The governor and company still claimed the lands as firmly as if no grant had been made to those towns, and some of the principal innovators were arrested and punished by the superior court, and some of them were committed to the common prison at Hartford. The contention finally rose so high that quite a number of persons collected in a riotous manner, and even while the assembly were in session they went forward, broke open the jail and set those prisoners at liberty. The sheriff of the county of Hartford was ordered to pursue, apprehend and re-commit them, and was authorized, if necessary, to call out the militia of the county to assist him." At the October session of the General Court in 1724, in the Colonial Records it is recorded that: "Upon consideration of the memorial of Hon. Joseph Talcott, Esq., and others, proposing that the difference in the colony about the ancient grant of the western lands to the towns of Hartford and Windsor may be amicably composed, praying the Assembly to appoint a committee to meet with a committee from said towns upon said affairs, this Assembly do appoint and empower James Wadsworth, John Hall, and Hez. Brainerd, Esqrs., to be the committee of the government on the affairs referred to in the petition, and report to this Assembly in May next the propositions which they may receive and make, . . . in

order to this Assembly settling and quieting that difficulty." The above committee reported at the May session, 1726, as follows: "Proposed to the committee of Hartford and Windsor; that the whole tract of land claimed by said towns be equally divided between the government and said towns, in the following manner to be done: I. That the government have the western side thereof and said towns to have the eastern side thereof. . . . The above proposal . . . this Assembly do accept, and James Wadsworth, John Hall and Hez. Brainerd, Esqrs., are appointed to be a committee to join with such committees as Hartford and Windsor shall appoint, to make a division of said lands."

At the Litchfield County Centennial celebration, held in Litchfield, August, 1851, Hon. Samuel Church, LL.D., Chief Justice of the state, gave the principal address. Referring to this old controversy, Judge Church said: "Previous to the accession of James II. to the throne of England, and before our chartered rights were threatened by the arrival of Sir Edmund Andros, the territory now comprising the County of Litchfield, was very little known to the Colonial Government at Hartford. The town of Woodbury, then large in extent, had been occupied some years earlier than this by Rev. Mr. Walker's congregation from Stratford. The other parts of the County were noticed only as a wilderness, and denominated the 'Western Lands.' Still it was supposed that at some time they might be to some extent inhabited and worth something. At any rate, they were believed to be worth the pains of keeping out of the way of the new government of Sir Edmund, which was then apprehended to be near. To avoid his authority over these lands, and to preserve them for a future and better time of disposal, they were granted by the Assembly of the Colony, to the towns of Hartford and Windsor, in 1686, at least so much of them as lay east of the Housatonic river.

"I do not stop to examine the moral quality of this grant, which may be reasonably doubted. It was soon after (more than thirty years) followed by the usual consequences of grants denominated by lawyers, constructively fraudulent,

dispute and contention. Years afterward the Colonial Assembly attempted to resume this grant, and to reclaim the title of these lands for the Colony. This was resisted by the towns of Hartford and Windsor, which relied upon the inviolability of plighted faith and public grants. The towns not only denied the right, but actually resisted the power of the Assembly, in the resumption of their solemn deed. This produced riots, and attempts to break the jail in Hartford, in which several of the resisting inhabitants of Hartford and Windsor were confined.

"It would be difficult for the Jurists of the present day, educated in the principles of Constitutional Law, to justify the Assembly in the rescision of its own grant; and it cannot but excite a little surprise that the politicians of that day, who had not yet ceased to complain of the mother country for its attempts, by writs of quo warranto, to seize our charter, should so soon be engaged, and without the forms of law, too, in attempts of a kindred character against their own grantees. No wonder that resistance followed, and it was more than half successful, as it resulted in a compromise, which confirmed to the claimants under the towns, the lands in the town of Litchfield and a part of the town of New Milford. The other portions of the territory were intended to be equally divided between the Colony and the claiming towns. Torrington, Barkhamsted, Colebrook, and a part of Harwinton, were appropriated to Windsor; Hartland, Winchester, New Hartford, and the other part of Harwinton were relinquished to Hartford, and the remaining lands in dispute, now constituting the towns of Norfolk, Goshen, Canaan, Kent, Sharon and Salisbury, were retained by the Colony."

Although the Assembly accepted the report of the committee for an equal division of the lands, between the Colony and the towns, and appointed a committee to make the division, about twelve years passed before the matter was finally adjusted. At the October session, 1738, the Assembly ratified and confirmed the doings of the committees that had made the division, and directed the Governor or

Deputy Governor to execute a patent of the lands, called "Waramaug's Reserve," to the proprietors of the towns of Hartford and Windsor; and so the long controversy was "amicably composed."

Trumbull, in his "Memorial History of Hartford County," says: "On the division of the 'Western Lands' in 1726, the township of Litchfield, and seven other townships in the eastern part of the territory which now constitutes Litchfield County, were conceded to the towns of Hartford and Windsor; and by mutual agreement between those towns in 1732, the inhabitants of Hartford became sole owners of Hartland, Winchester, New Hartford, and half of Harwinton; and the inhabitants of Windsor had Colebrook, Barkhamsted, Torrington, and the west half of Harwinton. Each tax-payer in Hartford and Windsor became the proprietor of a share in one or other of the seven new townships. Winchester was first surveyed and laid out in 1758, and the owners of the wild territory belonged in Hartford, whence many of the settlers came. It was incorporated in 1771. New Hartford was settled about 1733, and as its name would signify, its early inhabitants were from Hartford. . . . The first settlement of Norfolk, which began in 1744, was by men from Hartford and Windsor."

The laying out of the College land in this town is of interest. At the October session, 1732, "upon the memorial of Rev. Mr. Samuel Andrew and others, trustees of Yale College, this Assembly do grant and order, that in each of the five new townships lately laid out East of the Ousattunnuck river, there shall be laid out in one entire piece, three hundred acres of land, to be laid out at a distance from the several town platts; which tracts of land, containing in the whole fifteen hundred acres, shall, when laid out, be by a patent under the seal of this Colony, granted and confirmed to the trustees of said College, to have and to hold to them and their successors, trustees of said College, for the only and sole use benefit and behoof of said school forever, and to no other use." This College land was accordingly laid out in the north-western part of the town, near or toward the Canaan town line.

After the long controversy over these lands had been settled, their attention was turned to dividing into "rights," as they termed it, making sale of and settling these new towns. At the October session, 1737, it was enacted: "That all the townships in the western lands, on both sides the Ousatunnuck river, be disposed of and settled, and that each town on the east side of said river shall be divided into fifty-three rights, exclusive, of the lands granted to the College, . . . of which fifty-three rights, one shall be for the use of the ministry forever that shall be settled in the town according to the constitution and order of the churches established by the laws of the government: one for the first gospel minister settled as aforesaid; and one right for the support of the school in said town. . . . And the remaining fifty rights in said towns shall be sold at public vendue to the highest bidders, being of his Majestie's subjects, inhabitants of this colony, that will settle and inhabit at least three years in such towns, and to no other persons. . . . It is further enacted that . . . every purchaser shall be obliged within three years next after their purchase to build and finish an house of eighteen feet square, and seven feet stud; and to subdue and fence at least six acres of land in such town where he is settled or hath fixed his agent. . . . Agreeable to which it is further enacted that the northeastern township . . . be sold at Hartford, at the court house to the highest bidders . . . on the second Tuesday of April next, . . . and that a committee be appointed to sell and assign the rights, . . . and take bonds with surety of the purchasers for the money bidden, and give deeds, in manner and form as hereafter in this act directed."

At the May session, 1738, it was enacted, "That the township at Hartford, by order of this Assembly upon the second Tuesday of April last, shall be called and known by the name of Norfolk" (possibly from the name of Norfolk County, England). It was further enacted that "the purchasers shall have liberty to assemble themselves, notice being first given, to choose their clerk (who shall take a

prescribed oath), . . . to make partition of said land, and to lay out the three public lots in said township, to choose committees, levy taxes, etc., . . . as the proprietors of common and undivided lands in any town in this Colony may do."

At the same session it was further enacted: "That the five townships lying on the east side of Ousatunnuck river, namely, Goshen, Canaan, Cornwall, Kent and Norfolk, are hereby annexed to the county of Hartford."

At the October session, 1738, the committee who sold the town of Norfolk in April previous reported that, "According to your direction we sold the town on the west of Colebrook for about £180 per lot, and not having time that day to finish the writings, . . . the next day . . . they all but one (Timothy Horsford), who had taken a deed before, declined taking their deeds."

"Upon the above report, resolved by this Assembly, that the sale of the above mentioned township be deferred till this Assembly shall give further order in that affair."

For twelve years nothing seems to have been done toward selling the town. Roys says: "There were so many townships offered for sale which were considered far preferable, both as to soil and situation, that when it was first set up at vendue, one bidder only appeared and bid off a small part of it."

At the May session, 1750, an order for the sale of the town was made, for the third Wednesday of December next, but the sale was postponed by order of the session in October of the same year. At the same (October) session Capt. Roger Wolcott and Mr. Thomas Seymour were appointed a committee, "to take effectual care of the township of Norfolk, and that no trespasses be committed upon the lands or timber growing thereon, and to prosecute to final judgment and execution every person who shall in anywise trespass thereupon."

At the October session, 1751, it was enacted that: "The townships of Litchfield, Woodbury, New Milford, Harwinton, New Hartford, Barkhampsted, Hartland, Colebrook,

Norfolk, Canaan, Salisbury, Kent, Sharon, Cornwall, Goshen, Torrington and Winchester, lying in the north-westerly part of this colony, shall be and remain one entire county, and be called the County of Litchfield, . . . and to include the towns above mentioned." At both the May and October sessions of 1754, orders of sale of the town of Norfolk were made and some rights were sold in that year, and at the May session, 1755, "Seventeen pounds, eight shillings and five pence, lawful money, was granted to the committee, for their service in said affair."

After a struggle to settle and form a town, which had lasted about twenty years, at the October session, 1758, "On the memorial of John Turner, Jedediah Richards, Ebenezer Burr, and others, all of Norfolk in the county of Litchfield, showing to this Assembly that there are settled in said township forty-three families; praying that said inhabitants may have town privileges as other towns in this colony have, and also have power to procure the Gospel to be preached among them, as by their memorial on file appears, Resolved by this Assembly, that the said memorialists and others, inhabitants of said Norfolk, be, and they are hereby made and created an entire town, by the name of the town of Norfolk in the County of Litchfield. And this Assembly do also grant to said town of Norfolk all such rights, powers, privileges and immunities as each or any of the towns in this Colony by law already have. And that Mr. George Palmer and Mr. Ezra Knap, both of said town, be, and they are hereby appointed and empowered, to give due warning and notice to all the inhabitants of said town, to meet at some suitable place in said town, on the second Tuesday of December next, and when met, to choose all such town officers as the other towns in this Colony by law have right to choose and appoint."

The following petitions, copied from the original documents in the archives of the state, are of interest, and although in some instances involving a repetition to some extent of matter found elsewhere, are inserted, giving, as they do, a correct list of the original settlers of the town, etc.:

Petition of Timothy Horsford for extension of time of payment of bonds.

"To ye Honorable General Assembly of his Majesties Collony of Connecticut, Convened in New Haven October 18, 1739.

"The memorial of Timothy Horsford of the northern Township in this Government sold at Arford by an act of Assembly holden in New Haven October 13, 1737, humbly sheweth: That whereas ye memorialist having purchased one 53d part of s'd township and taken a deed thereof from the Gov. and Company of this Collony at £170, and given bonds with sureties for payment thereof and also for settling the same according to s'd act of Assembly; but for as much as the other parts of s'd township are not sold and conveyed, ye memorialist is wholly deprived of the benefit of his purchase, and the time of payment drawing near, and ye memorialist being the only proprietor that took a deed, &c.,

Prayes that this Honorable Assembly would consider the loan-some and disappointed circumstances of ye memorialist being obliged to dwell there alone, and nott knowing where to pitch or to improve, nor who will have the benefit of his labours, when the s'd township shall be divided;—and grant relief, either by granting libertie for ye memorialist to lay out to himself on his own right 200 acres of land in order to settle himself with one neighbour, or defer the time of payments for s'd land until those that shall purchase the other of s'd rights may be obliged to make their payments, and abate the interest that the land will draw to that time, and nott make ye memorialist alone suffer for the neglect of others who were fellow purchasers, and have hitherto refused or neglected to take deeds and give security, or in some other way grant ye memorialist some relief; and ye memorialist as in duty bound, &c."

TIMOTHY HORSFORD.

New Haven October 18, 1739.

"In ye Lower House, on ye within memorial granted yt. the time of payment be deferred for ye term of four years, and that ye interest thereof be abated for sd time, provided sd memorialist find sufficient security &c to ye acceptance of ye committee that sold &c and all at ye cost of ye memorialist, and that a bill be drawn in form."

Test ANDREW BURR Clerk.

Concurred in the Upper House.

Test GEORGE WYLLYS Sect.

From the original petition in the State archives at Hartford.

"Petition to set up the order of the Gospel amongst us."

"To the Honorable the General Assembly to be held at New Haven on the 12th day of October next; a memorial of us the subscribers, inhabitants of Norfolk in Litchfield county, humbly sheweth &c this honorable Assembly that we are settled here about 43 families, agreeable to the act of Assembly, and we are destitute of town privileges, and therefore we pray if your honors would be pleased to grant unto us town privileges so as the rest of the towns of the colony have, and so set up the order of the Gospel amongst us; and your memorialists bound in duty forever pray.

Dated in Norfolk the 21 day of September 1758.

Jed Richards	Joseph Mills
James Benedict	Jedediah Turner
Justis Gaylord	by his attorney
David Turner	Samuel Cows
Thomas Dickinson	David Phelps
by his attorney	John Turner
Ezra Knapp	William Barbur
Cornelius Dowd	Elijah Barbur
Asahel Case	James Hotchkiss
by his attorney	Enos Hotchkiss
Isaac Pettibone	Abraham Knap
Samuel Mills	Elisha Richards
Rufus Lawrence	Ebenezer Burr
Eli Pettibone	Luther Barbur
Zadok Knapp	Giles Pettibone
John Turner Jr.	Samuel Arnold
Sam'l Gaylord	Aaron Aspinwell
by his attorney	Gideon Lawrence
Cornelius Brown	Amiriah Plumb."

Past in the Lower House.

Test J. Huntington Clerk.

Concurred in the Upper House.

Test George Wylls Sect."

From the original petition in the state archives in the State Capitol at Hartford.

Petitioners for Town Meeting.

"Upon consideration the Honorable General Assembly should refuse to grant to us the subscribers our memorial incorporating us as a town, we humbly pray that your honors would be pleased to ap-

point Mr. George Palmer, Mr. Ezra Knapp and Mr. Asel Case all of Norfolk to give out warning for a town meeting and lead us to a choice of town officers. In witness whereof we set our hands this 7 day of October, 1758."

John Turner
Eli Pettibone
Sam'l Arnold
Thomas Dickinson
by his attorney
Isaac Knapp
Amariah Plumb
James Benedict
Jediah Turner
by his attorney
Elishah Richards
Giles Pettibone
Ebenezer Burr
Samuel Mills

Cornelius Dowd
Justis Gaylord
Jed'h Richards
John Turner Jr.
Aaron Aspenwall
James Hotchkiss
David Turner
Samuel Gaylord
by his attorney
Isaac Pettibone
Cornelius Brown
Samuel Cowls
Joseph Mills
David Phelps."

From the original petition in the State Archives at Hartford.

Petition for town privileges.

"To the Honorable, the General Assembly of the Collony of Connecticut now sitting in Hartford in Hartford County, on the 12th day of May 1757: Wee the subscribers all of Norfolk in the county of Litchfield, humbly pray this Honorable Assembly to grant unto us and ye rest of ye inhabitants of sd town all the privileges and immunity proper to a town and such as the rest of ye towns in this Collony enjoy, in order to our regular proceeding in and doing ye public bisnes proper and nessary for a town to do. And wee being 24 families settled in sd town, and about one hundred and fifty persons; the granting of which we are humbly of opinion will be of grate advantage to sd town and promote ye welfare theirof."

Dated in Norfolk May ye 11th 1757.

In the Lower House
The prayer of this
memorial Negatived.

John Turner
Jed Richards
John Turner Jr.
Samuel Gaylord
David Lawrence
Jedediah Turner
Justice Gaylord.

Test J. Huntington Clerk.

From the original manuscript, in the archives of the State, at Hartford.

FROM THE STATE RECORDS.

Enactments Relating to Norfolk.

Captain Giles Pettibone and Mr. William Walter, Representatives for Norfolk. January, 1778.

"Whereas, It is recommended by Congress to the respective States to cause subscriptions to be opened under the inspection of some suitable person in each town, for supplies for the war on loan office certificates, specifying the names of the lenders and the sum they are willing to lend, and that copies of such subscription papers shall from time to time be delivered to the respective commissioners of the Continental loan office, and by them transmitted to Congress; provided that no certificate shall issue for less than Two Hundred Dollars:—Resolved, That Titus Ives, in the town of Norfolk * * * is hereby appointed, impowered and directed to open subscriptions in that town for the purpose recommended as aforesaid," etc.

"This Assembly do establish Elkanah Phelps to be Ensign of the North Company or Trainband, in the town of Norfolk, in the 14th Regiment in this State.

"This Assembly do establish Andrew Kingsbury to be Ensign of the First Company or Trainband in the 14th Regiment in this State." January 1778.

"Voted, That Mr. William Whiting, one of the overseers of Salisbury furnace be impowered and directed to purchase one hog-head of New England, and one barrel of West India rum for the use of the workmen at said furnace on the best terms he may be able." February 1778.

Mr. Hosea Wilcox, Mr. Asahel Humphrey, Representatives for Norfolk, October 1778.

"This Assembly do establish Titus Ives to be Captain of the 9th Company or Trainband in the 14th Regiment in this State.

"This Assembly do establish Elkanah Phelps to be Lieutenant, and Isaac Holt to be Ensign of the 9th Company or Trainband in the 14th Regiment in this State."

Mr. Dudley Humphrey, Capt. Michael Mills, Representatives for Norfolk, May 1779.

"An Act for making and naming a new District for a Court of Probate in this State.

"Be it enacted, etc. That the towns of Norfolk, Colebrook and Winchester, shall be one entire district for a Court of Probate, and shall be called and known by the name of the District of Norfolk, and that in said district there shall be a court of probate held by one judge, to be appointed and commissioned for that purpose according

to law; * * * which court shall have and exercise the same powers, authorities and privileges that the other courts of probate in this State have, and are vested with."

"Total of the list of the town of Norfolk in the State of Connecticut as taken upon the 20th day of August, 1788."

"£10029 7s. 11d. Single additions £76. Fourfold Assessments £156."

V.

HOW THE ORIGINAL TITLE TO LAND IN THIS TOWN WAS OBTAINED — PROPRIETORS' MEETINGS — MANNER OF DIVIDING AND DRAWING LAND — ENCOURAGEMENT TO SOMEONE TO BUILD AN IRON WORKS, EIGHTY ACRES OF LAND WAS VOTED.

To go back several years, it cannot fail to be of interest to some readers who have not had the opportunity of investigating the matter to learn how the original title to the land in this and adjacent towns was obtained.

At the present day in the western part of our country, a purchaser of a section or a small fraction of a section of land demands and receives with his deed an "Abstract of Title," or a "Search," as it is sometimes called, showing a continuous chain of clear title back to the original U. S. Patent, or the old Spanish Grant, whoever the original proprietor may have been.

The Colony of Connecticut received a patent or "grant" of these lands from the British government, and were we curious to follow back the chain, the right or the title of the British to this as to some other of their possessions, might appear very remarkable.

After the long struggle over these "Western lands," as they were called, had been "amicably composed," and by order of the Colonial government the lands had been divided into townships and imaginary town lines established, the town of Norfolk was divided into fifty-three parts, or rights.

Those "rights," as we have already seen, were then sold at public "vendue," and a purchaser of a "right" received from a committee properly authorized by the Colonial gov-

ernment a deed of one undivided fifty-third part of the land of this town.

Of these fifty-three "rights" (three hundred acres in one piece having been appropriated in 1732) "for the benefit of Yale College forever, and to no other use," "one shall be for the use of the ministry forever, one for the first gospel minister settled, and one right for the support of the school in said town."

The purchasers of the remaining 49 rights (Hosford's first purchase and the College grant having been called one right) each received his deed before a meeting of proprietors could be held or any division of the land made.

A part of one of these original deeds is of interest:

"Know all men by these presents that we, Benjamin Hall, Jabez Hamlin and Elihu Chauncy, a Committee appointed and fully empowered by the General Assembly of the Colony of Connecticut in May last to make sale of forty-nine rights or shares of land in the township of Norfolk, in the County of Litchfield, the whole of which township is to be distributed into fifty-two equal shares or rights, and that on this condition only:—that the purchasers shall be obliged to build a house, 18 feet square, 7 feet stud, and to make the same tenantable, and also clear six acres of land fit for mowing or plowing, and settle some suitable inhabitant thereupon each right respectively within four years from said purchase; and on failure thereof such deed to be void. We therefore, on the conditions above said, and also for the consideration of £133 10s. lawful money, received to our full satisfaction of John Humphrey, Esq., of Simsbury, in the County of Hartford, do give, grant, sell, bargain and confirm unto the said John Humphrey, Esq., and to his heirs and assigns forever, one full right or share of land in the said township of Norfolk; To have and to hold, etc. * * * In behalf of the Governor and Company of said Colony, we do covenant and engage * * * to warrant and defend," etc.

BENJ. HALL.
JABEZ HAMLIN.
ELIHU CHAUNCY.

Middletown, 24 Nov., A. D. 1754.

The first meeting of the proprietors of Norfolk was duly "warned" and held in Simsbury at the house of Jonathan

Humphrey, Dec. 18, 1754, at which meeting they appointed a committee of three to look into the affairs respecting those persons who are settled on the undivided lands in the township of Norfolk, and see that each person settled surrender his possession into the hands of this propriety, securing the fee to the propriety.

(This action would seem somewhat arbitrary, as Cornelius Brown, for example, had already been living on and improving his "right" for ten years.) It is interesting to know the way in which they divided the land in this entire town into fifty-two parts or properties. This was not done in one grand division, giving each proprietor his 1-52 part of the town in one piece or farm, but in a way that must have been far more equitable. In the record of the first meeting of the proprietors is the following:

"This propriety will make a division of part of their undivided lands in said Norfolk in manner following:

We will lay out one hundred acres of land to each right for each proprietor, and for each public right, in two several parts or lots, fifty acres for each lot, two lots to each right.

A committee of nine, hereafter named to lay out said land, shall cise each lot and endeavor to make one lot as good as another by adding more land to those lots that are not so good land. * * * The committee shall first consult and lay out convenient and necessary highways as they shall judge needful, and shall lay out and bound such highways as they shall judge needful for country roads before they lay out the said lots."

"The committee to lay out the highways and lots were Wm. Willcockson, Jonathan Pettibone, John Paterson, Samuel Lawrence, Daniel Lawrence, Jr., Benajah Douglas, Joshua Whitney, Cornelius Brown and Samuel Gaylord. The above committee shall improve a surveyor to help perform said service at their discretion, who shall make a plan of the highways and also of each lot.

"We will raise a rate or tax on each of the 49 rights lately purchased, of £8, in Bills of Credit of the old tenor, to defray the charges of laying out said highways and lots; and

each proprietor shall pay in said sum to Joshua Whitney, the Treasurer, before he have liberty to draw his lot or lots.

Each proprietor shall have liberty to draw his lots at the adjourned proprietors' meeting, to be held at Norfolk at the dwelling house of Cornelius Brown the first Wednesday of May next, he paying said sum to the Treasurer.

All mines and minerals found shall belong to said proprietors, to be improved as they shall think fit."

At the second meeting of proprietors, held at the house of Cornelius Brown in Norfolk, May 7, 1755, the following action was taken:

"Whereas, several purchasers of rights in Norfolk, viz.: John Turner, Jun., Samuel Gaylord, Cornelius Brown, Ezra Nap, Ebenezer Nap, William Barber, George Palmer, James Hotchkiss and Samuel Manross are now in the improvement of lands in said Norfolk which are now laid out into lots, and requesting that they may have those lots assigned and set out to them in which their respective improvements are, Voted, that each of them who is a proprietor of a whole right shall have liberty to take to themselves one of the lots in which their improvements are, instead of drawing for their lots."

Third meeting of proprietors at the house of George Palmer, May 21, 1755.

"The committee brought in their surveys of highways and lots laid out, viz.: First laid out fifty acres to each right, which they called the first going over, and marked the number of each lot on the bounds of said lot. Then laid out fifty acres more to each right, marked the number of each lot on the bounds thereof, and a mark to distinguish it, which they called the second going over. Then by agreement of the proprietors the committee selected out 52 of the lots which they judged the best, to be first drawn, part out of the first going over and part out of the second." * * *

"The method we now agree to draw for our lots is:—the 52 lots be put into a hatt, and some indifferent person shall draw out a ticket which shall be numbered, which shall be the lot's number, and the lot which either proprietor shall

draw as above shall be held as his in severalty, and the next 52 lots shall be drawn for in the same method.' "

Someone may smile at the fact of 52 fifty acre lots having been "put into a hatt," but they understood it, and it was all right.

Very few descendants of the original proprietors have, for the past fifty years at least, been known in the town. A few are still known here, viz.: Descendants of Cornelius Brown and Titus Brown, his brother, of some of the Humphreys, Pettibones, Samuel Gaylord, Daniel Lawrence, Samuel Butler, David Phelps, Ezra and Ebenezer Knapp, Jeremiah Case, James Hotchkiss, and possibly others.

Someone, sometime, somewhere, may wish to know the names of these "proprietors," so I will insert them. Aside from the few first designated, each of the others was the owner of one right at the first drawing. Timothy Hosford had five rights; Jonathan Pettibone, three rights; Captain Daniel Lawrence, Jr., two rights; Benajah Douglas, two rights; Samuel Flagg, two rights. One each: John Beebe, Gideon Thompson, John Humphrey, William Wilcockson, Michael Humphrey, David Phelps, William Barber, Joshua Whitney, Ezra Nap, Ebenezer Nap, Cornelius Brown, Titus Brown, Samuel Gaylord, Samuel Manross, James Hotchkiss, John Turner, George Palmer, Isaac Pettibone, Bevell Seymour, Jeremiah Case, Daniel Willcockson, Jonathan Humphrey, Noah Humphrey, Edward Griswold, Samuel Butler, Phineas Lewis, Capt. John Patterson, Joseph Phelps, Jr., William Walter, John Beach, Jr., James Lusk, William Warner, Noah Griswold, David Griswold, Benjamin Phelps.

At this same meeting they voted to lay out to each proprietor of a whole right 100 acres again in two 50 acre lots, to be cised and drawn for in the same manner as the first division.

May 19, 1756. "Voted to pray the Assembly to lengthen out the time of payment, and forbare ye interest of the Bonds for said land bought at public vandue."

"Voted that the committee which laid out the second division shall have 3s. 6d. lawful money per day; the chain men

2s. 6d., and the surveyor which they hired to lay out said division shall have 4s. 6d. lawful money. Those persons which have wrought in the highway shall have 2s. lawful money per day."

"Voted a rate of 6s. on each right to defray the charges of laying out the second division, and mending highways."

"Voted, Whereas Wm. Walter was appointed to take care of the timber in Norfolk, and call persons to an account of what he should find trespassed in said town, and he has called some persons to account and has gott £30 14s., old tenor, and has paid the same into the hands of the proprietors, which we do appoint shall be appropriated for the preaching of the gospel in Norfolk," and "that Joshua Whitney be appointed to procure preaching so far as the said £30 14s. granted by this proprietors' meeting shall go."

"That all the money due the proprietors on former rates which has not been expended shall be appropriated to mending highways."

"Appointed a committee to take care of the grist mill place for to build a grist mill, and make their report to the adjourned meeting what is best to be done respecting said mill place."

Sept. 29, 1756. "Appointed Joshua Whitney, Capt. Daniel Lawrence, Jr., and Ezra Knap to lay out so much common land as they shall judge needful for pondage for the use of a mill, and also what land they shall think fit for to build a grist mill on and make report."

"Voted that our Proprietors' clerk shall record survey bills, and surveys of highways that have been laid out."

February 18, 1757. Report of a committee appointed to lay out a place to build a grist mill:

"We have surveyed and laid out land and premises as followeth: Beginning at the S. W. corner of the piece of land laid out for a burying place; thence E. 24 S. 20 rods to the S. E. corner of said burying place; thence N. 24 E. 8 rods to the N. E. corner of said burying place; thence E. 24 S. 8 rods to a stake and stones standing in the south line of the highway that goes from Canaan into said Norfolk;

thence thirty rods to the north-east corner of Left. Samuel Gaylord's land, the lot on which he now lives; thence westerly as said Gaylord's lot runs 40 rods to a hemlock tree and stones standing in said line; thence a straight line to the first bounds began at: and also we recommend to said proprietors that the person who bids off said privilege shall have liberty of laying out five acres for pondage. * * *

It is that piece of land left for pondage where there is a dam built on said river. And also we do recommend to said proprietors that the same land and premises be set up at public vandue, and the person or persons who shall bid and secure the same bid to said proprietors, the most for said land and privilege of said mill place shall have the same for his or their own proper estate as a fee simple on the conditions hereafter named, viz.: Provided the purchaser or purchasers shall make and build a good grist mill on said stream, and the same have fit for grinding by ye first of September next, and also have a good lawn and give suitable attendance during ye pleasure of sd proprietors; said lawn to have by the 1st of March, 1758; and in failure thereof, the said land and privilege still to remain in the hands of said proprietors, and for their own use to dispose of as though nothing had been here acted. Witness our hands."

DANIEL LAWRENCE, Jr.

EZRA KNAP.

JOSHUA WHITNEY.

February 20, 1757.

Committee."

At the same meeting they appointed a committee to make the third division of two 50 acre lots to each right, as before, to employ a surveyor, and laid a tax of 20s. on a right to defray expenses.

"May 17, 1757, at a Proprietors' meeting at the house of Joshua Whitney, appointed a committee of three to look into the affair of a place for Iron Works in Norfolk, with power to lease out said place for said Iron Works to him or them who shall build the same and keep in good repair steadily making iron. * * * Said committee has power hereby to lay out 80 acres of land in the common land after

the third division is completed, and make a proper lease for 999 years from the date of said lease, to him or them who shall build said Iron Works, taking security that shall oblige them to keep said works in good repair for the space of fifteen years next coming, the said Iron Works to be built and made fit to make iron steadily in Norfolk by September 1st, 1758."

November 2, 1757, the drawing of the third division of land, two 50 acre lots to each right, was held.

"Voted, that no person carry out of Norfolk any stones fit for mill stones, without liberty of committee of common lands. That 150 days' work be done on the highways at the proprietors' cost. That if so much remain of the grant for laying out the third division, and a plan of the township, that £10 shall be appropriated to procure preaching in Norfolk, 10s. for each Sabbath, provided the inhabitants pay one-half of ye preaching during the time. Joshua Whitney, Isaac Pettibone and Cornelius Dowd were committee to procure preaching."

"May 24, 1758. Appointed a committee to lay out the white pine timber land lying in the northwest part of Norfolk, bounded east on land of Abraham Barden, north on David Phelps and Jonathan Humphrey, west on Ebenezer and Ezra Knap. Fifty-two lots to be laid out in said place which is yet common, each proprietor to hold one part in severalty, and to draw for the same. This drawing Dec., 1758."

Joshua Whitney received the grist mill privilege and commenced building the mill, but sold it to Abel Phelps early in 1759, who finished the mill and ran it for several years.

"September 5, 1759, a meeting was held at Giles Pettibone's house, when they voted to proceed to a fourth division of the lands, 60 acres to each proprietor in two 30 acre lots, to be laid by pitching, in this way: 52 tickets to be made, and each proprietor shall draw for his pitch. None to proceed to pitch until Oct. 1st next. He that draws ticket No. 1 shall have the liberty of said 1st day of October to lay

his lot, and shall have the last pitch in the second 30 acre lots, and so on; no survey to be esteemed good and authentic unless surveyed by a surveyor and two committee men, by them signed and dated, giving the meets and bounds, length and breadth. (Benajah Douglas drew ticket No. 1, Titus Brown No. 31, Giles Pettibone No. 38, etc.) At the same meeting it was recorded that, "In 1757 a committee was appointed to lease out and give conveyance of 80 acres of the undivided land, to some suitable person who would build a good iron works in Norfolk and the same have fit for making iron by September 1, 1758, and no person hath performed the business; and also this propriety sequestered a piece of land west of that piece of land which Mr. Abel Phelps has built a grist-mill on; now we vote and agree to take off the sequestration to the west piece of land, and vote to give it to any person or persons that will build a good sufficient Iron Works in said Norfolk and have the same fit and make iron by September 1, 1761, and our committee shall lay out said 80 acres in the common land and give conveyance as formerly voted. The land west of said grant on which said Phelps' grist-mill now stands, including the west sequestration, bounds South on ye 23d lot in 1st division 1st going over; west on a highway, and north on the highway that goes to Canaan. And the same be laid by our said committee to him or them that shall undertake and preform said business, taking the security as above and in part of said 80 acres; the residue in the common land. Benajah Douglas, Joshua Whitney and George Palmer, committee, is fully impowered to preform the above business, having regard that the burying place be not infringed on."

At a Proprietor's meeting May 7, 1760, at the house of Giles Pettibone, "Voted that we will and do accept the report of Benajah Douglas and George Palmer this day made respecting building Iron Works, and establish their doings respecting leasing ye said works to Samuel Forbes, and privileges of the land that they have leased."

There appears from the records to have been a want of

harmony in the action of the committee in leasing the land for the Iron Works to Mr. Forbes,—the names of only two of the committee being given in the report which was accepted by the meeting.

What the trouble was appears a little later.

“Voted, whereas Timothy Horsford has laid out a 30 acre pitch of land which we judge he has not the right to lay out said 30 acres, and we will defend Samuel Forbes in the possession of said land which said committee hath laid for said Forbes, and be at the cost if any shall arise respecting Forbes’ quiet possession of said land. And we judge the same was sequestered before said Horsford laid his said 30 acres. This propriety had voted liberty to our committee to lay said land for the use of ye Iron works, and the same was bounded by said propriety’s vote.”

“Whereas Benajah Douglas is deceased, and George Palmer and said Douglas had not fully completed the affair with Samuel Forbes respecting leasing out the land, etc., to said Forbes respecting Iron works, we do now appoint Deacon Michael Humphrey to join said Palmer in completing said business with said Forbes, and their doings shall be esteemed good and authentic as fully as Douglas and Palmer could.”

Then follows this Protest:

“We, the subscribers, proprietors of Norfolk, in public proprietors’ meeting May 7, 1760, being dissatisfied with the vote of the proprietors this day respecting ye report of the committee respecting Iron Works in Norfolk, do protest that said proprietors by their vote cannot give away another’s land, and protest against ye proprietors voting to give away our land, or doing anything about ye same or any part thereof without our mutual consent.

Joshua Whitney, 3 rights,
Daniel Lawrence, Jr., 4 rights,
Timothy Horsford, 2 1-2 rights.”

“May 7, 1760.

On the same date, “Voted that we will and do sequester the mill-place at the mouth of the Great Pond, the north

part of the town of Norfolk, and all of the common land adjoining thereto, except suitable highways across said common land; and that no person shall have liberty to lay the same in severalty for himself. And all the rest of suitable mill streams and places in said Norfolk that is not yet laid we do hereby sequester for our own use said mill places."

At a meeting June 9, 1762, it was "Voted to lay out by pitching 40 acres to each proprietor that holds a whole right. They drew their tickets and commenced to pitch October 1st, following, in same manner as before. January 18, 1763, they voted to lay out 20 acres to each right, by pitching; drew their tickets; the pitching to commence September 1st next."

Same date, "Voted, that this propriety will give all our right to a certain piece of land lying near the mouth of the Great Pond toward the north east part of the township of Norfolk, which piece the proprietors have already sequestered for their own use; and they hereby take off that sequestration and give to him or them that will build a good iron works in said Norfolk and have them fit to make iron by the 15th day of January, 1765, and keep them in order fit to make iron for the space of fifteen years from the time they are built; to be built upon the same stream that comes out of said Great Pond, between said pond and the town line, where the brook goes out of said Norfolk."

September 7, 1763, "Whereas Timothy Horsford in October, 1759, pitched upon a piece of land that the proprietors did sequesterate for their own use,—now the proprietors vote and agree that Jedediah Richards who has bought said pitch of said Horsford, shall for said pitch have liberty to lay out in the common land in Norfolk 40 acres, laying it upon his own cost; said Richards giving a quit-claim of said pitch to the proprietors of Norfolk."

"Whereas, by making the plan of the town there is very great mistakes and errors in many of the surveys of lots and pitches of land, both in measure and in points of compass, therefore voted that there shall be survey bills drawn

of all the surveys wherein mistakes are found, whether in measure or in points of compass, according as they are corrected and made right by the plan and records."

September 19, 1766, "Voted that whereas Capt. Daniel Lawrence, Jr., Thomas Day and Samuel Ransom did all and each of them become bound to the proprietors of Norfolk in the penal sum of £500, lawful money, that they would build a good Iron-works in said Norfolk, somewhere near the Great Pond so called in Norfolk, and to have them fit to make iron by the 15th of January, 1765; now said proprietors vote and agree that we will not ask nor sue said Lawrence and others upon said bond for the space of five years after said January 15th, 1765."

No meeting of proprietors was held so far as the record shows, from May, 1768, until September, 1804, when they voted to lay out by pitching 20 acres to each original proprietor.

March 12, 1811, Jedediah Richards, Jr., Michael F. Mills and Jonathan Pettibone added to the committee to erect such bounds as are imperfect and finish the survey of such lots and pitches as have never been completed.

September 26, 1825, Michael F. Mills was chosen Clerk. Voted that each proprietor of an original right, have the right to pitch 20 acres of the undivided lands in Norfolk. Nov. 15, 1856, surveyed and laid out to Daniel Hotchkiss of Norfolk from the common and undivided lands in Norfolk, 55 rods of land on the original right owned by his father, Jonah Hotchkiss.

Henry Norton, County Surveyor.

Michael F. Mills,

Amos Pettibone,

Props.' Com.

VI.

THE FIRST TOWN MEETING HELD DEC. 12, 1758—REPORT OF SAME—
NAMES OF FIRST TOWN OFFICERS—LONG STRUGGLE OF LOCATING
AND BUILDING THE MEETING-HOUSE—DIGNIFYING AND SEATING
THE HOUSE—MANNER OF RAISING MONEY AND MATERIAL TO
FINISH THE HOUSE.

We can have no doubt but that Messrs. George Palmer and Ezra Knapp gave due notice and warning to all the inhabitants of the town, and that they with one mind and heart assembled upon this important occasion, in accordance with the warning for this their first town meeting, which was held at the house of Joshua Whitney. Many subsequent meetings were held at the tavern of Mr. Giles Pettibone, upon the ground, if not indeed in the very same building which recently was the residence of Mrs. Lyman Johnson, and a couple of generations ago the residence of Mr. Luther Butler, opposite the residence of Mr. E. Grove Lawrence. The memorial to the General Assembly in October previous, stated that there were forty-three families in the township. The record gives the names of forty-four legal voters present, which were as follows: George Palmer, Moderator; William Barber, Jedediah Richards, John Turner, Ebenezer Knapp, Cornelius Brown, Aaron Aspenwall, Samuel Gaylord, Ezra Knapp, Isaac Pettibone, Edward Strickland, Samuel Cowles, Ebenezer Burr, Elijah Barber, Ebenezer Pardia, Cornelius Dond, Joseph Mills, Gideon Lawrence, Asabel Case, Justis Gaylord, Rufus Lawrence, Eli Pettibone, Samuel Mills, Thomas Knapp, Ebenezer Knapp, Jr., James Hotchkiss, Samuel Ransom, Abraham Knapp, James Benedict, Stephen Baker, Joshua Whitney, Jacob Spaulding, Stephen Comstock, Jedediah Turner, Samuel Strickland, Jabez Rood, Samuel Munross, Luther Barber, Timothy Gaylord, Elisha Richards, Giles Petti-

bone, Jonathan Strickland, Amariah Plumb, David Turner.

An extended report of this, the first town meeting held in Norfolk, cannot fail to be of interest to many now living and possibly to some who will live after we have all passed away.

The meeting having been called to order, as we may believe by one of the gentlemen who had been designated by the General Assembly to give notice and warning of the meeting, the record, giving first the charter, or the incorporation of the town, reads as follows:—

“New England, Colony of Connecticut, Litchfield County. Whereas, the Honorable General Assembly of the Colony of Connecticut aforesaid, did at their session held at New Haven upon the second Thursday of October, A.D. 1758, enact, decree and declare that the township of Norfolk should be incorporated, and did incorporate said township of Norfolk and ordered and decreed that Mr. George Palmer and Mr. Ezra Knap should warn all the inhabitants of said Norfolk to meet at some suitable place in said Norfolk on the second Tuesday of December, 1758, and said Palmer and Knap made return that they gave notice to all the inhabitants to meet at the house of Joshua Whitney in said Norfolk on said second Tuesday of December at nine of ye clock, and the inhabitants being met accordingly to perform the above business; and those who met are as follows: (names are given above.) Then we proceeded to chuse Mr. George Palmer Moderator of said meeting. Then we proceeded to chuse a Town Clerk, and for our Town Clerk did chuse Joshua Whitney.

“Then we proceeded to the choice of selectmen; and for the first selectman did chuse Mr. George Palmer, and for ye second selectman did chuse Mr. Ezra Knap, and for our third selectman did chuse Mr. Asahel Case.

“Voted and did chuse Mr. Ebenezer Burr Treasurer for town of Norfolk.

“Voted and did chuse Eli Pettibone for first Constable. And did chuse Samuel Mills for second Constable.

“Voted and did chuse Gideon Lawrence, Cornelius Doud,

Samuel Cowles, James Benedict, Giles Pettibone and Ebenezer Knap surveyors of highways.

"Voted and said town did chuse Joseph Mills, Giles Pettibone and Thomas Knap to be listers for said town for year insuing.

"Also town did chuse Mr. John Turner, Leather Sealer, for said town for said year insuing.

"Also said town did chuse Jedediah Richards and Ebenezer Burr grand jurymen.

"Also did chuse Isaac Pettibone and Jedediah Turner Tythingmen.

"Also did chuse Gideon Lawrence, Samuel Munross and Isaac Pettibone, fence viewers.

"James Hotchkiss to be sealer of weights and measures.

"Samuel Munross to be key-keeper.

"Eli Pettibone to be collector of rates.

"Also the Selectmen was chosen rate makers."

The election of their town officers seems to have been about all the business transacted at this first town-meeting. Upon the same day a meeting was warned, "to meet at ye house of Giles Pettibone in said Norfolk on ye 20th day of December instant at nine of ye clock forenoon."

The only business transacted at this second meeting that seems to be of interest was:

"John Turner was chosen moderator.

"Voted that we will proceed to procure preaching in this town and we do agree to have the Gospel preacht in this town, and we do appoint Mess. Jedediah Richards, Ezra Knap, Samuel Gaylord, Joseph Mills and Ebenezer Burr to be a Committee to procure preaching in said Norfolk as soon as may be."

At the third meeting, "held at the house of Giles Pettibone at 12 of ye clock on the 8th day of January, 1759," Mr. Ebenezer Knap was chosen moderator; it was "Voted, that this town will continue Mr. Joseph Peck to preach longer in this town.

"Voted, that this town of Norfolk will proceed to build a meeting house in said Norfolk for the worship of God.

The same vote was voted by more than two-thirds of the lawful voters present.

"Voted, That we will apply to the County Court to be held at Litchfield ye third Tuesday of January current, that said County Court would send a committee of three men to prefix a place for a meeting house in said Norfolk and set the stake; and Joshua Whitney, Esq., be appointed agent to go to said Court to request of said Court the above business.

"Voted, That Isaac Petibone and Ebenezer Burr be a committee to lease the school lot, being the 6th lot in 1st division, to Cornelius Doud; and same committee to see that 42 shillings be laid out in clearing said school lot."

At a meeting held May 2nd, 1759, it was "Voted to apply to the General Assembly to grant a tax on the land in Norfolk, the money to be appropriated to pay for preaching the Gospel, for two years."

The matter of first importance to those earliest settlers of this town, the lineal ancestors of some now living here, evidently was, to procure the preaching of the gospel, and to build a meeting-house as a place suitable for the same. This purpose was perfectly natural, if we but remember that they were the direct lineal descendants, only two or three generations removed, of those men and women who left their home and native land for the express purpose of making a home "where they might worship God according to the dictates of their own consciences," and to be beyond the reach of that arbitrary power which forbade them "to assemble for worship in any place or in any form other than according to the prescribed rubric." Unquestionably they were all hard at work, felling the forests, clearing and subduing this cold, hard, rocky land, that they might be able to raise and procure food and clothing necessary for themselves and their families; but their one purpose was evidently at all times uppermost in their minds.

Accordingly, at a town meeting duly warned and assembled at the house of Giles Pettibone on September 18, 1759, it was "Voted, that we judge it necessary to build a

meeting house in said Norfolk, and that we will proceed to build a meeting-house, and have agreed on the place, and do agree that the place shall be at the east end of the Seventh Lott, in First Division, first going over; and that on the hill where Mr. Samuel Munross formerly laid up sundry logs in order for a barn place. Joshua Whitney was appointed agent to request the County Court to order that that may be the place, and said town be ordered to build their meeting-house at that place for divine worship." It was further "Voted, that we will apply to the General Assembly to be held at New Haven the second Thursday of October next, to grant a tax of two pence per acre yearly, the same to be appropriated for the use of the town to build a meeting-house and to pay for the preaching of the Gospel, and the tax to be continued four years." At this meeting it was further "Voted, that near the place where Samuel Munross built his barn, between his house and Ebenezer Burr, the selectmen build a pound." This was at the south end of the green.

That the question where shall we build our meeting-house, was one that interested all the inhabitants of the town and agitated their minds and caused something of a struggle and a contest, may be readily inferred from the town records, and that idea is confirmed by family tradition.

It is an easily established fact that, in those early days, many if not most of the stores and other business places, such as they were, were located upon Beech Flats, having their centre near where later, the Bigelow tavern was located, now the residence of George R. Bigelow. A Mr. Dickinson is said to have kept one of the first stores in the town near that place, on the ground of the present residence of Dr. Peaselee. As late as 1792 when Mr. Joseph Battell settled in the town, his business was commenced and continued for a number of years on the site of the old Humphrey place on Beech Flats, the present residence of Mrs. C. J. Cole. That there was a desire felt and an effort made by a considerable number to locate the meet-

ing-house upon Beech Flats cannot be doubted. The house of Giles Pettibone, located as stated above, seems to have been considered by many as in a central location, as most of the town meetings were held in that house until the meeting-house was commenced.

At a town meeting held October 8, 1759, it was "Voted, that Asahel Case, Ezra Knap and Abel Phelps be a committee to run lines in order to find the centre of the town, to lay the true state of the town before the committee appointed by the Court last September to place the stake for the meeting-house. (This committee ascertained that the geographical centre of the town was near the residence of Deacon Abraham Hall, 1-4 mile southeast of E. J. Prescott's, formerly Charles H. Mills' residence.) And we do agree that John Turner, Ebenezer Knapp, Samuel Cowles, Gideon Lawrence and Isaac Pettibone be a committee to call in said committee and weight on said committee, and lay the state of the town before said committee that the true place for said meeting-house may be apprised, and the last Committee be appointed to call in said county committee on Wednesday next to preform the above business." For some reason the committees failed on the day designated to find and fix "the true place," as at the annual meeting on the 2d Monday of December, 1759, it was, "voted, that John Turner be agent to go to the county court to be held at Litchfield the 3d Tuesday of January next, to request said court to establish the place for ye meeting-house in Norfolk."

At the meeting December 14, 1759, it was "Voted, that said town will build a meeting-house of forty feet wide and fifty feet long, a suitable height for gallering." At the same meeting it was "voted that Abel Phelps, Isaac Holt, Samuel Gaylord, Isaac Pettibone and Samuel Mills be a committee to take care to build the meeting-house."

During the winter of 1759-60 the timber for the frame of the meeting-house was cut and drawn near the place where the house was at last located.

At a town meeting held June 3, 1760, at the house of Abel Phelps, it is recorded:

"Whereas, the town of Norfolk have bought a piece of land convenient to set a meeting-house on, about fifteen rods westward from the stake set by the Committee appointed by the Court; voted, that the meeting-house shall be set up at the place where the timber now lyeth, which is about fifteen rods westward from the stake aforesaid; but three men in the negative. Voted, to choose an agent to go to the court and pray that the place for setting the meeting-house may be affixed agreeable to the foregoing vote."

The stake set by the court was evidently not far from the site of the present parsonage, as the present meeting-house was built in 1813 upon the same site as the first house.

By the 1st of June of that year the great timbers for the meeting-house had been hewed and framed, and the day fixed upon for the raising was at hand. At the town meeting June 3d a committee was named "to provide victuals and drink for the hands that raise the meeting-house," and we can readily imagine that the men from all parts of the town assembled to assist in "the raising," coming together for that purpose with genuine satisfaction and enthusiasm. It is somewhere stated that after the frame of the meeting-house was raised, "the men all sat on the sills, sung a Psalm, and had a prayer." On June 24th of that year, at a town meeting held at the house of Abel Phelps and "adjourned to the meeting-house frame," it was there "voted that the committee shall go on to cover the same as soon as may be conveniently."

From that time they seem to have rested from their public labors for a year or more, as the next mention of work in finishing the house is in Sept., 1761, when it was "Voted, to underpin the house and provide boards to lay a floor."

Roys says: "Their progress in building the meeting-house may be seen by the following statement: In 1759 they commenced building the meeting-house, and in the course of the year (1760), raised and covered it. In 1761, underpinned and floored the lower part of it. In 1767, laid the gallery floor. In 1769, finished the lower part and made the pulpit.

January 2, 1770, dignified and seated it. In 1771, finished the galleries and procured a cushion for the pulpit desk."

There is not in existence, so far as the writer knows, any description of the old meeting-house. We find that it was, according to the record, "forty feet wide and fifty feet long, a suitable height for galleriing." Mr. Boyd gives a description of the interior of the meeting-house of the First Congregational Church in Winsted, built in 1800, (forty years nearly after the Norfolk house was built,) and being probably as near a description of the interior of the old house in this town as can now be obtained, I quote from it: "It was built, floored and covered in 1800, and was for the period when it was built the best proportioned and finished church edifice in the region. The interior was completed five years afterward, in a style of the then modern composite architecture. Its inner furnishing and adornment was picturesque. The body of the audience room was occupied by three aisles, with high-paneled, square pews of unpainted pine. The pulpit was an eight square tub, supported by a single pillar standing about ten feet high, and resembling an immense goblet. Narrow, rectangular stairs with elaborate railings, ascended from each end of the altar to half the height of the structure, and then turned toward each other and met at a two-and-a-half-foot platform in rear of the tub from which a door opened to receive the preacher, and on being closed a seat was turned down for him to sit on, and affording scant room for a companion to sit by his side. The crowning appendage of this unique structure was an eight square wooden sounding board, suspended by a half inch square iron rod fastened in the arched ceiling. It resembled a woolen tassel attached to a frail cord incapable of sustaining it. It vibrated sensibly with every motion of the air, and fearfully when the windows were open and a thunder storm impending. This feature gave to the concern an element of the sublime which modified its fantastical character, especially in the eyes of the youthful worshipers, whose fears of the demolition of the minister by the break-

ing of the imaginary string were not altogether unreasonable. . . . A single row of singers' seats went around the entire front line of the gallery. . . . A narrow elevated alley ran in the rear of the singers' seats, and in the rear of this, on the sides of the house, were still more elevated pews, furnishing admirable places of concealed retirement for the boys and girls who chose to worship in a more cheerful way than their parents below would have approved. . . . The interior of the house retained its pristine form and adornments until 1828, when the pulpit, sounding board and all, was taken down, and a less pretentious but more convenient one built. . . . In the gallery the aristocratic front pews, and the devil-possession side pews were removed."

They at an early day rose to the dignity of employing a janitor, as February 3, 1762, they "Voted to give Ebenezer Burr, Jun., five shillings, to sweep the meeting-house and take care that the doors and windows are shut till the annual meeting next December."

For about seventy years people assembled in this town for divine worship on the Sabbath having no way of warming the meeting-house or themselves, save by the little tin foot-stove that held less than a quart of burning coals from their open fires. People were then compelled by law to attend divine service on the Sabbath, so no one could absent himself from this service simply because the day was cold. They had just a little relief in what were called "Sabbath-day-houses" near the meeting-house, already mentioned by Dr. Eldridge. Several persons would unite and build a little log house, having a large fireplace, and when they arrived on Sabbath morning they would find a nice fire burning in this great open fireplace where they could warm themselves, and where the women could replenish their foot-stoves with burning coals from the hearth. At a town meeting held Dec. 1760, it was "voted that John Turner, Jedediah Richards, (and others,) have liberty to build a Sabbath-day house and horse houses, convenient for Sabbath days, on the land purchased of Timothy Horsford to

build a meeting-house on, to be let out at the discretion of the Selectmen. Voted the same liberty to any other of said town inhabitants."

People living near the meeting-house kept open house, many of them at least, during the one and a half hours between the morning and afternoon services, and their friends and acquaintances were made welcome to warm themselves by their glowing open fires, to eat their luncheons and replenish their foot-stoves. The "tavern" of Giles Pettibone, Jr., later the Shepard Hotel, is said to have been a favorite place for the men to congregate and spend their noon hour, while the women were made welcome and comfortable at the homes of Esq. Battell, Dr. Roys, "Aunt Mollie Phelps," and others. It should be remembered that Sunday Schools were not yet known, at this early period. In his "Centennial Discourse," 1876, Mr. Beach says: "The organization of the Sunday School also took place under Mr. Emerson. A persistent search has failed to reveal the date of its first establishment, or who were its early superintendents. The most probable date is the period between 1822 and 1824."

"Dignifying" and seating the meeting-house when completed, was evidently a delicate and difficult matter, in order to please everyone and displease no one. This too was done by the town. September, 1769, it was "Voted, that the town will proceed to have the meeting-house seated so soon as the seats in the lower part are finished." At the same meeting, "Voted, that the pew next to the pulpit on the north side shall be for Mr. A. R. Robbins' family to sit in." Also, "that we appoint a committee of seven to seat the meeting-house."

"Voted, that the rule for the seater shall be, that one year age shall be accounted equal to five pounds list."

"Voted that the seaters shall dignify the seats as they shall think proper." "That the list given in in 1769 shall be the list for the seaters to go by."

At a meeting held in November of the same year it was "Put to vote whether the town will proceed to now seat

the meeting-house. Passed in the negative." "Mr. Robbins appeared in the meeting and publicly gave up his right to his pew." At a meeting in December of that year they again appointed a committee of five, "to dignify the pews in the meeting-house," and also "Voted, that the meeting-house shall be seated."

After the second committees, appointed to "dignify" and to seat the house had reported, "the town voted not to confirm the doings of the last seaters;" and also "voted that the doings of the former seaters shall stand." And so the matter was settled for that year. (These votes of the town are mentioned simply to give a glimpse of the ways and doings of the people of those early times.) I will close this chapter with a brief mention of the way means were provided for meeting the expense of building this first house of worship, quoting again from Beach:

"One-half of the proceeds of the land tax before mentioned had furnished the means of building. This ceased by limitation in 1763, and the finishing, which was performed at intervals from 1766 to 1772, was provided for as follows: A vote would be passed in town meeting specifying what work should be done, and laying an extra tax on the grand list sufficient for that purpose, and made payable 'in good merchantable pine boards, or in good bar iron, to be delivered at the meeting-house' by a certain date; and sometime other 'species' were allowed. The appointment of a committee would follow to receive said boards and iron, and improve them for the above said use." He further says: "There is no record or tradition that any formal dedication of this building took place, and that it was first occupied for worship in the autumn of 1761 is only a probable inference. Yet there is no doubt that a house of this size, built by a young struggling town, and requiring about twelve years for its completion, received the Christian endeavors and fervent prayers of all the members."

VII.

CUSTOMS AND HABITS OF THE FIRST SETTLERS—ORGANIZATION OF THE "CHURCH OF CHRIST"—EFFORTS AND FAILURE TO SECURE A SETTLED PASTOR—CALL, SETTLEMENT AND ORDINATION OF MR. AMMI RUHAMAH ROBBINS, FIRST PASTOR OF THE CHURCH.

It seems appropriate to speak briefly of the customs, manners and habits of our ancestors. I quote from Palfrey's History of New England:

"In Connecticut in Colonial times the place for public worship was the 'meeting-house,' where assemblies for transacting the town's business were also held." All town meetings and elections were held in the "meeting-house" in Norfolk until 1846, when that house was repaired and improved, and the town bought the lower room of the Academy for a town hall, which has since that date been used for elections, town meetings, and various gatherings.

"Men and women sat apart on their respective sides of the house; while boys had a separate place from both, with a tything-man to keep them in order."

Many persons still living remember that this custom was kept up in the old "Conference room" until probably less than twenty-five years ago; the seats in that room facing toward the centre; the women always sitting upon the north side of the room and the men upon the south side. A morning and an afternoon service was held each Sabbath, the morning service commencing, in accordance with a vote of the town, at ten o'clock, in the early history of the town, with an intermission of an hour and a half between the two services. "These services consisted of extemporaneous prayers, singing of the Psalms in a metrical version, without instrumental accompaniment, and a sermon, of which the approved length was an hour, measured by an hour glass which stood upon the pulpit," and this in a house

where there was no fire, only the little foot-stove carried by a part of the women.

"The public reading of the Bible without exposition was generally disapproved, being regarded as an unbecoming conformity to the hierarchical service. Children were baptized in the meeting-houses generally on the next Sabbath after their birth. Ministers did not officiate at marriages, the marriage contract being made before a magistrate. No religious service took place at the burial of the dead. Christmas, Good Friday, and other periodical festivities and fast days of the church were scrupulously disregarded and discountenanced."

Possibly some of these customs and practices of the earlier Colonial times mentioned by Palfrey were not in vogue in this town in the early years of its history.

As to other religious services in addition to the two preaching services on the Sabbath, in his Centennial Discourse, Beach says: "Prayer meetings, as is well known, were once regarded with suspicion by Congregationalists. Mr. Robbins held occasional mid-week services either in the center or in the outside districts, but they were usually in the form of a lecture. Meetings for prayer and conference, in which laymen participated, were for the most part confined to seasons of special interest. . . . During the great revival of 1799, a Sunday night prayer-meeting was started, and he took advantage of that occasion to make it permanent. It is said there had at that time been no prayer-meeting for sixteen years. Since then it has been continued with very few interruptions."

In all New England towns in Colonial times, the institution of first importance was felt to be the Church.

The record of the organization of the church in this town will be briefly given.

It was enacted in 1675 that a meeting-house must be erected in every town in the colony.

Organization of the "Church of Christ" at Norfolk, Conn. (From the original Church Record):

"The Church of Christ was gathered at Norfolk, by Rev.

Daniel Farrand (of South Canaan), Dec. 24, A. D. 1760, consisting of the following members, viz.:

Michael Humphrey and Mary his wife.

Joseph Dean and Sarah his wife.

Ebenezer Burr and Hephzibah his wife.

Ezra Knap.

Abel Phelps and Mary his wife.

Isaac Pettibone and Hephzibah his wife.

John Turner and Abigail his wife.

William Barber and Abigail his wife.

Samuel Gaylord and Thankful his wife.

Jedediah Richards. Samuel Cole.

Asahel Case and Dorothy his wife.

Nehemiah Lawrence. Peter Cato.

Test, Daniel Farrand,
Pastor of Church of Canaan."

The Church being formed, Michael Humphrey was chosen Moderator. The above named professors entered into the Covenant, which form is here set down as follows:

A COVENANT.

"You now in the presence of God, angels and men, solemnly choose God, the Father, Son and Holy Ghost, to be your God; taking Jesus Christ to be your Redeemer and the Holy Spirit to be your Sanctifier, and give yourself, soul and body to be the Lord's, with yours, faithfully to serve him in the ways of his appointment; seriously promising by the assistance of Divine grace that, denying all ungodliness and every worldly lust, you will live soberly in this world; and renouncing Satan and the world to bind yourself to walk with this Church in all the ordinances of the gospel; and that you will watch over your fellow members in meekness and love, and that you will submit yourself to the government of Christ in this Church in the administrations and censures of it, so far as you are directed by the unerring Word of God. This you voluntarily promise."

"August 30, 1761, taken into this Church by Rev. Mr.



DEA ASAREL G. PHELPS



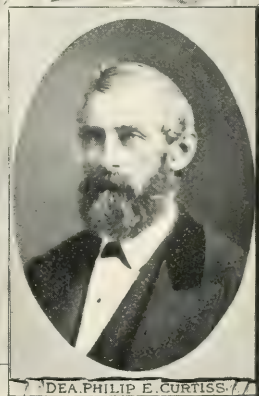
DEA JAMES HUMPHREY



DEA AMOS PETTIBONE



DEA WARREN CONE



DEA PHILIP E. CURTISS

Farrand: Cornelius Doud, Joseph Mills, Samuel Mills and Abigail Mills his wife.

Members in full communion, added by letters of recommendation from other churches:

James Richards and Annah his wife.

Brotherton Seaward and Abigail his wife.

Thankful Doud, wife of Cornelius Doud.

Noah Allen and Sarah his wife.

Elizabeth the wife of Joseph Seaward.

Mary, the wife of Samuel Comstalk.

Ruth, the wife of Jehiel Hall.

Cornelius Brown."

So the Church in this town was organized, having thirty-five members in full communion, in August, 1761.

Previous to this date they had occasionally enjoyed a preaching service in the town.

Roys says: "The first settlers attended public worship in Canaan. . . . December 20, 1758, an itinerant clergyman by the name of Treat was procured and preached the first sermon ever delivered in this town. They had occasional preaching until January, 1759. They then hired Mr. Joseph Peck to preach a considerable time, and also agreed to commence building a meeting-house. . . . November, 1759, the people invited the Rev. Noah Wetmore to preach on probation, and . . . in March, 1760, a call was extended to him to become their settled pastor, . . . but he was rejected by the council." Soon after an unsuccessful effort was made to settle Mr. Noah Benedict as pastor.

Quoting again from Roys, "In a meeting assembled June 24, 1760, they agreed to invite Rev. Jesse Ives, brother to Titus Ives, to preach on probation. He was obtained, and December 24th following they gave him a call to settle over them as their gospel minister. They proceeded so far toward settling Mr. Ives as to offer him the minister's lot, and to give him a salary of £62, 10s. annually, for three years, and after that time to give him a salary of £70 per annum statedly. The time was set for his ordination,—the third Wednesday of October, 1760. . . . His ordination

for reasons not now known was postponed. In February, 1761, another committee was appointed to attend the examination of Mr. Ives a second time; but soon after, an altercation took place between him and one of his expected parishioners, . . . and the business respecting his settlement proceeded no farther. It seems the town had too hastily given him a deed or lease of the use of the parsonage land, for he was afterwards required to quit his claim. His other claims against the town were not promptly liquidated and a law-suit was the result, which, after considerable delay, brought the business to a close."

"In June, 1761, they invited Mr. Ammi Ruhamah Robbins, a young candidate for the ministry, son of the Rev. Philemon Robbins of Branford in this state, to preach to us on probation. After taking suitable time to acquaint themselves with his qualifications and to deliberate on the subject, they on the 16th of September, 1761, gave him a unanimous call to take the charge of them as their minister. The committee informed him of the result of their deliberations, and proposed to him the following stipend and terms, viz.: to give him the lot reserved for the first settled minister, and an annual salary of £62, 10s. for two years, and after that time agreed to pay him a stated salary of £70, payable annually, and in produce at the market price, and fixed by a committee to be appointed annually for said purpose. (This mode of payment was continued for 45 years, when a contract was made.) After due consideration Mr. Robbins accepted the terms proposed, and waited their time to receive him as their minister." From the Church records: "At a church meeting of the Church of Christ in Norfolk, September 28, 1761, Voted that we make choice of Mr. Ammi Ruhamah Robbins to be our gospel minister. Voted, that Michael Humphrey, Esq., and Mr. Ezra Knap be our committee to inform the rev'd. Association of this County of our choice, and desire their assistance in his ordination, and that said committee act for us in any other business in that affair that is meet."

The following entry upon the church record of the ordination of Mr. Robbins is of interest:

"October 28, 1761. The Rev'd. Ammi R. Robbins was set apart and solemnly ordained to the pastoral office over the Church of Christ in Norfolk, which solemnity may the great Head of the Church follow with his Divine blessing.

"The ordination council consisted of the following ministers with their delegates, and a delegate from the church of Cornwall, viz.: Rev'ds. Philemon Robbins, Nathaniel Roberts, Joseph Bellamy, Jonathan Lee, Daniel Farrand, Judah Champion, Abel Newell, Cotton M. Smith, Sylvanus Osburn, Joel Bardwell, with their delegates, and a delegate from the church of Cornwall.

"The Rev'd. Mr. Bellamy was chosen Moderator and Rev'd. Mr. Lee, Scribe. Those who assisted in imposition of hands, and the parts of the solemnity were these, viz.: Rev'd. Mr. Lee made the first prayer. Rev'd. Mr. Robbins preached the sermon. Rev'd. Mr. Bellamy prayed and gave the charge. Rev'd. Mr. Champion gave the right hand of fellowship, and Rev'd. Mr. Roberts made the concluding prayer. The whole was performed with decorum and order.

'Test A. R. Robbins, Pastor.

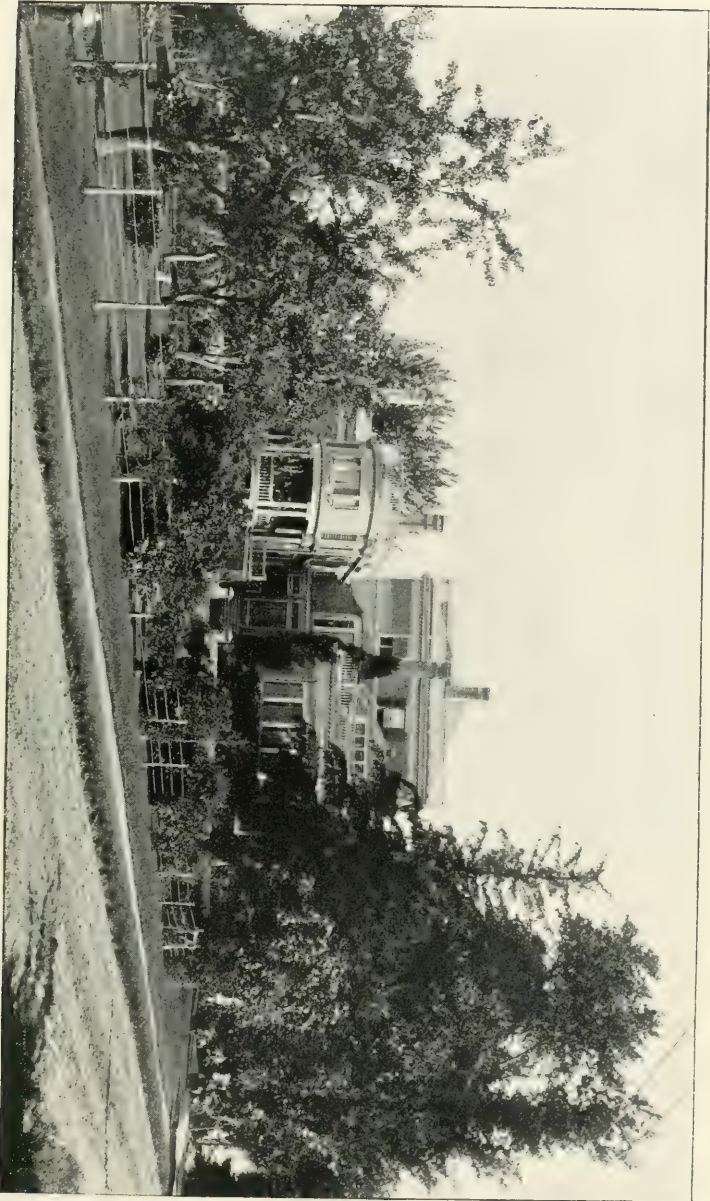
"The Sacrament of the Lord's Supper was first administered to the Church of Christ in Norfolk, April 26th. 1761, by the Rev'd. Mr. Farrand. Next administered August 30th, 1761, by s'd Rev'd. Mr. Farrand.

"December 6, 1761, the Sacrament of the Lord's Supper was administered to the Church of Christ in Norfolk the first time after said church had a pastor, per me Ammi R. Robbins, Pastor, and by a vote of the Church the Sacrament is to be administered five times a year."

VIII.

THE REVOLUTIONARY WAR — PATRIOTIC "RESOLVES" ADOPTED IN TOWN-MEETING — NAMES OF MEN FROM NORFOLK WHO RESPONDED TO THE LEXINGTON ALARM — NAMES AND SERVICE OF MEN FROM NORFOLK IN THE ARMY — JOURNAL OF REV. A. R. ROBBINS WHILE CHAPLAIN IN THE ARMY, GIVING A MOST VIVID PICTURE OF THE HARDSHIPS OF ARMY LIFE IN THAT DAY.

It is to be regretted that in Dr. Roys History of Norfolk there is not given a fuller and more detailed account of the action of the town and the names at least of some of those who were soldiers in the Continental Army from this town, with facts and interesting incidents that were well known at the time he wrote, but have now passed beyond recall. He says: "The troublous times which had for several years been anticipated, now arrived. Their recital as to detail is here omitted, and the reader referred to the official documents published at large on the subject. It will be sufficient in this place to say, our fathers now began very sensibly to feel, in common with their fellow citizens throughout the country, the effects of British aggression, innovation, and unwarranted demands. Those impolitic measures on the side of the British, were the cause of their almost unanimously and firmly imbibing that spirit of independence and freedom which actuated them in their subsequent and arduous struggles for the defence of their inalienable rights. The inhabitants of this town determined, in co-operation with their fellow-citizens, to withstand the torrent of abuse unmercifully poured upon them, and to emancipate themselves from the now rude grasp of their mother-country, if blood as well as treasure must be the sacrifice. From the few public newspapers then in circulation the news of the day was obtained, and the public proceedings were made familiar to them, and they told them to their children.



THE ELDRIDGE RESIDENCE.

"In 1774, having learned that the harbor of Boston was blockaded by the British, in the true spirit of Christian benevolence and of patriotism, they resolved in legal meeting to send relief to the inhabitants who were in distressing circumstances. It was timely, and though like the widow's mite when compared with their necessities, it was undoubtedly an acceptable offering. At the same meeting they levied a tax of one half penny on the pound for the purpose of procuring powder and other ammunition for the use of the town, that they might be ready for any emergency calling for its use. For the same reason they established a pest-house for the small pox,—a disease then dreaded, especially if taken the natural way, almost as much as the hydrophobia is now. In 1774, the 30th of June, they received the resolves of the representatives convened at Hartford, and immediately called a special meeting of the people, who voted to approve, adopt and copy them. The import of the resolves was very similar to those passed in Philadelphia, which are copied below.

"It is an indispensable duty which we owe to our king, our colony, ourselves and our posterity, by all lawful measures and means in our power, to maintain, defend and preserve inviolate, those our rights and liberties, and to transmit them entire and inviolate to the latest generation; and that it is our fixed determination and unalterable resolution faithfully to discharge this our duty."

The (Philadelphia) resolves above referred to, ten in number, are for substance as follows:

"We are entitled to life, liberty and property, and no foreign power has a right to dispose of either without our consent. We are entitled to all the rights, liberties and immunities of free and natural-born subjects. By our emigration we have not forfeited, surrendered or lost any of those rights, nor our allegiance to our rightful sovereign.

"As we are not represented in the British parliament, we are entitled to a free and exclusive power of legislation in our several provincial legislatures, subject only to the negative of our sovereign. The respective colonies are en-

titled to the common law of England, and the inestimable privilege of being tried by their peers of the vicinage, according to the course of that law. That we are entitled to the benefit of such of the English statutes as existed at the time of our colonization. That we are entitled to all the immunities and privileges confirmed to us by royal charters, or the several codes of provincial laws. We have a right peaceably to assemble, consider of our grievances, and petition the king for redress.

"Keeping a standing army in any of our colonies without our consent is illegal. It is rendered essential by the English constitution, that the constituent branches of the legislature be independent of each other.

"December 26, 1774. Our people received the fourteen articles of agreement drawn up and signed by all the representatives present, in their own names and in behalf of their constituents, to continue until their grievances were redressed. A special (town) meeting was called, and a unanimous vote given to approve of and abide by these resolves. They proceeded to appoint a committee of nine, whose duty it should be to enforce the observance of them, and a committee of three to correspond with the other colonies on the subject. Appointed for said committee, Giles Pettibone, Esq., Dudley Humphrey, Esq., and Titus Ives."

The resolves or articles of agreement referred to above were passed in Philadelphia in September preceding by the continental congress then convened. The articles follow: "Agreed not to import any articles from Great Britain or any of its colonies, or of any concerned in trade with them. Not to export any article to those places either directly or indirectly. Not to use or consume any article procured from those places. Not to purchase any slave imported, but wholly discontinue the slave trade, and not assist in any way to carry it on. Not to purchase any tea on which a duty has been or shall be paid. We will use our utmost endeavors to improve the breed of sheep and increase the number of them.

"We will encourage frugality, economy and industry, and

promote agriculture, arts and manufactures, especially of wool. We will discourage every species of extravagance, and if we lose a friend or relative we will use no more expensive dress than a piece of crape or ribbon on the arm or hat, and our ladies a black ribbon or necklace.

"That the manufactures of this country shall be sold at reasonable prices. That we will have no intercourse with any colony which shall not accede to or which shall violate this association. That a committee shall be appointed in every town, whose duty it shall be to enforce the observance of these resolves and agreements.

"The committee appointed for the above purpose in this town were faithful in the discharge of their duty. They were Giles Pettibone, Dudley Humphrey, Titus Watson, Samuel Mills and Andrew Moore."

As has been well said: "The attitude assumed by the colonists at the beginning of the struggle was that of vigilance and self-defence. * * * The crisis culminated on April 19, 1775. A detachment of British troops marching out from Boston to seize military stores alleged to have been collected at Concord for hostile purposes, was met upon the road by the Provincials, and a bloody encounter took place. The since famous skirmishes of Lexington and Concord were fought, which precipitated the Revolutionary war. An alarm was immediately spread in every direction."

The news quickly reached this distant town, and a most creditable response was made, twenty-four men being found ready to march at scarcely more than a moment's notice, for the assistance of the Massachusetts colonists. The names of the men found in the official "List of the men who marched from the Connecticut towns for the relief of Boston in the Lexington alarm, April, 1775, from the town of Norfolk," are as follows: Timothy Gaylord, captain; Sergeants, Samuel Cowles, Titus Watson, Brotherton Seward; Clerk, William Hewett.

Privates—Ephraim Parker, Elijah Pettibone, Samuel Hotchkiss, Samuel Hotchkiss, Jr., Andrew Lester, Jeffery Murray, Caleb Aspinwall, Thomas Curtiss, Ebenezer Hoyt,

Jared Abernathy, Freedom Wright, Titus Brown, Timothy Gaylord, 2nd, Nathaniel Field, Phineas Norton, Amariah Plumb, David Orvis, Benjamin Tuttle, Abraham Beach.

No complete list was kept or has been preserved or discovered of the names of the men who served in the army during the Revolutionary War. By a resolution of the General Assembly of this state, approved March, 1886, and April, 1887, providing for a record of service of Connecticut men in the late civil war, it was also provided "That the Adjutant General be authorized to publish * * * a catalogue or roll, containing the names and records of those soldiers who served in Connecticut organizations * * * during the War of the Revolution, the war of 1812 with Great Britain, and the Mexican War." This most valuable work, compiled from the records, pay-rolls of Connecticut regiments, official manuscripts in the archives of the state, and in the departments of the General Government at Washington, and papers in the hands of descendants of Revolutionary soldiers contains 27,823 names of men from Connecticut; but in a large number of instances there is no means of ascertaining from what town the soldiers enlisted, or to learn who should be credited to Norfolk.

The following list of soldiers was published as an appendix to the historic sermon of Rev. J. W. Beach, which was delivered in this town July 9, 1876. A considerable part of this Revolutionary War material used by Mr. Beach is found in Dr. Eldridge's manuscripts:

REVOLUTIONARY SOLDIERS FROM NORFOLK.

"This list has been gathered from a variety of sources, and is by no means complete. It does not follow that a given man served only during the term given below. Of some it is only known that they were afterwards pensioners.

"Rev. A. R. Robbins, chaplain in Burrell's regiment, from March 18, to October 31, 1776, in Canada.

Ozias Bingham, served in Canada May, 1775, to Sept. 3, 1775; was put in jail at Litchfield for debt the next winter, and in order to be released, enlisted in Col. Heman Swift's regiment, Feb. 2, 1776, and on application to the Legislature was permitted to leave jail and join the regiment, upon his giving a note for the debt.

Levi Barnum, in Canada in the campaign of 1775, was taken prisoner with Ethan Allen and sent to England in irons, and returned only after great hardships.

Peter Noble, enlisted in May, 1775, in John Watson's company, Hinman's regiment, and was taken prisoner with Allen, as above.

Ebenezer Mack, of same regiment, was also taken prisoner with Allen, and remained in close confinement 19 months, was sick much of the time, lost all his baggage, was carried to Quebec, to England and Ireland, thence to Cape Fear, S. C., Halifax, and finally New York, whence he escaped, and came home in April, 1777.

Jesse Tobey, Sergeant, Hinman's regiment, May, 1775, to Sept. 28, 1775.

Samuel Hotchkiss, private, Hinman's regiment, May, 1775, to Sept. 28, 1775.

Roger Orvis, private, Hinman's regiment, May, 1775, to Nov. 20, 1775.

Jasper Murray, private, Hinman's regiment, May, 1775, to Nov. 20, 1775.

Daniel Pettibone, private, Hinman's regiment, May, 1775, to Nov. 20, 1775.

Andrew Lester, private, Hinman's regiment, May, 1775, to Nov. 20, 1775, besides answering Lexington alarm.

~ Nathaniel Field, private, Hinman's regiment, May, 1775, to Nov. 20, 1775, and Lexington alarm.

~ Freedom Wright, private, Hinman's regiment, May, 1775, to Sept. 4, 1775, and Lexington alarm.

Abraham Beach, private, Hinman's regiment, May, 1775, to Sept. 6, 1775, and Lexington alarm.

Jehiel Hull, private, Hinman's regiment, May, 1775, to Nov. 20, 1775; also served five months in 1780, in Swift's regiment, Capt. Converse's company, at the Highlands.

Amariah Plumb, answered Lexington alarm, was private in Canada campaign, May, 1775, to Nov. 20, 1775, during which he was wounded at the siege of St. Johns, and his thigh bone broken, was captured and held as a prisoner there a few days, till the fortress surrendered, then made his way home with great difficulty, received £25 special grant from the State, and died March 1, 1778.

Jotham Parker, served under Hinman from May, 1775, to Nov. 20, 1775, as private. Re-enlisted as Captain of teams in 1777, in the Commissary Department, and served a long time.

Darius Phelps served May, 1775, to Sept. 7, 1775.

Eden Mills, served in latter part of the war.

Jedediah White, pensioner.

Charles Walter, in Conn. line, 3 years, Bradley's regiment.

Eleazer Holt, present at Burgoyne's surrender.

Nicholas Holt, enlisted in 1775, in Watson's company, took small-pox in crossing Lake George, and leaped into the water, which caused the disease to settle in his hip, and made him lame for life.

Stephen Holt, present at Burgoyne's surrender in Oct., 1777, and also at burning of Danbury.

Thomas Curtis, enlisted Feb., 1776, took small-pox in the army, died, and was buried at Stillwater, N. Y.; also had marched after Lexington.

Hopestill Welch, served in French war, as well as Revolution.

Salathiel Dunbar, May, 1775, to March 19, 1775.

Solomon Curtis, a short term, when under age, in latter part of war.

Titus Watson, Lieutenant in John Watson's company, under Hinman, in 1775, Captain in Burrell's regiment, Feb., 1776, to Feb., 1777, and afterward was Captain in Col. Heman Swift's regiment for three years; also marched after Lexington.

John Trowbridge, private, May, 1775, to Nov. 26, 1775, in Hinman's regiment; afterwards enlisted in Conn. line for three years, where he was Corporal.

Moses Turner, Corporal Conn. line, was in service three years, April, 1777, to April 6, 1780.

Elijah Knapp, Corporal, Conn. line, three years.

Aaron Aspinwall, private, Conn. line, three years.

Asabel Adams, private, Conn. line, three years.

Caleb Aspinwall, private, under Hinman, May to Sept. 6, 1775, in Canada, and marched after Lexington, and in Conn. line three years.

Joel Hamblin, private in Conn. line, three years.

Nathan Tubbs, private, in Conn. line, three years.

Levi Norton, private, in Conn. line, three years.

Reuben Stevens, private, in Conn. line, three years.

Samuel Orvis, private, in Conn. line, three years.

Caleb Sturtevant, private, in Conn. line, three years.

John Walter, private, in Conn. line, three years.

Elnathan Seward, private, in Conn. line, three years.

Abraham Knapp, private, in Conn. line, three years.

Rufus Trall, private, in Conn. line, three years; also five months and nine days in latter part of 1780 at Highlands.

James Benedict, Jr., a minor, enlisted in May, 1777, for three years, in Titus Watson's company, Heman Swift's regiment, marched to Peekskill, taken sick, suffered much, tried to march, reached White Plains, and Rye, sick again; no friends to help him there, and was finally brought home to Norfolk at his father's expense, with a broken constitution. Assembly granted him special relief.

Hiland Hall, in Conn. line for three years, was Deputy Commissary.

Bates Turner, in Conn. line, April, 1777, to April, 1780, and afterward in short levy 5 1-2 months at Highlands, July to Dec., 1780.

Silas Cowles, in Conn. line for three years.

Edward Fuller, in Connecticut line, three years.

William Turner, in Connecticut line, three years.

Jonas Hubbard, in Connecticut line, three years.

Lemuel Sperry, in Connecticut line, three years.

Eliezer Orvis, enlisted for three years in 1777, but died Nov. 15, 1778.

Nathan Sturtevant, also enlisted for three years in 1777, but died Oct. 1, 1777.

Daniel Hoskins, was in service four months.

Thomas Tibbals, first was drummer in Theodore Woodbridge's company, Wooster's regiment, from Nov. 18, 1775, to Feb. 29, 1776; then was drum major in the Northern army, in Col. Elmore's regiment, from April 15, 1776, to April 27, 1777. Afterward re-enlisted more than once as teamster in the Quartermaster's service, and was out in all nearly four years. Spent one winter at Ft. Stanwix, one at Mt. Independence, and one in Canada.

Samuel Tibbals, an older brother of Thomas, was captain of teams in the Quartermaster's service for a year from March, 1777, and was then discharged on account of broken health.

Elizur Munger was a teamster.

Reuben Munger was sergeant; time of service unknown.

Arial Lawrence served two short terms in special calls on the militia; was at Saratoga on a four months' term when Burgoyne surrendered; was a man of great physical endurance; is said to have walked from a point six miles beyond Troy, where he was discharged, to Norfolk in one day.

Daniel Canfield, pensioner.

Abiathar Rogers, pensioner.

David Heady, pensioner.

Jedidiah Richards, Jr.

Ebenezer Plumbly.

Jeremiah W. Phelps, a short term.

Asher Smith.

John Beach.

Giles Gaylord, served in New York in 1782; also under John Watson, May to November, 1775, in Canada.

Lieutenant Phelps, served in New York in 1782. Possibly was the same as Elijah Phelps mentioned below.

Simeon Mills was in Burrell's regiment, with Rev. Mr. Robbins, in 1776; had small pox, not properly cared for, and it became chronic, producing large, foul ulcers, which remained a long time; was sent home in September, 1776, and was confined to his bed and chair till

autumn, 1779. Assembly of Connecticut voted him then £300 to pay his bills, of which £200 was doctor's bill.

Isaac Butler, five months at Highlands, 1780, Swift's regiment.

William Leach, five months at Highlands, 1780, Swift's regiment.

John Minor, five months at Highlands, 1780, Swift's regiment.

James Sturdivant, five months at Highlands, 1780, Swift's regiment.

Silas Steward, five and a half months at Highlands, 1780, Swift's regiment.

Samuel Taylor, five and a half months at Highlands, 1780, Swift's regiment.

Abraham Barden, four months at Highlands, 1780, Swift's regiment.

Roswell Grant, five months at Highlands, 1780, Swift's regiment.

Giles Thrall, four and a half months at Highlands, 1780, Swift's regiment.

Luther Lawrence, four months and twenty-one days at Highlands, in 1780, in Philip B. Bradley's regiment.

Arial Strong, five months, July to December, 1780, at Highlands.

Deacon Samuel Cowles, ensign, was in skirmish at White Plains, and perhaps also in Canada campaign. He marched after Lexington, also.

Noah Cowles, son of Samuel, entered service very young as musician, probably a drummer. Was at Burgoyne's surrender at Saratoga.

Jared Abernathy, marched at the Lexington alarm; was in Burrell's regiment, 1776-7, a full year in Canada; had hospital expenses, £7 8s.

Ludd Gaylord, son of Justis, enlisted at the age of seventeen, in what portion of the army is unknown. There were many who conspired together to desert, and in the paper drawn up wrote their names in a circle so that the leaders might not be known. The plot was discovered and all were searched; one who had the paper slipped it into Ludd's pocket; he was offered pardon if he would reveal the leaders' names. On his refusal, he was condemned to die. His friends obtained a pardon from Washington, which had almost reached the boy when he was executed.

Ambrose Gaylord, another son of Justis, was in the Continental line in the latter part of the war.

— Gaylord, a third son of Justis, was with Ambrose at the same time.

Elijah Phelps was in Northern army in 1776.

Andrew Moor, lieutenant, went to Canada in February, 1776, and died June 9, following.

Eli Pettibone was in Col. Warner's regiment in 1776.

Giles Pettibone was captain of the Norfolk militia company when the war opened. Besides his home work for the service (described in the sermon of Mr. Beach), he led his company to Saratoga in the alarm of 1777. Probably all those here mentioned as present at that fight were under him, besides many others. With the same company he served one or two terms a little later under McDougal, on the Hudson below West Point, keeping a lookout between the American and British lines, a work requiring peculiar vigilance and skill. At the end of his term he received public approbation from his commander in the presence of the army. He obtained the rank of major before the war closed.

Samuel Pettibone, served in Canada and other parts.

The following (besides those already mentioned) marched toward Boston immediately upon the Lexington alarm in April, 1775. It is not known how far they went before they were sent back; the time during which some of them served would indicate that they reached Boston. Their pay was sixteen pence per day.

Captain Timothy Gaylord, fifteen days.

William Hewet, fifteen days.

Ephraim Parker, sixteen days; also in French War.

Elijah Pettibone, sixteen days.

Samuel Hotchkiss, Sen., sixteen days.

Jeffrey Murray, fourteen days.

Ebenezer Hoyt, five days.

Titus Brown, four days.

Brotherton Seward, forty-seven days.

Timothy Gaylord, 2d, thirty-two days.

Phineas Norton, thirty-two days.

Benjamin Tuttle, thirty-two days.

David Orvis, thirty-two days.

Michael Mills, captain, at West Point eleven days in June, 1780.

In October, 1780, Norfolk was required to furnish twenty-two more men for Continental service, and in November following three men were sent as quota to cavalry company. It also furnished six recruits for the guard at Horseneck, in May, 1781. Captain Michael Mills' company, of Col. Hutchins' regiment, was ordered to West Point in June, 1780, and remained there eleven days, of which company fifteen were Norfolk men. The names of none of these have been found, though some of them may be the same who appear above in other enlistments.

A boy, Stephen ———, was servant to Mr. Robbins in campaign of 1776, and probably from Norfolk."

In addition to the foregoing list of Revolutionary soldiers from this town, the following is from the best authorities to be found:

Capt. Titus Watson was in 1818 living in New York, a Revolutionary pensioner.

Jesse Tobey was Quartermaster Sergeant in Col. Moseley's regiment, Capt. Stoddard's company, at Fort Clinton on the Hudson for two months, 1778.

Samuel Hotchkiss, marched at the Lexington alarm; was in Capt. Hooker's company, Col. Wolcott's regiment, at Boston, January to March, 1776. He was Corporal in Capt. Stoddard's company, Col. Hooker's regiment, at Peekskill, March to June, 1777. Was in Capt. Peck's company, Col. Enos' battalion of minute men, Sept., 1777. Was in Third regiment, Conn. line, 1778. Was in Capt. Bradley's company of Artillery at New Haven during Tyron's invasion of Connecticut, Feb., 1779, to 1780. Was living at Burlington, a pensioner, age 84, 1840.

Samuel Hotchkiss, Jr., marched at Lexington alarm.

Roger Orvis, was a pensioner, residing in Vermont, 1818.

Jasper Murray was in Capt. Beebe's company, Col. Enos' regiment, on the Hudson, for three months, 1778.

Andrew Lester was in Capt. Dickinson's company, Col. Elmore's regiment, 1776. Was Corporal in Capt. Kimball's company, at Fort Dayton, German Flats, 1777 to 1780.

Ephraim Coy was a Fifer in Sixth Continental regiment, May to Dec., 1775. He was then only 13 years old. Was in First regiment, Conn. line, April, 1777, to June, 1778. A pensioner in 1832.

Charles Walter was in Third regiment, Col. Webb's, Conn. line, from Jan. 1 to Dec. 31, 1781. A pensioner 1818.

Nicholas Holt, an invalid pensioner.

Josiah Hotchkiss, in Col. Hinman's regiment, 1775.

Brotherton Seward, was in Second regiment, Conn. Militia, Gen. Spencer's, raised on first call for troops; served from May till Dec., 1775.

Solomon Curtiss, was Corporal in Capt. Abel Pettibone's company, Col. Belden's regiment, at Peekskill, March till June, 1777.

Moses Turner, was a pensioner, residing in Vermont 1818.

Elijah Knapp, was Sergeant in Capt. St. John's company under command of Marquis de LaFayette, Feb. to Nov., 1781; was Sergeant in Capt. Comstock's company, Second regiment, Jan. to June, 1783.

Aaron Aspinwall, was a pensioner, residing in New York, 1818.

Levi Norton, was a pensioner, 1818.

Samuel Orvis, was a pensioner, residing in New York 1818.

Caleb Sturdevant, was a pensioner, residing in New York 1818.

John Walter, was a pensioner, residing in New York 1818.

Edward Fuller, was a pensioner 1818.

William Turner, was a pensioner 1818.

Jonas Hubbard, was a pensioner, residing in Vermont 1818.

James Benedict, was a pensioner 1832.

Daniel Hoskins, was in Lieut. Case's company, in 18th regiment, Conn. Militia, at New York, Aug. to Sept., 1776; was in 2nd regiment, "Conn. line," along the Hudson, under General Putnam, August, 1779, to January, 1780.

Heman Watson, mentioned in Mr. Robbins' Journal of the "Northern Campaign of 1776," was doubtless a son of Capt. Titus Watson of Norfolk, and was in the service in August of that year.

Lieut. Samuel Pettibone, father of Deacon Amos Pettibone, was in Bradley's Battalion, stationed in the summer and fall of 1776 at Bergen Heights and Paulus Hook (now Jersey City). In October of that year it moved up the river to the vicinity of Fort Lee, then under Gen. Greene's command. In November most of the regiment was sent across to assist in defending Fort Washington. On the fall of the fort, Nov. 16, this regiment, with the entire garrison, was captured, and Lieut. Pettibone was one of the prisoners.

Sergeant Simeon Mills, enlisted in the 7th company of Seventh regiment, Col. Webb, July, 1775. They were stationed at various points along the sound. September 14, on requisition from Gen. Washington, the regiment was ordered to the Boston camps, assigned to Gen. Sullivan's brigade on Winter Hill. Their term of service expired Dec., '75. "He died in 1788, after enduring great hardship in the service of his country in the Revolutionary War. An old gray stone marks his grave in the Norfolk Cemetery."

Mr. Norman Riggs remembers Capt. John Bradley well, as he lived in their neighborhood, and heard him relate that he and his company arrived near Saratoga in a detachment that came in late in the day, but during the battle that preceded Burgoyne's surrender. In his company were a number of Norfolk men from the South End District. Gen. Arnold, when told that the men had nothing to eat, ordered that casks of rum be rolled out, cups distributed, that the men drink and hurry into the battle,—which they did, arriving in time to participate and to see men falling all around them.

Luther Lawrence, brother of Ariel, was in Bradley's regiment at Highlands four months in 1780.—Constantine Mills, born in Norfolk in 1761, son of Deacon Joseph Mills, enlisted in the army in August, 1778, at the age of seventeen. He was in the battle at the burning of Fairfield by the British, July, 1779.—Titus Brown, although more than sixty years old, was one of those who responded to the Lexington alarm from Norfolk, marching in Capt. Gaylord's company for the relief of Boston. He was also in a short campaign at New York, in the Ninth regiment Conn. Militia, Capt. David Hait's company, in August and September, 1776, and was again in

the same Ninth regiment, under Gen. Wooster, in Capt. Charles Smith's company, at the Westchester border, from Nov., 1776, to Dec., 1777. He died in this town Feb., 1802, aged 88. (The writer knows of more than one hundred direct descendants now living of his daughter, Betty Brown, who married Daniel Burr of this town).

"Lieut. Giles Gaylord of Norfolk," was in "Wooster's Provisional Regiment," organized for service from Dec., '75, to the opening of 1776; serving before Quebec until operations there were abandoned in May, '76. He was also a conductor of eleven "teamsters of teams for transporting supplies from Conn. to the Continental army in 1777."

Samuel Tibbals was a "conductor of ten teamsters," same time and services as Lieut. Gaylord.

First Lieut. Titus Ives, of Capt. Beebe's company, Col. Roger Enos' regiment, served for three months on the Hudson, from June 25, 1778.

Richard Beckley, originally from Wethersfield, was in Col. Sherburn's and S. B. Webb's regiments; enlisted Feb. 26, 1778. Served on the Hudson, on Long Island, in Rhode Island and New Jersey. Discharged Jan. 1, 1781. Settled in Norfolk. In 1840, at the age of 80, was a pensioner.

John Strong, served in the Conn. line; was a pensioner in 1840, age 79. A sketch of Mr. Strong is given elsewhere.

Reuben Palmer, served in Capt. Gillett's company, Col. Enos' regiment, on the Hudson, 3 months, 1778. Pensioner 1840, age 79.

Joseph Rockwell, served in short campaigns, in New York '75, '76, '77; was Ensign in Capt. Yate's company, Col. Enos' regiment, on the Hudson, 1778. A pensioner in 1840, age 82.

Ichabod Atwater, in Capt. Bryant's company, Col. Thomson's regiment of militia at Peekskill, Oct., '77. Pensioner 1840, age 80.

Hessibah Warner, pensioner in Norfolk 1840, age 79.

Ephraim Brown, in Conn. line July to Nov., 1780.

Daniel White, in Militia '76, '77. In Capt. Mat. Smith's company. Prisoner from Feb., '80, to June, '82. His widow was a pensioner in 1840. Probably this name should be Matthew White.

Capt. Benedict is mentioned in Chaplain Robbins' Journal as at Chamblee, Canada, April, 1776.

Abiathar Rogers, in Conn. line, '77 and '78.

Jedediah Richards, was in Wadsworth's Brigade; served in New York and on Long Island, 1776.

Ebenezer Plumbley was in Bradley's battalion; taken prisoner at Fort Washington, Nov., 1776. In Col. Roger Enos' regiment of Conn. State troops in a three months' campaign on the Hudson, from June 25, 1778. One of Norfolk's prominent citizens, Titus Ives, was First Lieutenant in Capt. Beebe's company.

Nicholas Holt, another prominent citizen of the town, mentioned in the list of soldiers as compiled by Mr. Beach, is given only in the "Record" as a "disabled pensioner," under act of Congress, 1833-4.

Daniel Pettibone, was in Col. Hinman's regiment in the operations of the Northern Department from April to December, 1775.

Joseph Hall was a private in Capt. Beebe's company, as mentioned above, in 1778.

In the militia service from Norfolk, for defence of the sea-coast and frontiers until March, 1780, were the following:

William French, Jeremiah Wilcox Phelps, Bela Bishop, Elijah Mason, Joseph Phelps and Elijah Pettibone.

Sergeant John Beach, in Capt. Lewis' company, Wadsworth's brigade, time of attack on New York, Sept., 1776.

Elijah Phelps, was in Conn. line, 1781; "marched to southard under LaFayette."

Isaac Butler, was in 2nd company, Gen. Spencer's regiment, 1775.

Jupiter Mars, a slave, father of Deacon James Mars, served in the Revolutionary army, doubtless as servant of some officer.

Silas Cole was in Col. Moses Hazen's regiment, in a "company largely from New Haven County." Served in Washington's main army, from Jan. 1, '77, to the end of the war; was engaged at Brandywine, Germantown, Monmouth and at siege and surrender of Yorktown.

The only mention of Asahel Case in the "Record of Connecticut men in the War of the Revolution" is in the "Seventh regiment, Col. Charles Webb, raised by order of the Assembly, July session, 1775. In the 7th company was Asahel Case. Term of service, July 21 to Dec. 20, 1775."

This regiment was stationed at various points along the sound until Sept. 14th, when it was ordered to Boston. Among the pensioners living in 1832 in Litchfield County we find Asahel Case. Mr. Obadiah Smith, a grandson of Capt. Asahel Case, Jun., says that both his grandfather and his great-grandfather, Capt. Asahel Case, Sen., who are mentioned elsewhere, were in the Revolutionary service, the elder having been Ensign.

Miles Riggs, one of the early residents of the South End District, is reported in the "Record" only as in Col. Roger Enos' Regiment, Capt. Beebe's Company, for a three months' campaign on the Hudson in 1778. It was probably during this time of service that the Colonial army had stretched a chain (the ends securely fastened on either shore) across the Hudson near White Plains, thinking thus

to prevent the British from ascending the river. Aware of this attempted obstruction, the British, under a strong south wind, sent a number of their strongest ships abreast, under full sail, up the river, and the Americans' chain could in no wise resist their mighty power, but gave way at once. Mr. Riggs frequently in his after life related the above as what he saw when in the service. Upon his discharge at White Plains he returned to his home in Norfolk, reaching here in the evening, to find his two children lying dead in his house and his wife at death's door (from "camp distemper," so-called), and she also died before the next morning. Mr. Riggs went with a company of soldiers with a load of baggage and supplies for the army from Norfolk to Saratoga, reaching the latter place about the time of Burgoyne's surrender. The team for the trip was a pair of oxen and a two-wheeled cart belonging to Capt. Hosea Wilcox, with Mr. Miles Riggs' horse ahead. On the way, above Albany, as they were crossing a small, deep river, perhaps the Hoosac, the bridge over which was insecure and "teetered," the oxen were afraid, and the stronger ox crowded the other off the side of the bridge, the horse pulling in the opposite direction. A projecting plank helped to hold the unfortunate ox suspended by the neck until the bow was removed, when he dropped into the river, and at the same instant the horse dropped off the opposite side of the bridge into the river. Both ox and horse reached the shore, were tackled up again and resumed their journey. (Mr. Norman Riggs, who related these incidents to me, heard when a boy his grandfather, Mr. Miles Riggs, relate them repeatedly).

Another of Mr. Miles Riggs' remembrances of the Revolutionary war which he used to relate was, that when he was at White Plains in the service he saw there General Washington upon a young, fiery appearing horse, with a long, heavy tail. The horse seemed a little frightened, but Gen. Washington was unmoved. Riding next to Gen. Washington was Gen. Israel Putnam, and the other officers following two by two.

(As is mentioned in another chapter, some of the links of that immense chain which the Americans stretched across the Hudson River to prevent the British from ascending the river are said to have been made in Norfolk, at the old "Iron Works," and some at the Hanchett's Forge, on Canaan Mountain).

Col. Ethan Allen's expedition, in which he surprised and captured Ticonderoga and Crown Point, "in the name of the Lord Jehovah and of the Continental Congress," is a familiar fact to all readers of the history of the Revolutionary period. This expedition originated at Hartford, and most of those who entered into it were members of the Colonial General Assembly. J. W. Beach, in his centennial discourse, 1876, gives the following: "Few know that Norfolk was represented in this expedition, not, indeed, by a man, but by a horse. Capt. Edward Mott of Preston was sent with sixteen men from Hartford to take those forts, and ordered to gather more among Warner's men in Berkshire and among the Green Mountain Boys under Allen at Bennington. Of course speed was essential to ensure success. Norfolk was directly in their path to Berkshire, and when they reached this town one of their horses gave out, and Capt. Mott applied to the selectmen for another horse. Samuel Knapp, grandfather of Col. Horace Bushnell Knapp, was the prompt and patriotic man who complied with their request. His horse was loaned, being first appraised at £16 10s., Mott paying 15s. cash down. On the return of the animal, a few weeks later, bearing ample evidence of having been to war, the appraisers judged that the owner ought to receive £5, 'the horse being so much damnified.' The bill was sent in to the Colony Treasurer, with the 15s. honestly deducted, and was promptly paid, and Knapp's receipt for £4 5s. is still extant at Hartford."

"While Washington was investing Boston, after the Battle of Bunker Hill, an expedition to Canada was also planned and placed under Generals Schuyler and Montgomery. To this Connecticut sent two regiments, and one of them, under Col. Hinman, was recruited from this part

of the state, in which the first regular Norfolk soldiers were enlisted in May, 1775, for seven months. Their Captain was John Watson of Canaan—we have the names of at least twenty of his company who were from this town, and there were probably more. They participated in the siege of St. Johns, and in a variety of other actions. Three of them were with Ethan Allen in his brave though irregular and foolhardy attempt to take Montreal by surprise, September 25th of that year, and were taken prisoners with him. Their names were Peter Noble, Ebenezer Mack and Levi Barnum. Peter Noble was a sharer of Ethan Allen's privations, which are graphically described in the latter's published narrative. They were kept in irons during much of their captivity and experienced constant indignity and insult from those who had the care of them. They were shipped from Quebec to England and thence to Ireland, and were kept there some time, being constantly threatened with hanging. They were finally sent back to this country as prisoners of war in a fleet which anchored in Cape Fear harbor, North Carolina. Noble, either by nature or by association with Allen, was a plucky fellow, and embraced his first chance to escape from his vessel, the "Sphynx," while at anchor, and by what Allen describes as "extraordinary swimming," reached the shore in safety, and thence made his way home as best he might, and was probably the first to give information concerning the harsh treatment received by the prisoners. Through his affidavit Daniel Mack, father of Ebenezer Mack above mentioned, was enabled to draw his son's back pay, and on learning at a later time that his son was still a prisoner at New York, sent him on a portion of the money, by the aid of which he made his escape and reached home in safety after fourteen months' imprisonment."

Among the manuscripts left by Dr. Eldridge is the following Revolutionary War record of Mr. John Strong, which was furnished Dr. Eldridge by Mr. James M. Cowles, the year unfortunately not being given. Mr. Strong, after the Revolutionary War, came to Norfolk and lived until

his death, in 1846, at the age of 86, on the farm and in the house now the home of Mrs. Thomas Tibbals, adjoining Dr. Dennis' summer residence on the north. He left his property to the town of Norfolk, having no children, his wife having died the year previous to his death. The annual interest of this "Strong Fund" is about \$130, as the recent town reports show. Mr. Cowles wrote as follows:

"The following is from Mr. Strong, taken down by myself the 5th of March last:

"Mr. John Strong enlisted into the army in March, 1776, being then between 16 and 17 years of age. He was one of 100 men from Torrington and Litchfield, all volunteers; Col. Beebe of Litchfield, then our Captain; Jesse Cook of Torrington, Lieutenant. Went directly to New York and remained there three weeks, and then was stationed in New Jersey after the taking of Fort Washington. Our suffering was intense; many of our number died. From October to the 1st of January we had no shelter to sleep under but the canopy of heaven. About December 20th the snow fell to a great depth, which added much to our suffering. Previous to this fall of snow many a night I have marched in the rain with the water and mud half leg deep. Was one that escaped when Fort Washington was taken by the British, when about 500 of the Americans were captured. Was near when Andre was captured, and many times was placed guard over him; was within ten or twelve feet of him when hung. Have often gone forty-eight hours without food, and then but partially supplied with Indian meal. Snow was so deep it took me seventeen days to get home.

"In August, 1777, I went again to New Jersey; was there eight months. The British were stationed at this time in New York; about the time of the taking of Burgoyne and of the arrival of the French troops with General Lafayette for their commander. In 1778 was ordered to White Plains as minute man, and from there to Bergen Point, within a half mile of the British army. After this was stationed in Peekskill until my time of service expired."

"The annexed Companies marched from the towns in Connecticut for the relief of Boston in the Lexington Alarm, April, 1775.

"Norfolk, Captain Timothy Gaylord, 24 men.

Simsbury, Captain Amos Wilcox, 25 men.

Hartford, Captain Abraham Sedgwick, 33 men.

New Haven, Captain Hezekiah Dickerman, 9 men."

(Norfolk was certainly well represented.)

"Money paid by Connecticut to the inhabitants of Norfolk for their services and expenses in the Lexington Alarm in April, 1775, per order of the Assembly, £66 9s. 2d.

(Hinman's Rev. War.)

"On the 16th of September, 1776, Ebenezer Mack and Levi Barnum of Norfolk were confined in one room at Halifax among felons, thieves, negroes, etc."

(Hinman's Rev. War.)

One main purpose of this Revolutionary war history is the hope of giving those who may read it now, and those who will come after us, some adequate idea of who and what kind of men and women our ancestors, the early settlers of this town were, by recounting some of their labors, sufferings and hardships in settling and establishing these our homes and this our government.

We sometimes speak in praise of our Revolutionary sires, and possibly imagine that we realize what they endured in order that this might be the land of the free, but I believe very few of us have even the slightest conception of the sacrifices made, the sufferings endured, the privations experienced, the pain, the sorrow, the anguish borne by tens of thousands in the army, on the battle field, in the hospitals, in the tents of the sick, the wounded, the dying, in those days and nights of agony, lying on the ground, without food, clothing or shelter, longing for home and for the loving ministry of a dear mother's hand to cool the fevered brow and quench the burning thirst. The "Journal" kept by Rev. Ammi R. Robbins of this town, Chaplain in the army, from March until November, 1776, gives such a vivid picture of all these things, the real life and

experience of those soldiers as he saw it, endured it, and was himself almost crushed by it during those eight months in the campaign toward Quebec, where he stood with the men, helping them bear their heavy burdens,—preaching the gospel to them, nursing, comforting, praying with them when sick and suffering, pointing them when dying to the only source of light, the Redeemer of men,—for these reasons part of this Journal is given here, though much condensed, believing that it will give all who may ever read it a better, fuller idea of what our fathers suffered and our liberties cost them than we have ever had before.

Extracts from the "Journal of the Rev. Ammi R. Robins, a chaplain in the American Army, in the Northern Campaign of 1776."

"A brief Journal of some of the more remarkable events in my tour to Canada."

"Monday, March 18, 1776. Took an affectionate leave of home; came to Canaan; met the Colonel and proceeded with a considerable retinue to Sheffield. Rev. Mr. Farrand (of Canaan) accompanied us. He and I dined at brother Keep's (Rev. John Keep of Sheffield). Had a most agreeable interview; prayed together and parted in the most tender and friendly manner. Very bad riding, but proceeded to Coles' in Nobletown. Lodged comfortably.

Tuesday, 19. Rose early, and in company rode five miles to breakfast, cheerful and comfortable. Proceeded to Kinderhook, thence to Greenbush, put out our horses, crossed the river at dark and came into Albany.

Wednesday, 20. Found Colonel Buel and Major Sedgwick; agreed to put up with them. Drew our provisions and lodged on the floor on my mattress. May I be thankful for such comfortable entertainment. Went twice this day to visit and pray with a poor soldier of the Pennsylvania Regiment, under sentence of death. He appeared much affected, but dreadfully ignorant.

Thursday, 2. All the troops drawn up on the parade and the prisoner brought out blindfolded to his execution, when the General (Schuyler) stepped forth and in a moving and striking speech pardoned the criminal.

Friday, 22. We attend prayer with the regiment morning and evening. Rode five miles to see a sick soldier. I have much respect shown me by all the officers.

Saturday, 23. Cannon arrived from New York to go forward. Walked and visited the sick. A trustee of the Presbyterian Church waited on me with a request to preach tomorrow. Consented if soldiers admitted.

Lord's Day, 24. Prayed in the family, then on parade with the regiment. At 10½ went to church. Used great plainness; a large assembly and very attentive.

Monday, 25. After prayers visited four sick soldiers. We drink no spirits at all, and I think it best unless I have more fatigue.

Tuesday, 26. Went up to Stillwater. Saw our people at Stillwater, who seemed exceedingly rejoiced at my coming. Returned with Dr. Swift to Albany.

Thursday, 28. After prayers attended the execution of a sentence of court martial upon three poor Pennsylvania soldiers, who received thirty-nine lashes each. The whole army drawn up; the army marched round the city; a formidable appearance.

Friday, 29. Viewed the movements of the Jersey and Pennsylvania troops in a large field; visited sick soldiers.

Lord's Day, 31. Attended again in the Presbyterian Church. A. M., preached on Christian Armor; P. M., "If Thy presence go not up with me, carry me not up hence." Great assembly; sundry Jersey and Penn. officers and others; Gen. Schuyler's family and aid-de-camp all day. Was enabled to speak with great freedom, blessed be God. Visited the sick at the barracks; was amazingly shocked to see the wickedness of the people of the city and the land on the Sabbath. Returned to my quarters excessively weary and spent. Col. B. is a kind father, brother and dear companion to me.

Monday, April 1. Slept well and feel greatly strengthened. Attended a funeral of one of Capt. Troop's company; the third that has died in the regiment.

Wednesday, 3. We received orders to proceed. I came

in a bateau to Half-Moon, in company with Col. Buel. Marched on foot with the Colonel and under officers to Stillwater, 12 miles; not greatly fatigued.

Friday, 5. Proceeded in a bateau up the river from Stillwater; arrived at night at Saratoga.

Saturday, 6. All our people at and near the landing. Col. Buel and I set out and came to Fort Edward.

Lord's Day, 7. Rose early, walked four miles to breakfast. We walked moderately, soldiers scattering along; no other refreshment for eleven miles than brook water. When within four miles of Lake George stopped to view the place of the fight in the year 1755, and the manner of Col. Whiting's retreat. Saw where Col. Williams was killed, old Hendrick, etc. At 4 P. M. arrived at Lake George. At eve sundry officers and soldiers came up; gave a word of exhortation, sung and prayed near the water; the poor carpenters very attentive and solemn. Fort William Henry is so gone that scarcely any traces are left. Fort George is a small stone fort, with a convenient brick barrack in the midst, containing six rooms for soldiers. The lake is much less than I expected, environed with high, craggy mountains; a convenient wharf at the end and a large number of fine bateaux about it; barracks built for the accommodations of several regiments of soldiers. The ice is very rotten and we hope will be gone in eight or ten days. Col. Buel has the command here till we proceed down the lake to Ticonderoga.

Monday, 8. Breakfast with Col. Buel and two gentlemen of Montreal, one of whom is just arrived from England. There are about a hundred new and large bateaux and many more in building. Walked over to see the ruins of Fort William Henry, the French lines, etc. Prayed and sung at night in the large new barrack; great numbers attended. This day two companies of Pennsylvania troops came in and sundry of ours. Numbers are left sick on the road; two or three here are very sick. How easy 'tis for God to bless or blast our designs.

Wednesday, 10. The ice on the lake wastes fast. Visited

Captain Watson's company, who live in tents by the east mountain. Our troops come in thick.

(Capt. Watson was a Norfolk man, and quite a number of Norfolk men were in his company. It is much to be regretted that 'rolls incomplete' is true of Capt. Watson's company, as also of this, Colonel Burrall's Regiment, in this campaign.)

Thursday, 11. It rained hard all night; high winds this morning; the lake opens fast. News today of the taking of a large prize by the American fleet which was going to the southward; six hundred barrels of powder and two hundred cannon. News of Gen. Spencer with five regiments coming after us—rejoicing—at night Gen. Schuyler arrived.

Lord's Day, 14. Preached A. M. from Isa. 27-45; P. M., Malachi 3-2. Gen. Thomas and most all the officers of the army present,—very attentive. This day Lieut. Gaylord died, ten miles from here on his way home; the fourth in our regiment. May the living lay it to heart.

Monday, 15. General court-martial. Capt. Watson to be tried, accused of disorder by Esq. Smith of Fort Edward. Is acquitted with honor. Gen. Schuyler gave me the offer to go in what boat I pleased to Canada. Col. Burrall and Dr. Sutton arrived. General orders today that our regiment be ready to march in the front.

Friday, 19. We had orders to march; arose very early; at ten o'clock embarked in the rear of our regiment; came to twelve mile island, and then with amazing fatigue, almost discouraged, we broke through the ice by inches. The weather cold and inclement, but towards night got through the ice to the narrows, and with a fine gale came to Sabbath-day point at dark, where we encamped, twenty-four miles from Fort George. I lodged in a tent on the ground, but had a bed. Feared it would be attended with bad consequences, as the ground was so wet and cold, but rested comfortably.

Saturday, 20. Rose early; we breakfasted, met at the water, sung and prayed, then set off for the landing at the mouth of Lake George. Landed at 11 o'clock P. M.; the

army was in motion unloading and lading the carriages for Ticonderoga, which is three miles off. I walked with the Major over to Ty.; found a room; we moved in, supped and slept well. Here are great and surprising works of the French still to be seen. A most advantageous point of land on which the Fort stands, which seems to be the center to command South Bay, Lake Champlain and Lake George. A few New York forces stationed here, but oh, 'tis impossible to describe the profaneness and wickedness of some of these men. It would be a dreadful hell to live with such creatures forever.

Lord's Day, 21. It don't feel like Sabbath day, but I can't forget it; none seem to know or think anything about it. 'Tis terrible to be sick in the army; such miserable accommodations. It is enough to kill a man's spirit when first taken to go into the hospital. I moved to have a lecture at least today, but 'tis discouraging,—no time or leisure for anything. Walked to a house where I found a woman reading to her husband. It did me good to see anybody serious and remembering in any degree the Sabbath. Talked and prayed with them; returned towards night; viewed the place of Abercrombie's defeat in 1758. Saw many holes where the dead were flung in, and numbers of human bones,—thigh, arms, etc.,—above ground. Oh, the horrors of war. I never so much longed for the day to approach when men shall learn war no more, and the lion and lamb lie down together.

Monday, 22. Spent some time in conversation with Col. Shreve, a very valuable man. He with the other officers talked together, and he begged me not to engage with another regiment, but since I was like to have the care of two, to supply them. Col. Buel received orders to command at St. John's, and is appointed Aid to the General. Rose early, visited the hospitals, prayed with the sick. Attended the funeral of one of Capt. Swift's men; his company present; gave a serious exhortation at the grave and prayed.

Wednesday, 24. General orders today for all to embark tomorrow morning.

Thursday, 25. Rose very early, all in the utmost hurry, preparing to embark. Hoisted sail at ten o'clock for St. Johns; arrived at Crown Point at three o'clock; walked round and viewed the fort, barracks, etc.; amazing works. Came to Basin Harbor, spread our tents; lodged very comfortably.

Friday, 26. Rose at daybreak and with the Jersey regiment proceeded; with a fair gale came to Split Rock; passed, with a fine wind, to the Four Brothers; wind right ahead and boisterous sea; arrived at four o'clock at Cumberland Head, 55 miles from Crown Point. The lake very wide. Looks like Long Island Sound, with islands in it.

Saturday, 27. Slept well in tent last night; drank tea and at five o'clock pushed off. This is a most level, beautiful country; no mountains; excellent land. Passed along the Grand Island, 30 miles in length. At noon arrived at Point-au-Fere, the white house; landed half an hour, caught a morsel and put off. A fine gale brought us into the Narrow Lake, where 'tis not half a mile wide. Came past Isle Aux-Noix, where were to be seen ruins of the old French fortifications, which mounted a great number of cannon. Wind rose from the south, by means of which we went with great rapidity. The lake is now a narrow, straight river. Arrived at St. Johns at 6 P. M. Thus have we come the length of Champlain, 135 miles, in three days. St. Johns has a garrison of 100 men, under Capt. Walker. Supped and lodged well in our markee. The lake here becomes a river with a swift current down to Chamblee; the country round very level and good, but the inhabitants in general but a little above a state of heathenism. Montreal lies 25 miles to the west. Capt. Stevens is gone to join Col. Beadle at the Cedars, 40 miles west of Montreal, and Col. Buel, with three companies, is to be here and at Chamblee; the rest to proceed, so that we are like to be very much broken and scattered, and the prospects at Quebec look very dark. Oh, that I may be enabled to trust in God and not be afraid; tho' the earth be removed and nations die, Jehovah lives and reigns, and blessed be my Rock.

Lord's Day, 28. Walked out for retirement; had pleasing views of the glorious day of universal peace and spread of the gospel through this vast extended country, which has been for ages the dwelling of Satan and reign of Antichrist. At ten o'clock we went with our pilot down the rapids, and 'tis truly astonishing that a bateau can live in such places. Arrived safe at Chamblee at one o'clock; found Capt. Benedict, who received me with great kindness. He has been under an arrest by Col. Hazen from the 11th inst. I hope to know the issue of his trial; live with him in a convenient room. This evening Col. Burrall arrived. At sunset, by request, went and gave a word of exhortation and prayed with the Jersey regiment on the parade. Officers and soldiers very solemn. Many boats arrived today.

Monday, 29. Jersey regiment set off for Quebec. Chamblee is a beautiful small town, situated round a large bay. We are detained for the cannon to be brought from St. Thrace. The gundalow has come down the rapids with five large ones; the rest come by land. Second battalion of Pennsylvanians arrived, to go on tomorrow. Terrible storm of wind and rain. The bateaux were much exposed and the powder, but the men exerted themselves to their utmost and it was secured. Towards morning snowed; weather very cold.

Wednesday, May 1. Remarkably cold for this season of the year. Col. Buel gone to Gen. Arnold at Montreal. Unhappy disputes between him and Col. Hazen. The cannon all come. The commissioners are at Montreal, who lay plans of operations. Things look dark; we seem in an enemy's country, and if defeated at Quebec we are surrounded with foes on every side. It is a great consolation that the Lord Jehovah reigns and orders all the events of war and will take care of his own cause.

Thursday, 2. Weather more pleasant. Col. Hazen disagrees with Col. Burrall; warm dispute. He orders Col. Burrall to embark directly and leave the powder and cannon till further orders. He refuses; sends off an express to

Arnold at Montreal. Lieut. Col. Allen embarked this morning with six companies of his battalion. Col. Buel arrived from Montreal, and at eve Gen. Arnold, who orders the gundalow to be mounted with cannon, etc. The train, Capt. Bigelow, arrived this evening; received a letter from home by J. Lawrence.

Friday, 3. Rose early. Col. Buel received positive instructions from Gen. Arnold, with warm words and threats, to proceed. He obeyed, but despatched an express to Gen. Schuyler. All embarked at 12 o'clock and with a fine gale. Had the most pleasant sail I ever was in, without the least need of rowing. Came in Capt. Watson's boat with the Major. We passed St. George's, 20 miles from Chamblee, at $2\frac{1}{2}$ o'clock, so that we ran at a great rate. The country is the most pleasant I ever saw; small houses but close to the river each side; perfectly level from the banks, which are about six and eight feet from the water. 'Tis grievous and affecting to see the superstition. Five miles from St. Georges we passed St. Dennis, where is a church and nunnery. Saw the nuns at the door as we passed. Smart wind; we go at the rate of six or seven miles an hour. Stopped at Col. Duggan's, who is engaged in the service; gone to Montreal. His wife can't speak a word of English, but very friendly and polite; a little son interprets.

Saturday, 4. At sunrise embarked. We passed the mouth of the Sorrell, where is another beautiful town; then entered the Grand Lake. Side wind; very rough. I never had so clear an idea of the hazards and fatigues of sailors and soldiers as this day. The sea made me very sick; vomited till I could vomit no more. Sundry sick on board; with great difficulty put away to the leeward into the Bay of St. Anthony. Came to the Senior De Jacy, who entertained us exceeding kindly. Supped on tea; refreshed, having eaten nothing for twenty-four hours. By leave of the man of the house I gave a word of exhortation; we sung and prayed.

Lord's Day, 5. As cold last night as it is with us in New England in March. At nine o'clock wind died away; set

out; met with four boats who lay in the drowned land all night. Capt. Parmelee lost his masts. This part of the river is called Wide Lake. You can't see across. We passed the mouth of the Great Lake, which is five miles wide, where a river comes in from the east. Landed on the south shore and waited for other boats to come up. Some passed the night in the boats in the drowned land, with great fatigue, but no lives lost. Discoursed to the people in our boat on the millennium. Took refreshment and sailed down to Trois Rivières, where all put in the barracks. 'Tis a beautiful town, about as large as Plymouth; situated on the river. Some troops stationed here. Discouraging news from Quebec about small-pox. Our soldiers come back in great numbers on our near approach to headquarters.

Monday, 6. Rose early and embarked, wind ahead. Rowed heavily under the banks of the north shore. The river in general about four miles wide. Met three or four vessels; no news. The north shore is good land, cultivated and inhabited all along, but the opposite looks like a desolate wilderness. Vast cakes and bodies of ice. Very cold; equal to winter this morning; at noon very calm; passed troops every five or six miles, but the river very wide. Exercised with sickness; vomiting severely, very weak. At sunset arrived at Dechambalt, where our orders were to stop. Found an intrenchment begun. Went to bed in the parsonage house.

Tuesday, 7. We were alarmed at 2 o'clock this morning by two expresses from Quebec, giving account of the arrival of the fleet, fifteen sail, who yesterday came along by Quebec. Our poor, feeble, sickly army is obliged to retreat with great precipitancy. Great numbers sick with the small-pox we had to leave, and some others. The ships pursuing up the river, firing at our army on the land and in the bateaux. This is the most terrible day I ever saw. God of armies, help us. Three ships came near by us, firing as they came, and our boats and people in a scattered condition coming up. Distress and anxiety in every countenance. The small-pox thick among us from the poor fugi-

tives that come up. We are in hourly expectation of the ships attacking us,—our boats, provisions, etc. The whole conspired to give an idea of distress. At 11 o'clock Gen. Thomas came up and immediately a council of war was called, Gen. Wooster present and a great number of gentlemen. The result is to retreat with the whole army back to the river Sorrel (130 miles), as in case of a defeat here 'twould be absolutely fatal. Saw Rev. Mr. Evans, Mr. Spring, etc., brother chaplains, worn out with fatigue. Many officers lost all, to the clothes on their backs. Gen. Wooster goes by water with the boats. Gen. Thomas brings up the rear by land. All the men except enough for rowing and the invalids go by land. I am very much weakened with the disorder that has attended me these four days past. Am obliged to go by water. Gen. Wooster is as kind to me as a father. We set sail at sunset, the other boats to follow; came several leagues; ran on the reefs twice, but through mercy no damage. Wind high and current strong, but with great difficulty put into the east shore. Went up the high banks to a house at 2 o'clock and slept two hours. The boatmen sing a very pretty air to "Row the boat, row," which ran in my head when half asleep, nor could I put it entirely out of mind amid all our gloom and terror, with the water up to my knees as I lay in the boat. My difficulty was, one passage I could not get.

Wednesday, 8. Wind ahead, but a mercy to the army, as the ships can't proceed. We rowed against wind and strong current about ten miles and put up in a convenient house at 2 o'clock; dined and tried to rest. Wind so strong concluded to tarry the night; slept, but often waked by the sentinels.

Thursday, 9. Rose early, breakfasted and set off at seven o'clock. Calm, but sailing slow against the current; several boats in sight and men on shore. Came to Trois Rivières at dark in a very thick fog. Supped and lodged; i. e., one nap of three hours. Great are the fatigues of our march.

Friday, 10. Very calm weather, and 'tis a great mercy,

as the ships can by no means move on and the army may. We took a dish of tea at sunrise and proceeded up towards the great lake, called St. Peter's lake. Heard of the army being attacked by land, but nothing remarkable. The people here more insolent, but we have no fears from them as yet. Wind ahead; obliged to put into the river east side of St. Anthony's Bay. Capt. Goforth came up on express to New York. Feel poorly and much worn; distressed for the army. Surely our cause is good and we shall prosper.

Saturday, 11. Before sunrise entered St. Peter's lake; perfect calm; rowed within five miles of west end, when a hard gale came ahead and we were in a terrible situation, but through mercy near night got through into a narrow river which leads to Sorrel. Came up with my boy and chest, which arrived safe before me. Numbers arriving, many with smallpox; anxious about my boy, who has undoubtedly taken it in the boat.

Lord's Day, 12. Rowed up to Sorrel; landed at 9 o'clock. Found two Boston regiments arrived, also sundry others. Found Mr. Barnum, Mr. Breck, Mr. McCawlay, Mr. Spring and Mr. Evans (Chaplains), but no public exercise today, as troops are in such confusion. Our days are days of darkness. No news from Gen. Thomas. Feel very gloomy today on every account; low in spirits by reason of my disorder which has brought me down, which, with the fatigues and fearful forebodings, has been almost too much. Still I believe our cause is just and we shall prosper. Attended prayers with Mr. Barnum in Col. Gratton's regiment. Had conversations in the evening with the chaplains about the accomplishment of the promises; differ a little about the millennium.

Monday, 13. Our regiments almost all back. Gen. Arnold is come from Montreal. They are erecting the old battery to command the river. A strange discouragement seems to prevail in the army among the officers. There is jealousy and want of confidence; we are in a most critical situation. The smallpox strikes terror into our troops.

Wednesday, 15. Rose early, breakfasted and set off; high

wind ahead; proceeded to St. Dennis; came to St. Charles. Arrived at Chamblee near night, all in confusion. Know not who are friends or who are enemies; our army in a most sad state; no provisions nor supplies; only men nor half enough of them. Gen. Wooster is determined to go to Montreal before leaving the country.

Friday, 17. Advised with Gen. Wooster, who gave me a permit, to go to New England when I please. Talked with the Doctor about it; am at a loss; may I be directed to what is best. On the whole conclude 'tis really my duty to go. Found Mr. Eli Pettibone, who is in Col. Warner's regiment. Concluded to go with him, as it is next to impossible to get an opportunity this month. Talked freely with Stephen (my boy), who is willing to return and join the regiment. Col. Warner consents that I go with his people, though very much crowded.

Saturday, 18. Was called on in the morning to go soon; set off for St. Johns. Got soldier to carry my pack; walked, but very feeble. Stephen came with me two or three miles; left him somewhat cheerful. He desired me to give his duty to his parents and tell them he has no desire to return. I walked on moderately to St. Johns, a great part of the way alone. Stephen brought me a small bit of bread, which at 3 o'clock I ate, being very faint. If ever I received a meal with a grateful heart it was that. Arrived at St. Johns at sunset. All out of provisions here and at Chamblee and elsewhere. While struck with terror and apprehension, five boats appeared in sight with a great number of barrels of pork. In the mount God appears.

Lord's Day, 19. News from the Cedars that there is an attack: four hundred regulars, about two hundred Indians and Canadians. Col. Beadle, Patterson, etc., opposed them; know not the event. My diarrhoea returned with great violence. Assembled on the beach, sung and prayed, and weak as I was gave a word of exhortation, and the people seemed solemn. An express arrived from Montreal to take back three of our boats with provisions. Capt. Mayhew showed me much kindness. Begged a mouthful of fresh meat

which was cooked, and it seemed to strengthen me. A detachment of Gen. Sullivan's came in with six boats and 100 barrels of pork. At 4 o'clock we set off. Came with Capt. Pearson of Stockbridge, Rev. Mr. Ripley and Rev. Mr. Dean as far as Isle Aux-Noix at dark. Very weak; took some brandy toddy with a bit of sea bread and lay down by the side of a barn and slept three hours.

Monday, 20. Was called at 3 o'clock, and at 4 we set off. My disorder continued; very weak; committed myself to God. We rowed on to Point-au-Fere. Got a breakfast of tea with a little milk, which seemed to revive me, but afterwards was exercised with great pain. Proceeded, wind ahead; lodged under some bushes; poor accommodations, but such as soldiers often have. Very windy and rained some, but I slept on the ground.

Tuesday, 21. At the dawn of day we all rallied, prepared to set out before sunrise. Called at Cumberland Head; lake very rough; we went at a prodigious rate; run forty miles in six hours. Put up at Gilliland's Creek; most kindly received and entertained by that hospitable man. He came from New York; has 1,450 acres of land and owns Cumberland Head. We had some excellent spruce beer, which greatly revived me. My disorder seemed to abate. Supped agreeably on tea and fish; lay in a good bed; slept well.

Wednesday, 22. Rose early; took a dish of tea and came off at seven. Esq. Gilliland accompanied us to the boat with all the marks of kindness possible. Wind ahead; we rowed under the west shore; the stupid soldiers grumbled much about proceeding, though the Capt., Mr. Ripley, Mr. Dean and I readily took our turns at rowing. I feel weak and find that a little labor seems to outdo me; but blessed be God, have better health than some days past. At Grant's, 24 miles from Crown Point. Supped on some milk; sung and prayed, and went to rest.

Thursday, 23. Went on board at sunrise; met a large number of boats; Gen. Silliman's brigade. Put off to Crown Point, where we arrived at noon. Came to Ticonderoga at 6 o'clock. The instant we landed Capt. Bronson and Capt.

Hopkins were setting off for Skenesborough; gave me an invitation to embark with them. Came ten miles up South Bay and encamped. Lay down, the heavens our shelter, and slept.

Friday, 24. At 3 o'clock set off; very chilly and cold. Bay is hemmed in with mountains and rocks. At noon we arrived at Skenesborough. Got a soldier to carry my pack; walked a mile; was all in a tremor. Was not sensible of my weakness. Think I know in some degree now what hardship is. Tarried all night. Oh, the distracted state of this poor, unhappy country! It is a comfort that the Lord reigns.

Saturday, 25. Rose at daylight; took a dish of tea and set out. Gay horse worried me; terrible road, hideous country. Rode 15 miles to Pollet. Dined at one Allen's, who moved from Woodbury. Found his wife to be Sarah Parmelee,—a real Christian. She really revived my heart by pious conversation. Came to Rupert, to Capt. Smith's, who lives cleverly; was most kindly received.

Lord's Day, 26. People gathered; many came six or seven miles. Dare not preach, so feeble and weak. Great desire among the people to hear the Gospel. P. M., preached in the barn to a great number of people, who were very attentive. My strength was spent before I finished my sermon.

Monday, 27. Am so thin that people who have seen me before scarce know me. Went on to Bennington. Urged that I preach a lecture there, but dare not engage.

Tuesday, 28. Came to Dorset, then to Manchester and to Sunderland; came to Arlington, then to Shaftbury and proceeded to Bennington. Lodged at Mr. Dewey's. He is truly a charming man.

Wednesday, 29. Rode with Mr. Dewey. Rode to Mr. Mills'. He concluded to let me have a horse to Lanesborough and a little boy to bring it back. News of the secret confederacy of tories and the discovery of their plot. People this way are much in fear on account of internal enemies. What will become of this unhappy country. Consoling thought; the Lord, He is our King.

Thursday, 30. Hired a boy, who went on foot, but kept pace with me. Came to Williamstown, then to Lanesborough at night; cordially received by my dear friend and classmate, Mr. Collins.

Saturday, June 1. Heard a rumor of Col. Beadle having had a battle, with the loss of a hundred men and driving the enemy. Fear I have broken my constitution in the campaign. Concluded to attempt to deliver a discourse tomorrow.

Lord's Day, 2. P. M., preached with considerable freedom. Excessively tired.

Monday, 3. Set off with Mr. Collins for Rev. Mr. Munson's, Lenox; then to Rev. Mr. West's, Stockbridge.

Tuesday, 4. Rode in company with Mr. West and Collins to Mr. Farrand's. Attended the Association.

Wednesday, 5. Rode home, and found my dear family well, after having experienced and seen the most abundant displays of Divine goodness and mercy. O, for true gratitude!"

Mr. Robbins remained at home and recovered his health sufficiently so that he felt able to go again and join his regiment, in whose welfare his interest and concern never abated. On Tuesday, July 2, having been at home four weeks he, "Took leave again of dear friends at home to join the regiment; came to Sheffield, Mr. Camp with me; Wednes., set off for Albany; came to Miller's, 12 miles short. Thurs., came into Albany. Friday, left Albany and proceeded to Stillwater. Saturday, proceeded to Saratoga, then to Fort Edward. Lord's Day, 7. Arrived safe at Lake George at ten o'clock; found Col. Buell glad to see me; visited the smallpox hospital; prayed; dreadful suffering. At five o'clock Mr. Camp set off for home. At six o'clock preached; attentive assembly. Monday, rose at 4 o'clock to cross the lake with the express. Stopped at the narrows; proceeded to Sabbath-day point; arrived at sunset.

Tuesday, 9. Walked over to Ticonderoga; went on board with Col. Warner, and with a fine gale run down to the Point in 3 hours. Found our regiment, who were exceed-

ingly rejoiced to see me,—all, officers and soldiers. The camp in a most sickly state; ten or twelve in some instances have been buried in one day, but at present the sickness abates through mercy. At evening met; had a most solemn and affectionate season of prayer and exhortation. Slept in Capt. Watson's marque.

Wednesday, 10. Attended prayers and sung; saw all our people; many poorly, besides the great numbers gone to Lake George. The camp is in a most pitiful situation; a great many sick. Went with Mr. Avery to the hospitals, and never was such a picture of wretchedness; men not alive and men breathing their last. Slept on the ground.

Thursday, 11. Rainy all day. Visited a number of officers. All look down and gloomy. We want good generalship.

Friday, 12. Stephen taken unwell. Attend prayers night and morning, and generally sing. Visited the sick in Col. Reed's regiment near us, also the worst cases reported in the smallpox room.

Saturday, 13. Visited the hospitals and other sick. Slept in the tent on ground very well.

Lord's Day, 14. Many sick with camp-distemper. Preached in the Fort. Two chaplains present and numbers from other regiments. Second sermon at 4 o'clock; vast concourse of people. The General and great numbers of the principal officers attended. Preached from Isaiah 6—7th and 8th verses. Spoke with freedom; drank tea with the General afterward; complimented by —, but may I be more concerned to please God and less to please men. News from New York very good.

Tuesday, 16. At ten embarked for Ticonderoga; head wind; arrived at sunset. Lodged in the fort.

Wednesday, 17. Troubled with constant pains in my stomach. By advice conclude to go to Lake George to visit the sick and the rest of our regiment, which is nearly one-half. Went with Lieut. Doty to the landing. Lodged on some boards on the wharf. Thursday, 18, rained all day. Friday, 19, waited all day for boats.

Saturday, 20. At nine o'clock set out for Lake George; rowed to Sabbath-day point; then with a fair wind came at a great rate up to Lake George by six o'clock. Saw Mr. Curtiss, and never a man so altered. I wish he may get home; fear he will not get well, if he does not. The Lord directs. Visited one hospital and prayed with the regiment at sunset. Capt. Holt in a sad low state.

Lord's Day, 21. Rose early and visited the west hospital so far as I could stand it, but not the rest until night. Never was such a portrait of human misery as in these hospitals. Prayed several times. Preached over the other side, A. M., on 'Be ye therefore sober and watch unto prayer.' At 4 o'clock preached this side to a great many people. At evening preached again. Visited the hospitals, prayed with the sick; got greatly fatigued.

Monday, 22. Applied myself to my duties; indeed it is too much, but I am carried along. Visited the long hospital this side. P. M., Mr. Spring came and helped me visit the others at night. Called on Col. Reed (who is made Brigadier), and on his request agreed to serve his regiment with ours as chaplain.

Tuesday, 23. Sent for early to visit Capt. Mann's son; he is near his end. Afterwards advised with the surgeon and agrees to take a vomit directly; tartar emetic; and never was poor mortal more terribly handled, yet not quite come to spasms. Evidently it was very necessary; officers very kind to me. News of French fleet of fifty sail on the coast in consequence of Mr. Dean pledging the public faith of the Continent that Independence be declared.

Wednesday, 24. Sent for early to visit Col. Reed; fear he wont live. Prayed four times this morning with the sick. Deaths have been about five a day for some days past. A great mortality, but not so frequent as has been. Visited Col. Reed again at evening and prayed with him. At nine o'clock at night sent for with Mr. Spring to visit the Prussian General, De Woloche, who was pronounced by the chief doctor to be a dying man. A very singular trial I had. He most earnestly desired that I administer the

sacrament to him; that he had made his peace with God and nothing remained but to do his last command. I felt that he was deluded. Endeavored to show him that God did not require it; that if he truly believed on the Lord Jesus Christ he would be accepted. He was so weak he could not converse much. I prayed with him and Mr. Spring said the Lord's prayer at his desire, and we left him. Lieut. Riley grows worse.

Thursday, 25. I want a constitution of brass to tarry here and do duty as seems necessary. Very hot, faint weather. Visited Col. Reed, then some of the other sick, but utterly unable to go through the hospital. Conversed with Dr. Potts, who informed me I must instantly take ipecac. The bile was collecting so fast it would throw me into the inflammatory camp disorder. I took a solution of manna, cream of tartar, Senna and anise seed. Had a sick day.

Saturday, 27. Concluded by advice of Dr. Lynn, Col. Buel and Mr. Spring to try to get down a little way into the country. Went in a wagon with Dr. Beebe and Dr. Waterman. Arrived at Fort Edward toward night.

Lord's Day, 28. Sick and had high fever. Was brought in a wagon to Saratoga to Mr. Petit's.

Monday, 29. Was brought in a carriage to Stillwater, where Dr. Merwin attended me, who says my disorder is of the dissolvent, putrid kind. He talked encouragingly, but says no prospect of my being able to return to the camp and to my duties under three or four weeks; and as I could ride a little, recommended me to try to get home. I am peculiarly unfitted to do the duties of a chaplain on account of my bilious constitution. I envy brother Avery his health. He will go through the hospital when pestiferous as disease and death can make it with a face as smooth as a baby's and afterward an appetite as healthy as a woodchopper. I cannot; after inhaling such diseased breath am sick and faint. Besides, their sorrows take hold of me. I would not shrink from the work. Our war is a righteous war. Our men are called to defend the country.

Whole congregations turn out, and the ministers of the gospel should go and encourage them when doing duty; attend and pray for and with them when sick, and bury them when they die. I hope to return to my work."

Mr. Robbins continued his journey homeward.

"Wednesday, 31. Rode in a chair to Albany; then to Greenbush. Friday, reached Sheffield. Saturday, August 3.—Home, and have I trust a grateful sense of the Divine goodness."

After about two weeks at home, Mr. Robbins felt sufficiently improved in health to return to his arduous duties as chaplain in the army, and we will follow him briefly:

"Monday, August 19. Took leave of friends at home to join the regiment. Came in company with Capt. Watson, both of us feeble soldiers.

Tuesday, 20. Came to Kinderhook. Ensign Cowles passed us on another road. We heard of the death of Mr. Curtiss. 21st. Met Major Curtiss, who is very ill. Arrived in Albany. 22nd. Proceeded to Saratoga. 23rd. Came on to Fort Edward. Called at Selah's, where was poor Heman Watson, in a distressed condition. Hardly think he will be able to get any farther. Left Capt. Watson. Rode with Doctor Potts to Lake George. He told me it was at the risk of my life to go into the hospitals, but if the physician goes why not a minister of the great physician? Mr. Avery is sick.

Saturday, 24. Went to look for my horse, but he was taken without leave.

Lord's Day, 25. Tried to get a boat to pass the lake. Read, sang and prayed with the York forces.

Monday, 26. Very stormy. Visited a poor dying man in the bake house. Wednesday, 28. Visited and prayed with Gen. Reed. He is very low.

Thursday, 29. Made preparations to go to Ticonderoga. Am obliged to go in a heavily loaded boat. Set off at four o'clock; rowed hard ten miles; put in at Darkwest. The savages are prowling about there. Capt. Wright pitched his tent in a thick wood on very wet ground. Very un-

comfortable in the tents, for it rained a great part of the night. Kindled a fire and sat by it. This is soldier-like; the romance is something, but a poor balance for the fatigue and self-denial; but I do not mind it, if I can keep sound in body and clear in voice.

Friday, 30. Off early; was in hopes to reach Ticonderoga, but fell short seven miles. Some lodged on land, some in the boat.

Saturday, 31. Walked to Ticonderoga; moved over to our brigade at Mount Independence. Found our poor regiment like the rest of the brigade, in a down, sickly state. Was cordially received. Visited B. Seward; prayed with him; fear he will die.

Lord's Day, September 1. Visited the sick round about in tents. Preached to the brigade; a serious and attentive audience.

Monday, 2. Visited the rounds; would try to impart consolation and hope, but am often tried; can only direct them to the Redeemer of men. They generally listen to prayer. Went over to Ticonderoga; viewed the encampments of the Pennsylvanians. Politely received by Col. De Haas. Returned at night.

Tuesday, 3. Walked through the whole encampment. The woods swarm with men. Lieut. Converse and Mr. Beach taken sick. There is not one field officer in our brigade, except Major Sedgwick, who is not sick. News of the death of Mr. Barnum of Pittsfield.

Wednesday, 4. Cols. Porter and Gratton quite low. At night prayed and sang with the brigade. This exercise is often held on the parade ground, when the music march up and the drummers lay their drums in a very neat style in two rows, one above the other.

Thursday, 5. This day I am thirty-six years old. Thus kindly preserved, but alas, how useless!

Friday, 6. Enjoy through great mercy good health in the midst of sickness and death all around me. Col. Swift's regiment came up. Saw Lieut. Watson. News of a terrible fight of our fleet down the lake.

Saturday, 7. General orders this morning for every officer and soldier throughout the army that is well to turn out on fatigue and prepare for the enemy.

Lord's Day, 8. Our regiment in a most miserable condition. I could wish they were all dismissed. Visited this day tent by tent, and could not pass one single tent among the soldiers wherein there were not one or more sick. At night attended the funeral of B. Seward. There is something more than ordinarily solemn and touching in our funerals, especially an officer's; swords and arms inverted; others with their arms folded across their breast, stepping slowly to the beat of muffled drum. I endeavor to say something that will lead to meditation, but only a word.

Monday, 9. Spent considerable part of the day with Col. Burrall, who is really very ill. Visited and prayed with the sick in their tents.

Tuesday, 10. Capt. Burrall has come; concludes to take the old Col. home if he can. We all advise it, as his life is in danger here. The groans of the distressed in the camp are really affecting. Capt. Troop very poorly; so is Capt. Austin; only Capt. Watson left. Not fifty men really fit for duty. The Major is disheartened in trying to turn out men according to the requisition made.

Wednesday, 11. The Major and I escorted the Colonel down to the water side. He is truly weak and it is doubtful whether he gets home.

Friday, 13. My heart is grieved as I visit the poor soldiers. Such distress and miserable accommodations. One very sick youth from Mass. asked me to save him if possible. Says, 'I cannot die; do pray for me. Will you not send for my mother? If she were here to nurse me I could get well. She was opposed to my enlisting; I am now very sorry; do let her know I am sorry.'

Saturday, 14. After all our attempts to get the sick away, yet could not obtain consent. Several in our regiment must die, I think. In Bond's regiment, by returns today, 197 sick, besides those absent, and 40 only that are well. Went with the Doctor from tent to tent through

the whole regiment; examined all, and the Major and Doctor certified that sixteen of the worst cases could be moved to Fort George, and Captain Austin obtained of the General, permission.

Lord's Day, 15. At one o'clock our poor sick went off; 16 of them for Fort George. I fear sundry of them will never reach home. Went with Mr. Breck to visit Rev. Mr. Emerson, who is very low.

Wednesday, 18. Saw four deserters of Col. Porter's regiment flogged. Heard that Col. Burrall was not likely to get home. It appears that Col. Gratton must die. Visited Col. Maxwell, a man of handsome manners, as are most of the officers.

Friday, 20. Greater number at prayers than ever, and a very perceptible gain in health.

Saturday, 21. General orders appear today for tomorrow, that all labor, etc., shall cease. Divine service to be attended at eleven o'clock in every brigade. I am sorry the appointment is on the Sabbath, but it is a southern custom.

Lord's Day, 22. Attended divine service on the parade ground; a convenient place built up for me; the whole brigade under arms attended, and great numbers of other officers and spectators. I preached from Daniel 5—23, with great freedom and plainness. A very attentive audience. The officers and soldiers observed the Sabbath in such a manner that it seemed more like a Sabbath day than any I have seen in the army.

Tuesday, 24. Am threatened with the camp distemper, which is a dreadful disease here. Mr. Hitchcock invites me to preach on the other side on the Sabbath to Gen. Birket's brigade. News not so good from New York as heard: the city evacuated.

Lord's Day, 29. Was roused last night by a violent shower. The roof leaked, and it poured in upon our bed. Some company at home very disagreeable for the Sabbath. No exercises nor evening prayers.

Monday, 30. Visited the sick. Prayed at night with

the brigade. Sometimes Tibbals, who strikes the drum admirably, gives it a touch at the right time when we are singing. It is beautiful harmony. A soft fife is also an addition.

Tuesday, October 1. Thus one month rolls on after another. It was expected the enemy would most certainly come by this time, and now they are looked for in one fortnight more, after which there will be no probability of their coming.

Wednesday, 2. Have something of the camp distemper, but not the distressing pains many have. Kept my bed. Spikenard, I believe, is of special service in this disorder.

Lord's Day, 6. Feel much better today. Mr. Breck preached A. M. Mr. Tennent P. M. I concluded with prayer.

Wednesday, 9. A number of sick soldiers went over the lake. Samuel Mills very poorly.

Lord's Day, 13. Agreed to preach, tho' feeble. Attended at eleven o'clock, but the attention of the people taken up by a smart cannonading from the fleets which began in the morning. At noon express arrived with accounts of the battle on Friday down the Lake. All the camp alarmed. Towards night the whole army drawn up to the lines to take the alarm posts. Five vessels that were left of the fleet came in in a shattered condition. The rest are destroyed. This evening Col. Buel came.

Monday, 14. No sleep last night. The whole camp in arms at 4 o'clock this morning, but no approach of the enemy.

Tuesday, 15. General Arnold got in, and his troops that escaped in the woods. Gen. Waterbury with all the prisoners were sent down from Crown Point and are here ordered home. I walked over to headquarters; visited the wounded, and a horrible spectacle they were. Desired by the General to go to Fort George with the sick and wounded of the Fleet. I agreed to go, but it was with reluctance. The scout discovered a number of the enemy advancing towards this post; Indians and Canadians lurking about.

Wednesday, 16. At three o'clock set out for Fort George; rowed on; very dark; came by eastern shore; very still because of the enemy; passed a very uncomfortable night; no sleep; noisy swearing sailors. While I was at the bow discovering the islands and Capt. Goforth in the stern, the rudder band broke. We lay at the mercy of the waves, but floated near an island. Came near dashing to pieces several times on the rocks. Tried to land in vain, but at last by a gracious Providence got in the lee side and all lay in the boat until day. It rained hard; my heart grieved for the sick soldiers on board. In the morning we got into Lake George, very wet and benumbed with the cold. Could I once have thought that I could endure and undergo and safely go through such fatigue! Great have been the signal mercies of God.

Thursday, 17. Breakfasted at Jones'; afterwards shifted all my clothes; lay down and took a nap in my blanket. At 2 o'clock, P. M., visited all the hospitals; saw the wounded soldiers dressed by the surgeon. Prayed in four or five wards.

Saturday, 19. Feel tolerably well; rode down to Fort Edward; found a Mrs. Campbell of New York. She was rejoiced to tears to hear Christian conversation. Returned to camp.

Lord's Day, 20. Felt dizzy and weak. Rode to the hospital, but not without some fear of the skulking savages. Visited the general hospital in almost every ward. Preached and exhorted the sick and prayed with them.

Tuesday, 22. Rode to the lake; visited every ward through the whole hospital. Two or three just breathing their last. Prayed with them and tried to impress the living. The frequency of death often hardens.

Wednesday, 23. Rode to Stillwater with Col. Symms. Have not the least encouragement to do anything more. Worn down and low spirited; met militia going up.

Thursday, 24. Distress about here in fear of the tories. Called on General Tenbroeck at Fort Edward with a message from Gen. Schuyler. News of the death of one and captivity of two men at Ticonderoga landing.

Saturday, 26. Rode down to the lake; found Doctor Stoddard with the sick just arrived. Helped the sick about discharge. Visited the hospital; two have died with their wounds. Their suffering had been extreme; became easy before they died; had their reason. The rest, I hope, may live. Many more distressed creatures came over near night. They have a good surgeon, but physicians of no value to these mangled men.

Lord's Day, 27. Militia proceed on in great numbers to the lake. Came in a boat to Fort Miller, then in a wagon to McNeal's. Kinderhook regiment came up very noisy.

Monday, 28. Came to Gen. Schuyler's; waited on the General; told him I was broken down; had in a measure lost my voice, etc. He was very loth to give me a discharge, but very ready to give me a furlough. Came to Bryant. An express passed us this evening with good news from the south.

Tuesday, 29. Came to Albany; did business and proceeded towards home.

Wednesday, 30. Rode on horseback; put up.

Thursday, 31. Arrived at night at my own home, after near three months' absence, in fatigue, perils and dangers, having experienced the most distinguishing marks of Divine mercy and favor. Now, O for a heart full of gratitude and praise and resolution to live thankful, humble and faithful, being laid under the greatest obligations thereto."

IX.

“A HALF-CENTURY SERMON, DELIVERED AT NORFOLK OCTOBER 28, 1811—FIFTY YEARS FROM THE ORDINATION OF THE AUTHOR TO THE WORK OF THE MINISTRY IN THAT PLACE—BY AMMI R. ROBBINS.”

This sermon, containing so much that is of historical interest, and as a specimen of Mr. Robbins' sermons, is here-with given.

A SERMON—ACTS 26: 22, 23.

“Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.”

“Time, which is measured by years and months and days, swiftly, and by us almost imperceptibly, passes along, and will soon bring us to that state of existence where time will be swallowed up in eternity; where a thousand years will be as one day and one day as a thousand years. Oh, how short is human life! how soon do we run through it! how quickly do we pass from childhood to old age! To those few whose lives are protracted to that period, a retrospective view of the various scenes and changes which have been passed, is as emphatically represented by Dr. Watts, ‘Just like a dream when man awakes.’

This day, never to be forgotten by me, this anniversary completes fifty years since I was solemnly ordained to the pastoral charge of the infant church and people in this town. The several parts of the solemnity were performed



THE H. H. BRIDGEMAN RESIDENCE



in the following manner: The Rev. Mr. Lee of Salisbury made the introductory prayer. Rev. Mr. Robbins of Branford, my honored father, preached the sermon from 2 Cor. 5-20. Rev. Dr. Bellamy of Bethlem made the consecration prayer and gave the charge. Rev. Mr. Champion of Litchfield gave the right hand of fellowship, and the Rev. Mr. Roberts of Torrington made the concluding prayer. None of these remain. They were not suffered to continue by reason of death. They have gone to give account of their stewardship.

Thus was I set apart to the work of the evangelical ministry, and to labor in the gospel with the people in this town. And 'having obtained help of God I continue unto this day.' And, oh, that through grace I were enabled in truth to add the following words of the text, 'witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come; That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.' But alas, I have abundant reason to exclaim in the language of the prophet Isaiah, 'my leanness, my leanness.' Yet through the great goodness of God 'unto me, even to me, is this grace given, that I should preach among my fellow sinners the unsearchable riches of Christ.'

But who, where, are those with whom I was placed to minister in holy things in this town? Where are the members of the church with whom I communed at the table of the Lord in the beginning of my ministry? Alas! they are in the eternal world, two only excepted, and but one of these is still with us. (Mrs. Dorothy Case, relict of the late Mr. Asahel Case.) And of the people who composed my audience and joined in public worship, who were heads of families, there remain, if I mistake not, only seven persons. Of the youths, who were over fifteen years and under twenty, six only remain in town. 'Your fathers, where are they?' Yet by the providence of God, some hundreds have moved in to dwell here, and many hundreds have been born.

It will be expected, it is presumed, on the present occasion, that an historical sketch of the church and town, more especially respecting our ecclesiastical and religious concerns, will be given. This will be attempted, after which some serious reflections, exhortations and counsel will conclude the discourse.

The inhabitants of this town were incorporated by Act of Assembly in the year 1758. In the early times of their settlement they set up and endeavored to maintain the public worship of God. From scattered individuals a church was gathered and formed by the Rev. Daniel Farrand of the adjoining town of Canaan, on the 24th of December, 1760. It then consisted of twenty-three members. Mr. Farrand was very helpful in their infant state by visiting and preaching with them, by administering the sacraments of baptism and the Lord's supper, and occasionally in attending funerals, and kindly visiting them in times of affliction. These his benevolent services I have often heard them acknowledge with gratitude and thankful remembrance.

Several candidates for the ministry, such as Messrs. Curtiss, Gregory, Wetmore and Ives were successively employed by the people to acceptance and profit. At length divine Providence directed their application to me. After preaching and becoming acquainted with the people a number of months, by the almost unanimous call of the church and inhabitants of the town, I was ordained to the work of the ministry in this place, on the 28th day of October, 1761. The number of families in the town when I came here to reside, which was in June preceding my ordination, was a little upwards of fifty. At the time of my ordination there were about sixty, there having been some accessions from different parts of the state in the course of the year. From that time to the year 1799 there was a gradual increase of inhabitants, till the number of families amounted to about two hundred and ninety. Since that time the number has been rather diminished by means of great emigrations to the northern and western parts of the

United States. Various and instructive have been the dispensations of divine Providence from our beginning to this day. We have experienced seasons of prosperity and seasons of adversity. Situated in a hill country, with a free air, with pure springs and streams of water, we have been blessed with a greater share of health, it is presumed, than has generally prevailed in the state. Many, both men and women, have lived to a great age; several above ninety years and one above an hundred. Nevertheless we have experienced the visitations of severe sickness and fatal disease. In the year 1777, fifty-six persons of all ages from two years old to advanced life, were swept away by death. The next succeeding year, thirty-eight were called to follow them to the great congregation.

Besides these a number of husbands and sons died in the armies in the service of their country. Weeping and lamentation were in almost every dwelling, and the house of God on the Sabbath exhibited among old and young the badges of sorrow, the ensigns of mourning. As a people in our ecclesiastical and religious concerns, we have been blessed with uncommon union, with a general attendance on public worship, and a solemn regard to divine institutions.

There have been very few among us of a different religious denomination, and very rarely indeed has there been a different meeting for public worship on the Lord's day held in the town. The first settlers of this town, like the venerable fathers who commenced the settlement of our State, were men who feared God; who sought as a primary object, even in an uncultivated wilderness, the enjoyment of the blessed privileges of the gospel of Christ. 'When they were but a few men in number, yea, very few and strangers in it,' by their exertions, by their example, by their prayers, they laid the foundation of those religious privileges and that harmony which have been so long enjoyed. The people generally have been in the habit, and many I trust from a sense of duty, of resorting to the house of God on his holy day. Hence it has appeared that our

house of public worship for many years past, although thought to be sufficiently large when erected to contain all the inhabitants that should dwell here at any one time, is often so crowded as to be very uncomfortable, especially in the milder seasons of the year. The number of the members of the church when it was gathered as before mentioned was twenty-three.

From the first formation to the settlement of the pastor fifteen members were added, the most of them from other churches, making the number at that time thirty-eight. From that period to the present time, the lapse of half a century, there have been added to our number five hundred and eleven members, making in the whole five hundred and forty-nine. The number of baptisms, including sundry adults, amounts to twelve hundred and seventy-seven.

The ordinance of baptism has been administered to those only who were in full communion with the church. The number of burials in the town is seven hundred and sixty. Of these the greater part have been infants and small children. The average number is a little over fifteen in a year. The number of marriages which I have performed is two hundred and seventy-six. Many besides have been joined in wedlock by the civil authority. The first church meeting was held November 19th, 1761, three weeks after the settlement of the pastor. At that meeting Mr. Michael Humphreys was chosen to the office of deacon. He served in that office alone for about four years, when Mr. Abraham Camp was chosen to his assistance. Since that time there have been appointed to that office in succession, Joseph Mills, Abraham Hall, Jared Butler, Samuel Mills, David Frisbie and Edward Gaylord. In September, 1799, the church consisting of nearly three hundred members, it was judged necessary that there be three deacons. From that time to the present three have been in office.

It is the wish of the church ever to have money in their treasury, not only for the support of the Lord's table, but

also to advance small sums to the poor and necessitous of their number, as may be needed. This has been often done, and this duty is left, unless it be a considerable sum, to the wisdom and discretion of the deacons. The treasury is replenished by an annual contribution.

I have now to observe that it hath pleased the great Head of the Church, the glorious King of Zion, blessed be his adorable Name, to remember this little branch of his visible kingdom with the precious influences of his Holy Spirit, by whose power and grace numbers of perishing sinners have hopefully been brought into the kingdom of the Lord Jesus. There have been some solitary instances of awakening from time to time, in which individuals have apparently become friends to Christ, and have been added to the number of his professing people. Of these there have been more or less almost every year. But we have witnessed three remarkable seasons, which were verily 'times of refreshing from the presence of the Lord.' The first of these was in the year 1767, when there was an uncommon seriousness and attention to religion generally through the town. Many were alarmed and enquired with solicitude what they should do to be saved. But alas! it was like a vernal shower—pleasant, but of short continuance. Some, however, were made the happy subjects of divine grace as we trust, sufficient to show that the work was of God. The number added to the church about that time was eight or ten, but several who dated their religious exercises at that season made a public profession of religion many years after, and united with the church.

But the years 1783 and 4 and the years 1798 and 9 were the distinguished periods for the displays of the power and sovereign grace of God, which will be remembered, I trust, with thankful praise and holy joy through eternal ages. Every recollection of these seasons is a subject of thankful joy and of just reproof. Our present coldness and indifference to divine things is such as we then fondly hoped never to see. As a particular account of these glorious revivals has been given to the public in the first volume of

the Connecticut Evangelical Magazine, published at Hartford in the year 1801, I shall not now enlarge. I would only observe that in consequence of the former of these two revivals, fifty-two members were added to the church, and in the latter about one hundred and sixty. Since that period forty-nine have been added to the church, about one half of them by letters from other churches.

It may be observed with truth and justice, that the people of this town generally have been industrious and of regular habits, and attentive to the ordinary duties of life. The education of our youth and children, both in religious and literary instruction, has engaged no small portion of our care. Few towns, I believe, have been more assiduous in their endeavors to second the wise exertions of the Legislature for the promotion of this most important object. The tranquillity and harmony which have prevailed among us, particularly in our ecclesiastical concerns, have been great, and such as to be noticed by many abroad. On this account it has never been found necessary to form a distinct Ecclesiastical Society. The people have transacted their society business in the stated town meetings, when those few who were of a different denomination did not act. They have been careful from year to year to leave out those, and such also as were in low circumstances as to property, when they estimated the necessary expense for the support of the gospel, the expenses for repairing the meeting-house, for encouraging singing for public worship and other society charges. Thus by a kind and gracious Providence we have been carried along from the organization of this town and church through a space of fifty years to this day.

It is my duty here to observe with humble thankfulness to God, that I have not been taken off from public labours by sickness and bodily indisposition, but ten months in fifty years. For five months in the year 1773 I was unable to perform ministerial duties, when the pulpit was supplied mostly by the Rev. Mr. Potter, formerly of Enfield, and the Rev. Mr. Newell of Goshen. In the last

year, 1810, I was disabled from public service nearly five months, in which time the pulpit was supplied for the most of the time by the kind labours of my brethren of this Association and three of my neighboring brethren in the ministry in the county of Berkshire.

I was absent from my people nearly a year in 1776, in the service of my country, attached to the northern army. During my absence the pulpit was supplied partly by neighboring ministers, and partly by a candidate, Mr. Abraham Camp, who was hired for the purpose. I have been absent also about eight months in the missionary service in the new settlements, when the pulpit was supplied in the same manner.

As to my ministerial labours I may not, I cannot, I dare not boast. Oh, that I had been more laborious, more zealous, more faithful! Yet I trust 'I have not shunned to declare unto you all the counsel of God,' in important doctrines, duties and precepts of revealed religion, so far as I have been enabled to understand them, with careful study and prayerful attention. I have preached, including those abroad, upwards of six thousand and five hundred sermons, and on looking at my preaching Bible I find that I have preached from passages in all the sacred books, excepting the Epistle to Philemon and the second Epistle of John.

My doctrine and manner of preaching, my exhortation and teaching at religious conferences and at funerals, your fathers and predecessors, and ye yourselves also know. My instructing and catechising the children and rising generation, which in the former part of my ministry was generally performed at the meeting-house, has been attended latterly, in the respective school districts, twice in the year. My visits and administrations to the sick and dying, many of you who have been by-standers, must know. And you are my witnesses that I have often wept with those that weep. But why do I thus speak? Should it serve in any measure as a useful example to my children or to any of my younger brethren who may hear these declarations, let this be my apology.

After all, I have abundant reason to acknowledge and humbly confess before God, and in the hearing of this numerous assembly, that I have fallen far, very far short of my duty in my ministerial labors, in every branch of my work. I have to lament that I have no more regarded and practised that divine, that solemn charge to ministers, 'Be thou an example of the believers, in word, conversation, in charity, in spirit, in faith, in purity.' I have abundant reason to cry out, as before said, 'My leanness, my leanness.' So great and numerous have been my sins and deficiencies in duty, my criminal omissions and commissions, that were it not for the free and sovereign grace of God, through the righteousness and atonement of our dear Saviour, I must be a castaway. On this boundless grace and mercy I desire wholly to rely, and hope for pardon and acceptance through Jesus Christ alone.

APPLICATION.

And now, my Friends, and to many of you I address a more endearing epithet, my children, I request your particular attention while I close this discourse by way of exhortation, and with some serious counsel and advice. And let it be considered as directed particularly to those who are and have been the people of my ministerial care and charge.

In the first place and above everything else, I call on you, I warn and charge you, "seek ye first the kingdom of God." Regard his glory and the salvation of your immortal souls. Be solicitous, be anxious that you become friends to Christ by experiencing a real change of heart. Our Lord Jesus, who will be your judge, hath told you beforehand, "Except a man be born again he cannot see the kingdom of God." And his Apostle, guided by his spirit, has declared that "without holiness no man shall see the Lord." Let it then be your great, your primary concern, to obtain a title, through grace, to a glorious inheritance beyond the grave.

Your fathers, with whom I was conversant in early life, the most of them "have gone the way of all the earth," and I, your minister, and those of my age, soon must follow.

You also who are now in the midst of active life, full of cares, public and private, must soon be called off from these busy scenes, and appear naked spirits before God. And you who are in youth, who calculate on many years in this world, must follow in quick succession to the grave, and your eternal state be fixed, forever fixed, in a world of joy or woe. What is this world to which we are so fondly attached? With all its wealth it cannot purchase the salvation of one soul. With all its honors, you may be plunged into a 'state of shame and everlasting contempt.' With all its pleasures and amusements, you may be left to "weeping and wailing and gnashing of teeth." Oh, then, as you regard your God, your Savior and your own immortal souls, let it be your chief concern to repent, to believe on the Lord Jesus Christ, and be reconciled to God.

You, my friends, are my witnesses that I have urged and pressed upon you the importance of these truths. Again and again I have taught and explained to you the great, the essential doctrines of the gospel. I have preached and urged gospel precepts and duties. I have endeavored to preach morality on a gospel footing,—not as a foundation of acceptance with God, but as inseparable from love to him, and evidential of faith in the Mediator, and a title to eternal life. I have laid before you every motive which the powers of my mind could suggest, with the word of God for my guide, to repentance and faith in the Lord Jesus, and a life of holiness and evangelical obedience. And to use the solemn words of the holy Apostle, "some believed the things which were spoken, and some believed not."

Solemn thought, serious and commanding the reflection, that some of you, yea, I fear many of you, are yet in your sins, without hope and without God in the world. And is it not to be feared that some of you who are in advanced life, to the ninth and eleventh hour, have stood all your gospel day idle.

For Christ's sake, for your own soul's sake, let such be alarmed,—hear and obey the gospel invitation before your eyes are closed in death. Numbers of you, not only of the

aged but those in middle life, have lived in days of the display of God's power and grace, when many, we trust, were born into the kingdom of Christ, and when some of you were awakened and inquired with trembling, "What shall we do?" But have you not fallen asleep, lost sight of your dreadful state, and become more hard and stupid than before? I again call on you, I entreat, I beseech you, by the love, the compassion, the bowels of a crucified Savior, to awake and flee from the wrath to come, that you may lay hold on the hope, the only hope set before you in the gospel.

My brethren and friends, before I conclude this discourse I would ask your candid attention to a few words of advice and counsel from your aged pastor, who loves and ardently wishes your prosperity in your temporal, but more especially in your spiritual interests. And this will be respecting your future conduct in regard to your religious concerns, and those of your children, when my lips shall be closed in death. How soon that may be, or how soon I may be taken off from public service, is left with God, with whom I desire to leave it. But as this may be a proper opportunity, I hope it may not be thought unseasonable, even though it should please God to continue me a little longer in the work whereunto I have been called.

In the first place, then, as much as possible labour to be at peace among yourselves, and that the uncommon union which has subsisted among you may be continued and increased. And as one mean to this important end let me suggest to you the propriety and duty of exerting yourselves to provide a more commodious and decent house for the worship of God. This house has stood more than half a century, and although that is not considered long for such buildings, this by its construction is evidently going to decay, and in some seasons of the year is very inadequate to the accommodation of the numerous assembly who resort here for public worship. On this subject I would inform you that this house, from the mode of its construction, is unusually hard and difficult for a public speaker. Having been favored through God's goodness with greater strength

of voice than many public speakers, I have been enabled to perform the service. But many of my brethren in the ministry who have spoken here have noticed the uncommon labor to which the preacher is subjected. Many instances have occurred in which ministers have been obliged to desist from public labours on account of the failure of their voice.

When I recommend to you the propriety and duty of building an house for worship, you cannot suppose I can have any personal interest in view, sensible that I shall not need any earthly house but a little longer. But will it not be for your benefit,—will it not be an important benefit to your children? Will not such a measure prove a bond of union, a means of continuing this people together in the worship and ordinances of the gospel?

I will not add, only to remind you that pious David met the divine approbation when it was in his heart to build a house for God. And I would invite your attention to the words of the prophet Haggai, “Is it time for you, O ye, to dwell in your ceiled houses and this house lie waste?”

Secondly. With respect to the call and settlement of a minister among you, whether it be before or after my decease, I pray you listen to my counsel. Your fathers and predecessors very early set up public worship,—viewing it an object of primary importance in respect to the present life and that which is to come. In their infant state, when few in number and straitened as to property, they hastened to erect this house and settle one who might minister to them in holy things, and by the help of a land tax, which continued four years, which was granted by the Legislature, in which the non-residents, who owned a large portion of the land, were included, they were enabled to support the gospel, and at length to finish this house. I mention these things to you, their children and successors, because you cannot be informed from them, most of whose lips are closed in death. They thus taught you by their faithful example, and many of you were taught by their affectionate precepts diligently and constantly to remember the holy

Sabbath, to attend on the worship and ordinances peculiar to that day, "not forsaking the assembling of yourselves together, as the manner of some is," alas of many, very many, at the present day. Therefore I counsel, I warn you not to neglect, but continue to remember the Sabbath; to esteem it, to prize it as one of the days of heaven. And I entreat you constantly and conscientiously to attend and improve the instituted means of grace, and as far as you are able, let your children enjoy the same privilege, at least such of them as are capable of understanding the nature, design and duty of public worship.

And inasmuch as I have advanced to old age and must soon be removed from public service, let me give you my parting counsel with respect to the qualifications of a successor in the ministry. Above all other qualifications (and many others are indispensable) be particularly cautious that you elect a man of apparently real piety; one who has experienced the power of religion, whose heart is warmed with love to Jesus Christ and to the souls of men; who appears to be cordially attached to the kingdom of Christ and to the advancement of its interests among you and through the world. See that he be not only of unblemished morals and exemplary conversation, but clear and distinguishing in the fundamental truths of the gospel; that he be one who preaches and urges the soul-humblings, God-exalting doctrines of the cross of Christ. To these truths we are all naturally opposed; if we were not our Lord would not have declared as he did, "Ye must be born again." The decrees of God, his absolute sovereignty, his electing love, the total depravity of mankind, our entire dependence on the free and sovereign mercy of God, the nature and necessity of regeneration by the Holy Spirit, justification on account of the righteousness and atonement of Christ alone, the certain perseverance unto eternal life of all who are truly united to the Savior, and the endless punishment of the finally impenitent, are doctrines which, though clearly taught in the holy scriptures, are by many denied and by more opposed. Yet let it be remembered, they are

the great means, the powerful engine, in the hands of the Holy Spirit, of the pulling down of strongholds, of stripping the sinner of all his proud and self-righteous feelings, of abasing his soul before God, and bringing him to fall down at the foot of the cross. See that your minister be one who insists on gospel morality and holy conduct, exemplary in his walk, benevolent and compassionate, patient under trials, apt to teach, with a talent to communicate in conferences and private religious meetings, and especially that he be a man of prayer. But I will not enlarge, for I humbly trust that the body of this people will never consent to settle a minister of principles and practice essentially different from what has now been described. O, my friends, it is of the last importance to you and your children that you sit under a sound, evangelical, experimental minister of Christ, who may by the presence and blessing of the divine Savior, go before you and lead you in the narrow way which terminates in eternal glory.

Thirdly. You will suffer a word with respect to the support of the minister whom you shall choose. You are told that the labourer is worthy of his hire. You will all conclude that one who faithfully labours with you in the gospel ought to be comfortably and honourably supported. And you will readily expect that it will require more than you have been accustomed to afford. When I was settled here I was entitled to a considerable portion of landed interest reserved for the first minister in the town, by means of which, with some patrimony, together with what has been granted from year to year by the people, I have been enabled through divine goodness to enjoy a comfortable and reputable living. But you may have a minister destitute in a great measure of the helps which I have had. The burden, therefore, if it can be called a burden, may be greater than you have hitherto experienced. But you are sensible, and many of you have remarked that your ecclesiastical expenses have been very light, and they have been defrayed with the utmost cheerfulness. And here I would remark that in the whole course of my ministry there has

been only two cases of distraint for ministerial taxes that have come to my knowledge. In these instances the persons had turned to different denominations after their tax was due. But should the expense be somewhat greater than it has been, I earnestly hope you will not on that account divide and scatter, but strive for the continuance of your union and peace. I need not add, expecting that you will not see your minister in penurious circumstances, so as to embarrass and perplex him, obstruct his usefulness and bring trouble on you.

Fourthly. Let me on this occasion urge your attention to the duty of family religion and government. You cannot be too sensible of their importance for your own comfort, and of their incalculable benefit to your children, for the present and future life. By a little observation and reflection we see, we realize the efficiency of that divine direction and promise, "Train up a child in the way he should go, and when he is old he will not depart from it."

Would you wish your children to be respectable and useful in the world, especially that they may be happy when they die, begin to catechise and instruct them when quite young, and as they increase in years and knowledge, press on them the necessity of real religion. Teach them the plain doctrines and duties of the gospel, warn them against every vice, and inculcate the duty of attending to all the means of grace. Let not parental fondness prevent necessary restraints. Remind them of your duty and of their accountability at the awful tribunal of God. And to convince them of your solicitude for their best interests, let your precepts be enforced by corresponding example and prayer. And may God in great mercy accompany his blessing, that your dear offspring may be saved in the day of the Lord.

But it is time to conclude this discourse. I have given you a brief sketch of the history of this town and church, and of some of the dispensations of God's holy providence here before many of you were born. I have noticed the seasons of prosperity and adversity through which the in-

habitants have passed. I have mentioned some of the temporal blessings which we have enjoyed, and the precious seasons of revivals of religion among us, all of which demand our solemn and grateful remembrance.

And now, my brethren and friends, I ask your prayers at the throne of grace, that my God would not forsake me now when I am old and grey-headed. That he would "cast me not off in time of old age, and forsake me not when my strength faileth." And if it should please the great Head of the Church to continue me a little longer in his vineyard, and enable me to serve you in the ministerial work, I shall attempt to do it. But my services must be attended with failings and infirmities which will call for your love and candor. But according to human probability, as the Apostle Peter saith, "Shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me." And may I be enabled to keep it in constant remembrance, and through grace be prepared to depart in peace when my Lord shall call. And may you, also, my people, and all who hear me this day, keep in mind that when a few days are come we must leave all mortal things and pass into the unseen world. There we must stand at the tribunal of God, and receive our doom for eternity. And oh, that by a vital union to Jesus, our dear Savior, evidenced by a life of holy obedience, we may through boundless mercy be accepted of our Judge, and enter with all the countless numbers of the redeemed into the joy of our Lord, and be employed through a never ending eternity in the sweet and delightful work of praise and thanksgiving to the Father, and to the Son, and to the Holy Ghost. Amen."

The following is given as an "Appendix" to Mr. Robbins' Half Century Sermon:

"The settlement of the town of Norfolk began in the year 1744. That, with several of the adjacent towns, was owned by the state, and they were all sold at public vendue in Middletown in 1742. Timothy Hosford of Windsor took a deed of one right of 400 acres, which he retained. All the other proprietors relinquished their rights and forfeited

their first payment, forty shillings on a right. There were fifty-three rights, of which one was reserved for a parsonage, one for schools, and one for the first minister. Hosford sold his right to Titus Brown, who afterwards lived and died in Norfolk. Titus sold his right to his brother, Cornelius Brown, of Windsor (Pawquannock.) Cornelius Brown came to Norfolk soon after his purchase, in the spring of 1744. A road from Torrington to Canaan was opened, mostly by the Canaan people, the preceding year. In September, 1744, Mr. Brown moved his family to Norfolk, and lived in a log house a little east of the place where Mr. George Ives now lives. He sowed no grain the first year, being much discouraged on account of the Indian and French war. The team which brought Brown's family was the first loaded team that came through the Green Woods. In the spring of 1745 Mr. John Turner, brother of Mr. Brown's wife, came with his family from Hartford and lived on the rising ground a little east of Brown's. In the fall of 1745 Mr. Jedediah Richards, brother to Mr. Turner's wife, came from Hartford with his family and lived in a small framed house built by him in the course of the summer, on the spot where Mr. Nathaniel Pease now lives. These families lived on Brown's right. They were pious and exemplary families, attending religious worship and ordinances in Canaan.

The town was sold at vendue at Middletown a second time, excepting Brown's right, in 1754, soon after which a number of industrious, worthy families settled in the town. At the north part the first settlers were Ebenezer and Ezra Knapp, who were soon joined by James Benedict, Samuel Knapp, Jacob Spaulding and Isaac Holt. The Knapps and Benedict were from Danbury. S. Knapp and Spaulding are now living.

In the south part the first settlers were Joseph Mills, Samuel Mills, Asabel Case and Samuel Cowles, all from Simsbury.

The most of these early settlers lived to old age, and were firm friends of religious order and vital piety.

Three or four years after Brown's settlement, Samuel Manross came from Farmington, now Bristol, and built a log house where the meeting-house now stands.

Edward Strickland came from Simsbury a year or two after Manross and lived where Mr. Nathaniel Robbins now lives.

Samuel Gaylord and Benoni Moses were early settlers, before the second sale of the town, it is believed. They lived near the brook, a little above the centre mills. Joshua Whitney came from Canaan after the second sale of the town and erected a framed house where Linus McKean now lives.

At an early period of the settlement Brown erected a saw-mill at the place of the present centre mills.

The first house in the north part of the town was a frame, built by Ezra Knapp where Mr. Martin Green now lives.

The present meeting-house was erected in 1760, two years after the incorporation of the town. The inner part was not finished for many years after. The land tax, mentioned in the preceding discourse, was two pence an acre annually for four years,—one-half to be applied to the erection of a meeting-house, the other half to hire preaching. The agent at the Assembly to procure the second sale of the town,—the incorporation and the land-tax,—was John Turner. Brown, the first settler, sold his first place and settled where Mr. Thomas Tibbals afterwards lived. He sold that place to Tibbals and began again in the southwest part of the town, where he lived till his death.

The first sermon preached in the town was by one Treat, who had been settled in the ministry and was a temporary resident. The meeting was at Richards'. The first settlers got considerable by hunting, particularly deer. The low meadows near the centre of the town were mostly open, and supplied them with hay. The first burials were in Canaan. The first person buried in the town was the wife of Jedediah Turner, who lived a little west of Col. J. W. Phelps' present house. Her grave, with two others, were at the place where Col. Phelps' house stands. The next

burials were in the present center burying place. The first child born in the town was Stephen, son of Cornelius Brown. The first militia was a Lieutenant's company, commanded by Lieutenant Whitney. When it was made a full company Whitney was the Captain. The second Captain was George Palmer.

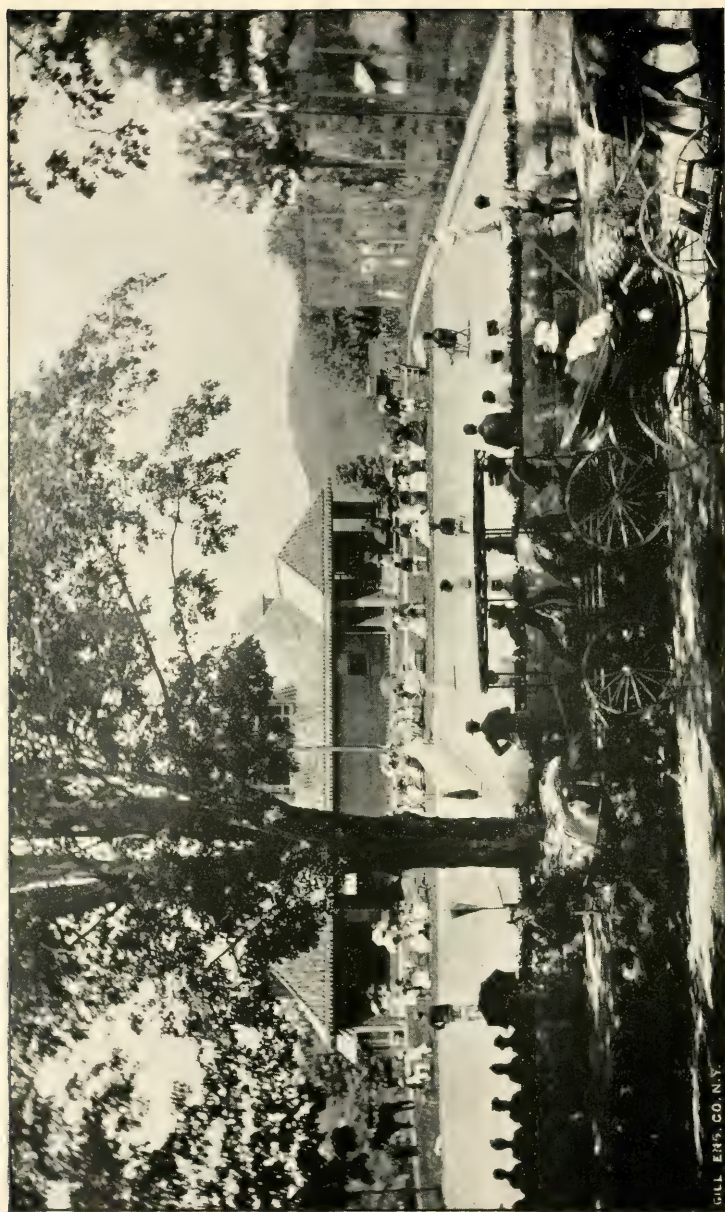
The first Justice of the Peace was Joshua Whitney, who was in office in Canaan before he moved into the town. He was in office in Norfolk before the incorporation of the town. The second Justice was Michael Humphreys, appointed in 1760. The next was Giles Pettibone, appointed in 1773. Col. Pettibone held that office, and after 1777 the office of Judge of Probate, till he resigned them in May, 1807. He died March, 1810, aged 75. Hosea Wilcox was appointed a justice of the peace in 1778. The next was Dudley Humphreys, appointed in 1780. Those since appointed are Asahel Humphreys, Nathaniel Stephens, Eleazer Holt, Augustus Pettibone, Benjamin Welch and Joseph Battell. The four latter are now in office.

A Probate District, called the District of Norfolk, was established by the Legislature in May, 1779. Giles Pettibone, Esq., was appointed the Judge. At his resignation in 1807, Augustus Pettibone, Esq., his son, the present Judge, was appointed.

The town was first represented in the General Assembly in October, 1777. The representatives were Giles Pettibone and William Walter.

May the posterity of the venerable fathers and first settlers of this town ever "stand in the ways and see, and ask for the old paths where is the good way, and walk therein, that they may find rest for their souls."





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X.

A CENTURY SERMON.

BY REV. THOMAS ROBBINS, D.D.

At a town meeting December 2, 1844, Amos Pettibone, Michael F. Mills and Darius Phelps were appointed a committee "To invite Dr. Thomas Robbins to deliver a Centennial Address to the people of Norfolk, between this and the first of January next, and that they make suitable preparation for the occasion."

December 25, 1844, in accordance with the above vote, Rev. Thomas Robbins, D. D., son of the first pastor of the church, preached in the church in Norfolk a sermon of an historical character, that year having been the one hundredth anniversary of the settlement of the town. The writer, then seven years old, distinctly remembers being present on this occasion, and the two things that made a lasting impression on his memory were the length of the sermon and the singing of the last hymn, which Dr. Robbins "lined" in the old-fashioned way, reading one line of the hymn and then pausing while the choir and the congregation sang that line, then reading the next line, and so on. The hymn as he recalls it was the one commencing "Be Thou, O God, Exalted High," sung to the tune of "Old Hundred."

This service and the delivery of this discourse was the celebration of the town's centennial. The discourse has never been published. The original manuscript is owned by the Connecticut Historical Society at Hartford, and through the courtesy of the Library Committee of the society a copy has been obtained for the town's history. Dr. Thomas Robbins was the founder and first president of the society. The historical part of the discourse is as follows:

“My respected audience, my fellow townsmen, the suggestions that have been made with regard to the duties of the people of our state and country, to venerate their ancestors and imitate their example, apply with equal force, though a more limited extent, to the natives and inhabitants of this town. I rejoice with you this day and praise the God of our fathers that he has preserved this our home in great peace and prosperity to the completion of an hundred years from its first settlement. This year completes a century since the echo of the axeman, the movement of the plowman, the prayer of the Christian, were first heard amid the tall forest with which it was overspread. This was among the later towns in the state in which a settlement commenced. Canaan, Salisbury, Goshen, preceded us a few years. The town was purchased of the state by proprietors and owned by them in fifty-three rights. One of them was reserved for a parsonage, one for schools and one for the first minister.

The first sale of the town was by public auction in 1742. Most of the purchasers afterwards relinquished their rights and there was a second sale a few years afterwards. Timothy Hosford of Windsor took a deed of one right at the first sale, which was the only one retained. This he sold to Titus Brown, who afterwards lived and died in this town. Titus sold his right to his brother, Cornelius Brown. These were sons of Deacon Cornelius Brown of Windsor (Pouquonock.) Cornelius Brown came to Norfolk soon after his purchase in the spring of 1744. A road from Torrington to Canaan was opened, mostly by the Canaan people, the preceding year. In September, 1744, Mr. Brown moved his family to Norfolk and lived in a log house a little east of the house formerly occupied by Capt. Titus Ives, now owned by Mr. E. Grove Lawrence. He sowed no grain the first year, being much discouraged on account of the Indian and French war. This was the year before the celebrated military expedition to the Island of Cape Breton, which resulted in the capture of the strong fortress of Louisburgh, one of the most memorable events in the history of New

England. We are not to wonder at the tardy progress of the settlement. All men considered it a very doubtful question at that time whether the New England colonies would continue under the protection of the British crown or be transferred to France, the favorite object of the French ministry, and be annexed to Canada, an annexation for which our fathers had no relish.

The team which brought Brown's family was the first loaded team that came through the Green Woods. In the spring of 1745 Mr. John Turner, brother of Mr. Brown's wife, came with his family from Hartford and lived on the rising ground a little to the east of Brown's. In the fall of the same year Mr. Jedediah Richards, brother to Mr. Turner's wife, came from Hartford with his family and lived in a small framed house built by him in the course of the summer on the site long occupied by the late Nathaniel Pease. These families lived on land belonging to Mr. Brown's original right. They were pious and exemplary families, attending religious worship and ordinances in Canaan. The Browns were bred under the faithful ministry of Mr. Samuel Tudor.

Three or four years after Brown's settlement, Samuel Manross came from Farmington, now Bristol, and built a log house where the meeting-house now stands. He observed when putting up his house that that would be the site for the meeting-house, which afterwards proved to be the case. The name of this early settler, of whom various anecdotes have been told, was commonly pronounced Mo-raugh. Edward Strickland came to this place soon after Manross, from Simsbury, and lived where Mr. Warren Cone now lives. Samuel Gaylord and Benoni Moses were early settlers, supposed to have been here previous to the second sale of the town. They lived near the brook, a little above the centre Mills. The town was sold at public auction, excepting Brown's right, the second time at Middletown, in 1754, soon after which a number of industrious, worthy families settled in the town. Joshua Whitney came from Canaan and erected a framed house where Major Shepard now

lives. The first settlers in the north part of the town were Ebenezer and Ezra Knapp, who were soon joined by James Benedict, Samuel Knapp, Jacob Spaulding and Isaac Holt. Capt. Holt was from East Haven. The Knapps and Benedict were from Danbury. In the south part the first settlers were Joseph Mills, Samuel Mills, Asahel Case and Samuel Cowles, all from Simsbury. The most of these early settlers were firm friends of religious order and vital piety. At this time, say 1758, the settlement of the town may be said to have become established, consisting of about twenty-five families.

The first house in the north part of the town was a framed house built by Ezra Knapp, a little west of the present house of Major Bushnell Knapp. Cornelius Brown, early erected a saw-mill at the place of the present centre mills. I conclude a grist-mill could not have been long delayed. The first road through the town from Canaan to Torrington came on the north side of the main stream of the town, through what was called the Dug-way, over the hill north of the Burying-ground; thence south, and ascended the north side of this hill, coming along on the summit of what we used to call the ledge, about where Mr. Battell's house now stands, passed to the south, crossing to the west of the bridge near the west side of my father's house, and went on to the south near the foot of the Burr Mountain. The road to Goshen was opened soon, but the eastern one, I suppose, was the first.

And now, my hearers, let us pause for a moment and contemplate the condition of our venerable parents and predecessors at the period which we have reached. They were encompassed with difficulties, oppressed with burdens which their present descendants would feel too great to be borne. Such as would fill ordinary minds with dismay, and such as ordinary physical powers would be unable to sustain. Houses and barns must be built, roads opened and bridges made. Places where are now pleasant meadows were impassable swamps; mills to be erected; tall forests, the growth of ages, to be levelled and cultivated. Their few

herds and flocks were exposed to the prowling beasts of the forest, and little help to be obtained from any places in the vicinity. In the former part of this period there was a disastrous war on their borders, by which the frontier settlements were peculiarly exposed, and at the latter part of this period, in 1755, a new war commenced, of which Canada was the principal seat, and heavy drafts of men and munitions of war were made upon the colonies of New England.

The few families we have contemplated were dispersed over this extensive town, yet a house of worship must be erected and schools provided for their children. But amid all these embarrassments they were steadfast in their purpose; they were devoted to frugality and industry, in harmony with each other, and unchanging perseverance, they rested their hope on a faithful God and Savior, on that covenant God who for more than an hundred years preceding had continually sustained the successive generations of the Pilgrims through similar straits, afflictions and dangers. They were laboring for their future days, for us their posterity, for the glory of their Lord; and the God of their fathers did not forsake them.

The new lands of the town produced good crops; much wheat and corn were raised, and afterwards grass and pasturage in abundance. At the beginning of the settlement the low meadows near the centre of the town were considerably open, and from them some of the settlers obtained their first hay. The sugar maple was for many years a source of much comfort and profit. Within my remembrance, much grain was procured every year from the grain towns of Canaan and Salisbury, in exchange for the maple sugar. This town was distinguished for the quantity and quality of that article. Provisions to a considerable extent and some other articles of value were obtained by hunting in the forest. This exercise has been highly exciting and pursued with great fondness by all people and in all ages of our race. It has ever been a principal support of the rude stages of society, and the favorite amusement of the most refined.

The inhabitants of this town were incorporated by an act of the Legislature in 1758. The General Assembly also authorized the town to lay a land tax of two pence an acre for four years; one-half to be appropriated to the erection of a meeting-house and the other half to hire preaching. The agent of the town to procure these objects, and also the second sale of the town, was John Turner.

Cornelius Brown, who was really the father of the town, sold his first place at an early period, and settled where Mr. Thomas Tibbals afterwards lived, about three-fourths of a mile south from the meeting-house. He afterwards sold that place to Mr. Tibbals and began again in the southwest part of the town, where he lived till his death.

Two families of the name of Meeker afterwards settled near Mr. Brown's, which gave a name to that part of the town.

I have not been able to ascertain at what period public religious worship began to be observed in the town. The first families attended public worship for some time in Canaan, but it was early introduced and generally maintained in their own town.

The first sermon preached in the town was by a preacher of the name of Treat, and was a temporary resident. The meeting was at the house of Mr. Richards. The meeting-house was erected in 1760,—two years after the incorporation of the town. As a considerable portion of the expense was defrayed by a land-tax, a part of it was paid by non-residents. I presume that the towns were released from the Colonial tax for two or three years, while building their meeting-house, as this was the common practice in the Colony. When the frame of the house was raised, they sang an hymn and prayed, and all persons belonging to the town sat down on the outward sills of the building.

The house was larger and was used longer than was common with the first meeting-houses in the towns of the state. It was 50 by 40 feet, with 20 foot posts, and stood 53 years.

The house was enclosed and well finished in the exterior

the first season, and in the spring following it was painted a peach-blow color. It was not finished in the inside till the year 1769. It was painted white in 1793.

The first child born in the town was Stephen, son of Cornelius Brown. The first person buried in the town was the wife of Jedediah Turner, who lived a little west of the house of the late Jeremiah Phelps. Her grave, with two others, were at the place where Col. Phelps' house now stands. The next burials were in the present centre burying-place. I know of no other burying-place till the one in the south part of the town, begun about the year 1790. The first grave was the aged Mrs. Cowles, widow of Mr. Joseph Cowles, and mother of the late Ebenezer Cowles.

Previous to the erection of the meeting-house, public worship was held in private houses, and several preachers of reputable character preached for a while in the town to good acceptance and profit. Measures were taken for the settlement of two or three of them, but for want of unanimity it did not take place.

In the spring of 1760 my father, then recently licensed as a preacher, having graduated the preceding year at Yale College and studied divinity in the interval with Dr. Bellamy of Bethlehem, was invited to come to Norfolk to supply the people. He came here in June, 1761. The church was previously organized by Rev. Daniel Farrand of Canaan, on the 24th of December, 1760, consisting of twenty-three members. Mr. Farrand had done much for the people here before the settlement of a pastor, as my father did in a like case for the people of Colebrook. After preaching a few months my father accepted a call of the people to be their pastor, and was ordained October 28th, 1761. His father, Rev. Philemon Robbins of Branford, preached on the occasion, and Dr. Bellamy, Mr. Champion of Litchfield and others assisted at the ordination. At the time my father came here there were about fifty families in the town, and some ten or twelve moved in during that year. He has often told me that the new meeting-house made a fine appearance among the trees, then new glazed and

painted, the most of the trees on the Green still standing; the meeting-house not visible from the place where he built his house the following year. But for some years after this there was a good progress in clearing and cultivating the new lands. Yet no small portion continued within my remembrance. Now I suppose there is no more in wood than is desirable. In the north part of the town there was a good deal of valuable pine timber, and some in other parts, which I conclude is now generally cut off. If a growth of different timber has succeeded, when that shall have come to maturity and be removed the pine will return.

From the time of the formation of the church, consisting of 23 members, to the settlement of the pastor, 15 members were added, mostly from other churches, making at that time 38. The first church meeting was holden November 19th, 1761. At that meeting Mr. Michael Humphreys was chosen to the office of deacon. He served in the office alone for about four years, when Mr. Abraham Camp was chosen to the same office. Those elected to the office since that time are, in succession, Joseph Mills, Abraham Hall, Jared Butler, Samuel Mills, David Frisbie, Edward Gaylord, Noah Miner, Sylvanus Norton, Amos Pettibone, Samuel Cone, Darius Phelps, Dudley Norton. To omit any remark on the living, those that are gone are men of gifts, faithful in the duties, the arduous and important duties of the office, and exemplary in the Christian character. The church has been uniformly sustained and enlarged in the rich mercy of their Lord, and has continued exactly 84 years, in great union and harmony, and by the divine power, in much prosperity.

It has had more discipline than most churches, but these measures have strengthened the church and increased its reputation with those that are without. There have been some difficult cases of discipline and the advice of ecclesiastical councils has been called, and they have been burdened with the question, not uncommon, whether the marriage of a wife's sister or a brother's wife is to be treated as a disciplinable offense; a question which will not be settled till a more enlightened age of the church.

This church and people have long continued in great harmony among themselves, and with their ministers, for which it becomes us to rejoice, to commend the character and conduct of our fathers and predecessors, and especially to praise that holy God from whom cometh all peace and concord. There have uniformly been leading men, who were men of prudence, acting from a conscientious sense of duty. In these things the ministers and the civil authority have fully performed their due share. The faithful observance of gospel ordinances and the steady preaching of the true gospel of Christ Jesus, as I believe, has had as might be well expected, the special blessing of God.

It has pleased him in the riches of his mercy to accompany his own institutions with his ordinary blessing, and at various periods, to revive his work with the mighty influence of his grace. The first period of revival under my father's ministry was in 1767. There was an uncommon seriousness and attention to religion through the town. As the result of this work ten or twelve persons united with the church. In the year 1783, sixteen years after the period just noticed, there was a great and good work of divine grace spreading through the town. This revival I well remember. It was soon after the close of the Revolutionary war. During that anxious period, when the minds of all were deeply interested in public events, there were, as might well be expected, few seasons of revival through the country. My father had poor health at that time, and he was much assisted by neighboring ministers, and some from a distance.

Meetings were numerous; conferences were often held without any minister. The population of the town at that time had become about as great as at any time since. This revival greatly enlarged and strengthened the church. The members added in 1783 were 33; in '84, 27.

After this period this church was spoken of for a number of years as among the largest churches in the state. Sixteen years from this period, 1799 and 1800, this people were favored with the greatest religious revival, as I suppose,

that they have ever had. This was in connection with a very distinguished work of grace through this vicinity, and in other places. The preaching was mostly doctrinal, exhibiting in earnest manner the truths of the gospel and the only way of salvation through Jesus Christ. I think it proper to add that that revival was substantially the true source of the great modern impulse given to missions. . . .

The monthly Concert of prayer, the lever by which the vast fabric of Mahometanism and Idolatry are to be overthrown, commenced in 1795, but it did not become confirmed and established till after these revivals. . . . My father says in his Half-Century Sermon, 'In consequence of the revival of 1783, fifty-two were added to the church, and of that of 1799, about one hundred and sixty.' There was a good work of grace among this people in the year 1815, when the people were destitute of a pastor. They were regularly supplied with preaching, and the brethren of the church were active and faithful in the important duties devolving upon them. This revival was followed with large additions to the church; twenty-two having been received in 1815 and in the following year, one hundred and three. . . .

There was a revival during the ministry of Dr. Emerson in the year 1827,—a work of grace still and solemn, for which many will praise God forever. In the year 1831, while a great work of divine grace prevailed extensively through the land, this town had their share in the merciful visitations of the divine spirit. The people were at this time also destitute of a pastor, and this work of grace may well be considered as a blessing of God on the faithful labors of their pastor who had left them the preceding year. I supplied the pulpit for three months in the summer of 1831, and after me was the Rev. William Mitchel, now of Rutland, Vermont. This time of awakening was connected with the faithful labors of Mr. Emerson. Though his pastoral connection had then been dissolved, he left the field and others brought in the harvest.

The number added to the church at a religious attention in 1821 and '22 was sixty; in '27 and '28, one hundred and twenty-one; and in 1831 and '32, eighty-three. The first pastor of this church, as has been stated, was the Rev. Mr. Robbins, ordained here in October, 1761. Fifty years from that time, October 28th, 1811, he preached his Half-century Sermon, which was published at the desire of the people. In May, 1813, he was suddenly taken ill with a complaint which defeated all medical skill, and after some weeks was found to be a cancerous tumour. This malady continued its steady progress six months, to the 30th of November, when he died. He was 73 years of age, and had just 52 years in his ministry with this people." (The present writer has been informed that the first public use of the present church was the funeral of Mr. Robbins.)

"The people were not forgotten in their destitute state. Several worthy preachers were employed during a period of two years; their union and harmony continued unimpaired till they gave a call to Mr. Ralph Emerson, a tutor in Yale College, to be their pastor. After due deliberation he accepted of their call, and was ordained in June, 1816. The Rev. Dr. Lyman Beecher of Litchfield preached on the occasion. Mr. Emerson continued in great harmony with his people, highly esteemed in his own and the neighboring towns, much devoted to study in connection with his pastoral labors. In 1829 he was elected to an important professorship in the Theological Seminary at Andover, Mass. After much hesitation he informed his people that he considered it his duty to comply with that call, and his people with much hesitation and reluctance consented to his removal. He was dismissed in the beginning of the following year, and still continues in the services of that important Institution.

Mr. Eldridge, the present pastor, was invited to preach to this people in the former part of the year 1832, having been recently elected a Tutor of Yale College. He was ordained April 25th of that year. Rev. Dr. Taylor of New Haven preached on the occasion. The long existing har-

mony between this people and their minister continues, and the same divine Spirit who has succeeded the labors of his predecessors has added a blessing to his. There was more than a usual attention to the things of religion in 1838, and three years after, a work of divine grace which issued in the addition of thirty-five members to the church.

The first meeting-house was built in 1760. That house accommodated the people well, though for many years it was usually very full on the Sabbath. That house was taken down in the summer of 1813, during my father's last illness. He attended meeting on the afternoon of the Sabbath in a feeble state, and at the close of the exercise he administered the ordinance of baptism. It was the last public service he performed and the last performed in that house. The new house, this house, of convenient size and chaste architecture, was erected that season on the site of the former, and in a few months made convenient for public worship. It was dedicated to God June the following year, and we renew the prayer we then made, that the glory of this latter house may be greater than the glory of the former.

The Ecclesiastical transactions of the town have generally been conducted with great harmony. It was not found necessary for many years to organize an Ecclesiastical Society. The business was done at the town meetings, and any persons professing to belong to any other denomination than the predominant one were left out of the tax-bill. Some time after my father's death, an Ecclesiastical Society was organized.

A few other facts will be briefly noticed. The population of the town from small beginnings, continued to increase gradually and steadily till after the close of the Revolutionary war. The population of the town in 1756, two years before its incorporation, was 84. In the year 1774 it was 969. The population at the census in 1830 was 1485; in 1840, 1389. At about the year 1785 I think the population was perhaps as great as it has been at any time. From that period or a little previous, families began to emigrate

to the new settlements. Many young men left the town for the same purpose. Early emigrations were made to the Susquehannah, then in considerable numbers for several years to Vermont. The course then turned to the Mohawk river, to Whitestown, and to various and more distant parts of the state of New York. The next was to the Western Reserve, and to the farther west, as it still continues. During a period of fifty years the population has not materially varied. My father often said there are near three hundred families. Generally the population has been near 1500. We generally had no occasion to be ashamed of those who have emigrated from the town. They have usually been industrious, reputable people. Good attention has been paid in this town to the education of children and youth. I believe there were more school districts in 1785 than there are now. Probably they were not as large. A good number have had a College education and have become highly reputable and useful in the community.

The schools were regularly visited and catechised, antecedent to the present school law in connection with the State School Fund, and I believe the youth in this state could read and spell as well, the most important parts of education, twenty years ago as they can now.

This town has generally been very healthy. Many of the inhabitants have lived to old age. My father observes in his Sermon, 'Many, both men and women, have lived to a great age; several above ninety years, and one above an hundred years.' Mr. Nathaniel Roys died a few years since in his hundredth year, and he lived with his wife, a second wife, more than seventy years.

The year 1777 was very sickly; the epidemic was the Camp-distemper, as then denominated. There were 56 deaths that year and 38 the year following. In the year 1774 a distressing accident took place near the house owned by the late Ephraim Coy. As they were digging a deep well the earth suddenly caved in and two men, Jacob Holt and Levi Cowles, were buried under the load of earth. Their bodies were taken out some hours afterward. In

the year 1786, many people having had severe ravages in their flocks by wolves, several hunters having pursued them for several days found that they were on Haystack mountain. A large number of men were collected on Thanksgiving-day, surrounded the mountain, closed in upon them and four were killed. The people were not much annoyed by the fell destroyer afterwards.

The shade-trees on this Green were set out in the spring of 1788. They were Elms and Buttonwoods. The number set were 57. Numbers of them failed the first year, and many others afterwards for want of due protection. The green was ploughed up and levelled in 1809. I might mention various other reminiscences, and give a deserved account of individual persons if I had opportunity for a collection of facts, and were it not that it is time to bring this discourse to a close. It is highly desirable that every town should have its own history for the benefit of future generations, as such documents are always the most safe and important material for national history. We have now an Institution in the state where all such articles are thankfully received, either in print or manuscript, carefully preserved, and as far as human skill can go, secure from the ravages of fire.

And now, my respected audience, particularly my fellow townsmen, what shall we say in a contemplation of the scenes which have briefly passed in review before us? In the retrospect of a century we see what God has done for our fathers and for us. Here his gospel has been preached and taught in its purity and he has given it his blessing. Religious ordinances have been faithfully preserved, and God has taken souls to heaven. We are to praise him for their example and their prayers. Let not the precious legacy be lost or decline in our hands.

From small beginnings here is a respectable town, a harmonious congregation, a numerous church. All of the grace of God. Our fathers trusted in him in all their straits, and were not forsaken. We are called by all the blessings of Providence and Grace which we have witnessed to go and do likewise. . . .

Another century will gradually roll away, carrying on the high purposes of heaven, and advancing the day of the prosperity of Zion. Before its expiration we shall have passed to the invisible world. They that are wise will join the Spirits of just men made perfect, around the throne of the Eternal. The next meeting of this great assembly will be at the bar of Christ. The babe of Bethlehem, the victim of Calvary will be on the throne. They who joy in his presence will then meet to part no more.

I conclude in the words of Solomon: 'The Lord our God be with us, as he was with our father; let him not leave us nor forsake us, that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes and his judgments, which he commanded our fathers.'"

Norfolk, December 24th, 1844.

XI.

NORFOLK ECCLESIASTICAL SOCIETY—SOME RECORDS OF THE DOINGS OF THIS SOCIETY FROM ITS FORMATION IN 1813, UNTIL THE CLOSE OF THE PASTORATE OF DR. JOSEPH ELDRIDGE, IN 1874.

The "Norfolk Ecclesiastical Society," formed December 13, 1813, of members of the Congregational Church and society of this town,—the only church organization here during a considerable part of the first century of the town's history,—has from the time of its formation been an organization of no little importance in the affairs of the town. This Society manages the finances and all business affairs of the Church, somewhat as does the 'Board of Trustees' in the Presbyterian, and perhaps in churches of other denominations.

Some account of the work of this Society seems essential in a history of the town. The Society, so far as the writer is aware, has never had a written Constitution or a

Bye-law. None have ever seemed necessary. Any member of the congregation, by having his or her name proposed at any meeting of the society and being voted in at the next meeting, becomes a member.

The manner of raising money for the expenses of the church of every kind, not including its benevolences, was, until 1875, by laying and collecting taxes on the grand list of the town of all members of the congregation and church, whether ever voted in as members of this society or not. This was called the 'Society's tax,' and was for many years collected by a collector appointed by the society. This method of raising the money necessary to pay the pastor's salary and other expenses was continued every year until the first sale of seats in the church, in November, 1875.

The first officers of the society, elected upon the day of its formation, were Augustus Pettibone, Nicholas Holt and Deacon Edward Gaylord, Society's Committee; Auren Roys, Clerk; Joseph Battell, Treasurer; Thomas Curtiss, Collector. Those same offices, except Collector, have been filled by elections annually now for about eighty-seven years. The first Clerk of the society, Auren Roys, was re-elected annually and served in that capacity for thirty-nine years, and his successor, Elizur Dowd, served continuously for twenty-five years; the books of record of the Society as kept by these two men are models of neatness and care. In the earlier years the taxes of the society were paid in produce, and at this first meeting Jeremiah W. Phelps, Nathaniel Stevens and Elizur Munger were "appointed a Committee to apprise produce for the purpose of paying Mr. Robbins' salary last voted." Mr. Robbins, the first pastor of the church, had recently died, and the society at its first meeting instructed its Committee, "to draw ten dollars from the treasury and present to Rev. Chauncey Lee," (of Colebrook) and also "to return the thanks of the society to Mr. Lee for his sermon delivered at the funeral of Rev. Ammi R. Robbins."

At this time they were building their new meeting-

house, (the same building which is still in use,) and they voted at this meeting "to direct the Society's Committee to procure a suitable person to ring the bell, and that the bell be rung for all public meetings on the Sabbath and other days, on funeral occasions, and at 9-o'clock at night."

At a meeting April 11, 1814, they voted "to pay Michael F. Mills, Esq., \$150 for his services as agent for building the meeting-house; to raise \$700 by subscription to complete the same, and authorized Mr. Mills to procure steps for the meeting-house and lay them, provided the expense does not exceed \$150." They also voted, "To give the African descendants living in this Society two pews in the gallery, situated at the head of each staircase."

May 5, they voted "to procure a cushion for the pulpit, blinds for the pulpit windows and a suitable number of chairs to stand by the communion table." June 27 of that year they "Voted to dedicate the meeting-house the last Tuesday of August next; to procure a clergyman to preach a sermon on the occasion; to lay a tax of 2 1-2 cents on the dollar on the August list, 1813, to defray the expenses of the Society; that any person who shall be convicted of cutting or scratching any part of the meeting-house shall be liable to pay a fine of \$7." "Appropriated \$40 for instructing the singers for public worship."

May 22, 1815, "Voted unanimously, 101 votes, to call Mr. Ralph Emerson to settle with this church and society as their gospel minister, and to pay him an annual salary of \$700." Sept. 25, "Voted to request Mr. Emerson to preach all the time he can be spared from Yale College, (where he was employed as Tutor,) through the winter, and that we will wait until May next for him to return and settle."

June 10, 1816. A formal contract was entered into, signed and recorded, between the Society and Mr. Emerson. The Society to pay him \$700 a year salary; he to faithfully perform the duties reasonably to be expected of him as a gospel minister. The Committee who signed this contract were: Dr. Benjamin Welch, Nathaniel Stevens, Michael F. Mills, Eleazer Holt, Joseph Battell, Augustus Pettibone.

Dec. 2, 1816. "Appointed a committee of five to dignify the seats in the meeting-house;" and "appointed a committee of seven to seat the meeting-house."

(This dignifying committee were at one time instructed by vote of the town, that one year additional of age should count the same as £5 upon the grand list.)

Dec., 1817. "Voted that this meeting approves of the plan proposed for building a conference room, a second story on the new schoolhouse to be built by the middle school district, provided it may be done by subscription." "Voted to reseal the meeting-house; and that each member of this society be requested to send in their name and age to Mr. Battell's store within one week."

Dec, 1820. "Appointed a committee to solicit subscriptions to pay Barzel Treats' loss in building the Conference-room."

Nov., 1821. "Instructed the Society's Committee to furnish Barzel Treat with suitable strings for his Bass Viol so as to enable him to assist the choir of singers in this society."

Nov. 4, 1822. Appointed a committee to solicit subscriptions to purchase an Organ now offered to this society.

Nov. 7, 1825. Authorized the Committee to remove the pews each side of the organ, and make slips in their stead for the convenience of the choir of singers, provided the expense to the Society shall not exceed \$12.

I will here quote from Rev. J. W. Beach's Centennial Sermon of July, 1876, in which he mentions Church music, so often mentioned in the business meetings and votes of the Ecclesiastical Society, and many other matters. He says: "It will be proper in this connection to speak of the history of your church music, since it was from this beginning by the first pastor, followed up by his descendants in the Battell family, that it came to be what it was. The first chorister was Isaac Pettibone. Ezekiel Wilcocks was his alternate and after 1768 his successor. For some years the singers were scattered through the congregation and caught the tune and time from the leader, whose chief

need was a strong voice. The psalm was first announced and read by the minister; then the senior deacon from his prominent pew under the pulpit would read the first line, which was sung, and then the singers paused till the next line was read, and so on through the psalm. This method appears to have continued until December, 1778, when in connection with a new seating of the house, the town appropriated the whole of the front gallery and the lower tier of seats in the side galleries to the singers. The choristers were at first appointed by the church, but in May, 1774, the town evidently jealous of its prerogative in externals, voted 'that the town have right to order and direct in respect to singing in public worship,' and forthwith chose a set of choristers.

The church ceased to do this from that time and it was managed by the town, new appointments being made in case of vacancy until December, 1794,—the last recorded instance of their appointment. It is probable that then began the custom, now in use, of the choir selecting its own leaders. Money to aid the choir was also voted by the town from time to time until the Society was organized in 1813. The first appropriation for this purpose was December 10, 1798, when it was voted, 'that the selectmen make the rate bill for Mr. Robbins' salary twelve dollars bigger than to pay him, and have a right to appropriate that money to the use of singing if they see cause.' After the Ecclesiastical Society was organized, money was raised for this purpose commonly by subscription. In 1824 Mr. Joseph Battell, son-in-law of Mr. Robbins, made a donation of \$833.34 to the fund of the society, on condition that \$50 a year be expended for the improvement of sacred music. The church still enjoys the benefit of this generous gift. Of Hymn Books, the earliest now known to have been used was Barlow's Psalm Book, though it is quite possible some other may have preceded it. This was discontinued by church vote in February, 1804, and Dr. Dwight's Psalms and Hymns taken in its place. This did more than forty years' service, and only gave way to the

'Psalms and Hymns' of the General Association of the state, in November, 1845. In 1869 Robinson's 'Songs for the Sanctuary,' with tunes, superseded this. ('Watts' Village Hymns' were used at all meetings in the Conference Room probably for fifty years.) There was less prejudice against instrumental music than in most places, yet the feeling was not altogether wanting. The violin and bass viol were in use early in the present century.

An organ was obtained much earlier than in most churches, but not without some objection to it on the score of propriety. It was set up May 10, 1822, and was replaced by the present one in April, 1852. Irene Battell, (Mrs. Prof. Larned,) then a child of 11 years, and grand-daughter of Mr. Robbins, was the first organist. She was then so small that she had to stand up to play. She retained this position as long as she remained in town, and to her skill and enthusiasm in music after she arrived at maturity is chiefly due the superiority of this choir, which was for many years conceded to be the best in the county.

In 1826 an association was formed for promoting sacred music, in connection with a County organization, of which she became the leading spirit, and at the annual festivals in Litchfield the Norfolk members were noted for their superior drill. The rest of Esquire Battell's family helped on the same end, and have furnished to this day a strong element in the choir, both in leadership and numbers."

At this point I will insert a sketch of the formation and doings, and names of donors to the Ecclesiastical Society's Fund.

Constitution of the "Norfolk Ecclesiastical Fund," Adopted December 1, 1817.

"The Ecclesiastical Society of Norfolk, impressed with the importance of the preached gospel to the present and eternal welfare of man, and feeling it their duty to do what a gracious Providence has placed in their power towards providing for its permanent support among themselves and their posterity, do for that purpose agree to establish a fund, and for the establishment and direction of the same do adopt the following constitution:

Article 1. This fund shall be denominated The Norfolk Ecclesiastical Fund.

2. This fund shall consist of all the monies accruing to this society by an act of the Legislature passed October session, 1816, entitled 'An act for the support of Literature and Religion,' together with the society's funds now on interest, amounting to \$869.67, and such donations and grants as may hereafter be made to the society for the above purpose or for any other purpose which will consistently and legally admit of their being applied to this Fund.

3. This Fund shall be vested in stock of incorporated banks, or stock in the funds of the United States,—and all avails of said fund, except \$50, which is to be used for the support of preaching annually, shall also be appropriated to the purchase of more stock, until the principal of this Fund shall amount to \$6,666.67.

4. When the principal of this Fund shall amount to the above sum of \$6,666.67 or more, the annual income thereof shall be applied to the support of the preaching of the gospel in this place by Orthodox ministers of the Congregational or Presbyterian denominations, and to no other purpose. . . The surplus shall be disposed of by vote of the society.

5. . . . It is expressly ordained that no part of the principal shall be expended for any purpose.

6. . . . Whatever may at any time be given to this Fund shall be placed under the foregoing regulations. . .

7. The names of all donors to this Fund . . . shall be annexed to this Constitution and recorded with the same. . .

8. The Committee of this society, together with their Treasurer, shall, ex officio, constitute a board of Trustees for the management of this Fund, whose duty it shall be to collect monies, . .to sell and convey all real estate or other property which may be given to the society and which can be funded, to give direction when and where the money shall be invested, and to attend to all other necessary business in the management of the said Fund; and said Trustees shall receive no pay for their personal services. . .

9. It shall be the duty of the Treasurer to receive all monies that shall accrue to the Fund, . . to make all purchases and investments of stock under the direction of the Trustees, . .and the said Treasurer shall give sufficient bonds with security for the faithful management of his trusts.

DAVID FRISBIE,

JOSEPH BATTELL, Esq.,

AUGUSTUS PETTIBONE, Esq.,

Committee. .

Norfolk, Nov. 17, 1817.

Nov. 13, 1820. Voted that the principal of the Ecclesiastical Society Fund be reduced to \$5,000, at the receipt of which sum into the Fund the interest may be appropriated as mentioned in the constitution of said Fund.

REVISION OF CONSTITUTION OF ECCLESIASTICAL FUND.

Nov. 15, 1824. Whereas, Joseph Battell has stated that, provided the society shall pass the annexed votes it is his intention that the subscriptions to the Ecclesiastical Fund he shall make hereafter shall amount, with the accumulation of interest on the same, when the Fund is filled up, to eight hundred and thirty-three and one-third dollars, the annual interest of which will pay the sum proposed for sacred music, and to leave a provision in his will, if it is not done at his decease, to accomplish the object; therefore

Voted, That the vote passed by this society at their meeting Nov. 13, 1820, authorizing the society to use the income of the Fund when the principal sum amounted to \$5000 be, and the same is hereby repealed.

Voted, that the following article be annexed to the Constitution of the Society's Fund and become a part of the same, viz:—

Art. 10. The 4th article of this Constitution shall be so amended that it shall be the duty of the Trustees or a Committee appointed for that purpose by the society to appropriate \$50 a year to the income of this Fund to the improvement of sacred music, and that the same shall be applied and used as often as once in three years.

Persons who subscribed to this Fund:

1818 to 1824, at various times, Joseph Battell.....	\$ 460.21
1822, 1825 and 1826, Rev. Ralph Emerson.....	200.00
1823, Moses Cowles.....	3.00
1830, Jerusha Spaulding.....	28.80
1831, Jos. Battell's subscription for loss on Eagle Bank....	1000.00
1844, Old Parsonage Fund, estimated at (see Art. 2).....	869.59
1844, Ephraim Coy's Legacy, estimated at.....	4821.00
Dec. 12, 1887. "Have received notice that Mrs. Urania Battell Humphrey has willed the Ecclesiastical Society of Norfolk, to be added to the Fund....."	\$5000.00"
April 9, 1896.	

From the Will of Oliver L. Hotchkiss, December, 1893.

"I give, devise and bequeath to the Society's Committee of the Ecclesiastical Society of Norfolk, the sum of.. \$500.00 to be held by them and their successors in office, and the avails and uses of said sum to be paid over for the benefit and support of said society."

Rev. Ralph Emerson, who was called to the pastorate of this church in May, 1815, received a call to the presidency of Western Reserve College, which call it would appear he was desirous of accepting, and asked that a council of the North Consociation of Litchfield County be convened to consider his dismissal from this church. The society voted September, 1828, 95 to 18, not to submit the question of his dimission to the council.

Oct. 22, 1829. Upon the question whether the Society will concur with Mr. Emerson in referring to a council of the consociation the question of his dismissal from this church to accept a call to a professorship in the Theological Seminary at Andover, the vote was: yes, 11; no, 70.

Nov. 19, 1829. Upon a renewed request of Mr. Emerson, he having received a renewed call to the Andover Theological Seminary, it was "Voted that we consent to his request of a dissolution of the pastoral connection with this church and Society."

May 17, 1830. Voted to extend a call to Rev. John A. Albro, to settle as our minister. This call was declined.

October, 1830. The Society voted to extend a call to Mr. John Mitchell to settle as pastor. He declined.

April 26, 1831. Society voted unanimously, 103 votes cast, to extend a call to Mr. Theophilus Smith to settle with us as pastor. Mr. Smith declined.

Nov. 15, 1831. The Society's Committee were instructed "to procure two suitable stoves and set them in the meeting-house." This was the first attempt of the Church and Society to warm the house.

January 23, 1832. The society voted to extend a call to Mr. Joseph Eldridge, Jr., to settle with us as our minister at an annual salary of \$650. Mr. Eldridge accepted the call, and April 24, 1832, a contract was entered into between the Society, by their Committee, consisting of Augustus Pettibone, Benjamin Welch, Jr., and Darius Phelps for the Society, and Mr. Eldridge, to settle at an annual Salary of \$650, and upon the next day, April 25th, he was ordained and installed,—thus commencing a most success-

ful pastorate which continued for more than forty-two years; Dr. Eldridge tendering his resignation on account of age and impaired health, which resignation was reluctantly and most sorrowfully accepted by the Church and Society, taking effect November 1st, 1874.

February 10, 1834. "The Society's Committee were authorized to take up the pews in the lower part of the house and in the galleries and make slips in their place, provided the expense shall not exceed \$200." For some reason this change was not made until twelve years later, this vote having been rescinded at a meeting in the following November.

Mr. Ephraim Coy, who died in 1834, by his will bequeathed to the Ecclesiastical Society's fund at the death of Mrs. Coy, the farm and hotel on Beech Flats, which has for many years been known as the Bigelow place, Mrs. Coy to have the use of the farm during her natural life. At a meeting of the society November, 1836, it appearing that it was Mrs. Coy's desire that the farm should be sold, Warren Cone, Lawrence Mills and Luther Butler were appointed a Committee and given full power to act for the Society in making sale and conveyance of the farm and an equitable settlement with Mrs. Coy.

It was nearly two years before the matter was finally adjusted,—the farm having meantime, in 1837, been deeded to Edmund Curtiss Bradley, by the Committee of the society and Mrs. Coy. This bequest added to the Society's Fund in 1844, as appears, \$4,821.

In 1838 blinds were put upon the windows of the meeting-house, and soon after an insurance of \$4,000 was placed upon the house.

In 1842 a committee was authorized to build a chimney in the N. W. and the S. W. corners of the house, "for the purpose of placing the stove pipes," and in 1845 "a committee was instructed to take proper measures to prevent the smoke from issuing from the stoves in the meeting-house."

March 30, 1846, the pastor, Rev. Joseph Eldridge, made

a statement to the Society's meeting of the proposal of Mr. Charles Thompson of New Haven for altering the house. His plan was approved and adopted, as was also a method for raising the money necessary "by subscription according to each man's proportion on the grand levy." Michael F. Mills, Esq., who alone superintended the building of the meeting-house in 1814, Rev. Joseph Eldridge and Dea. Amos Pettibone were the committee to superintend the repairs. The alterations upon the interior of the house during this summer of 1846 were quite extensive, embracing the removal of the remaining old square box pews from a part of the lower part of the house and of the gallery. (Part of the occupants of these pews sat necessarily with their backs to the minister.) The arch in the audience room of the house was at this time closed, but has since been restored, much as it was when the house was first built. The pulpit windows and other windows in the west end of the church were at this time closed up. During the four months or more of these repairs service upon the Sabbath was held in the Academy, as the writer remembers, the congregation sitting in the school-rooms as they were then in both the first and second stories of the building, and the minister standing upon a little platform upon the stairs, having a shelf in front of him for the Bible and his manuscript,—the speaker being unable to see the face of a single one of his hearers, or they to see him. Up to this time cushions for the seats in the church had never been provided except in a few individual cases, and now the good women of the church under the direction of Mrs. Battell worked for several weeks preparing corn-husks and making cushions for the seats below, and the choir in the gallery; the society in October of that year voting \$100 "to purchase carpets and Marine cloth for cushions," and in November "\$50 for cushions and similar expenses." The society also "authorized and directed the purchase of a furnace and apparatus built on the most approved plan to warm the meeting-house;" and still for a long period of years from this time the house was warmed by wood

stoves standing on either side of the centre doors, with pipes running under the galleries to the west end of the house, and many still recall the crackling of hemlock wood which was sometimes used. Upon the dedicatory Sabbath, in addition to many other appropriate words, Mr. Eldridge expressed the "hope that this thoroughly renovated house of worship will not be marred by the use of knives, pencils, and the filthiest of all weeds."

November, 1849. The society "appropriated \$150 toward purchasing a new clock, provided the town or individuals will raise \$50 more for said purpose,—the esimated cost."

October, 1851. Authorized the committee to pay \$500 to purchase a new organ.

November, 1852. "The thanks of the society were voted to Mr. Joseph Battell for his liberality in giving \$200 toward the purchase of our organ, which cost \$700." Voted, "that we consider it desirable that the congregation rise during the singing of the choir." This was the beginning in this town of the congregation standing during the singing of the hymns. In early days it was the custom for all to stand during prayer.

April 27, 1853. The following vote was unanimously passed at a meeting of the society:

"Whereas, the Rev. Joseph Eldridge has requested the consent of the society that he may be absent from the society five or six months for the purpose of visiting Europe, etc., resolved by this society that we cheerfully grant his request; and that his salary be continued during his absence; and the society will take upon themselves the responsibility of supplying the pulpit during his absence."

Accordingly Mr. Eldridge started for Europe early in May, 1853, Mrs. Eldridge accompanying him to New York, expecting to take the N. Y. & N. H. train for home the following morning. Most fortunately, providentially certainly, Mrs. Eldridge decided to remain another day in New York with her sister, Mrs. Urania Humphrey, instead of taking the train for home with her aunt and cousin from Lenox, Mass., Mrs. and Miss Robbins, the wife and daugh-

ter of James Robbins, as she had fully expected to do. That proved to be the ill-fated train that ran into an open draw-bridge at Norwalk,—several of the cars plunging into the water,—a very large number of passengers being drowned, Mrs. Eldridge's friends, whose companion she fully intended to have been, being among those drowned.

This was many years before there was an Atlantic cable. Nearly a week after Mr. Eldridge landed safely in England, the next steamer arrived there bringing news of the terrible disaster at Norwalk,—the news being published by the evening papers in London. Mr. Eldridge upon reading the account of the accident, the names of those killed not being given, believed that without a doubt Mrs. Eldridge was one of the victims, and the suspense, the agony, in which he was held for that long, terrible night, as, according to his own words later, he walked the floor of his room and walked the streets, may be imagined but cannot be described. His letters were to be sent to a certain bank, and ascertaining the residence of the banker he called there at as early an hour in the morning as seemed proper, and was told that the gentleman was not yet up, but the banker hastened a little, and reached the bank a little earlier than usual. The relief, the joy, the gratitude which Mr. Eldridge felt upon learning by his letters that Mrs. Eldridge reached home safely, having been providentially prevented by what seemed a trifling thing from taking the fatal train, may possibly be imagined.

During the months of his absence the pulpit was supplied by Rev. Mr. Blodgett, a young man not long out of the Seminary, and who a few years later went out to China as a Missionary, Rev. Mr. Russell afterwards settled in Colebrook, and Rev. Wm. E. Bassett, who later married Miss Mary Dowd of this town, and was settled in Warren.

In Nov. 1854 Mr. Eldridge's salary was raised by the Society to \$800, and in 1858 to \$1,000 a year.

Nov. 5, 1866. The Ecclesiastical Society at its annual meeting "Voted to increase the Salary of Rev. Joseph Eldridge to \$1,500 per annum from this date.

Some weeks later the following communication was received:—

“To the Congregational Ecclesiastical Society in Norfolk:

“The Congregational Ecclesiastical Society has dealt very honorably with the present pastor in respect to salary during the whole of his long ministry. The salary has always been promptly and fully paid on the very day on which it became due. In the beginning it was six hundred and fifty dollars. The society has from time to time, without any request or intimation, direct, or indirect, from the pastor, spontaneously increased the amount. At its last annual meeting it voted to add to it five hundred dollars, thus raising it to fifteen hundred. As times now are, I believe this sum would be needed by a minister wholly dependent on his salary for support in order that he might live as you desire to have your pastor live. It evinced an honorable sense of justice on your part to vote to give me what you would expect to give any one else. I am proud of your action, and heartily grateful for it, yet I respectfully decline three hundred dollars of the proposed addition.

Owing to the great fluctuation in business affairs for the past ten or fifteen years, many of my friends and friends of the society have sustained serious losses. Then the great war through which we have recently passed made a great draft upon our pecuniary resources during its continuance, and left at its close a vast debt which necessitates increased taxation. Revolving these things in my mind, I can accept only two hundred dollars of the five which you voted to add to my salary. Earnestly desiring the best good of the parish and of the entire community in matters temporal and spiritual, I remain,

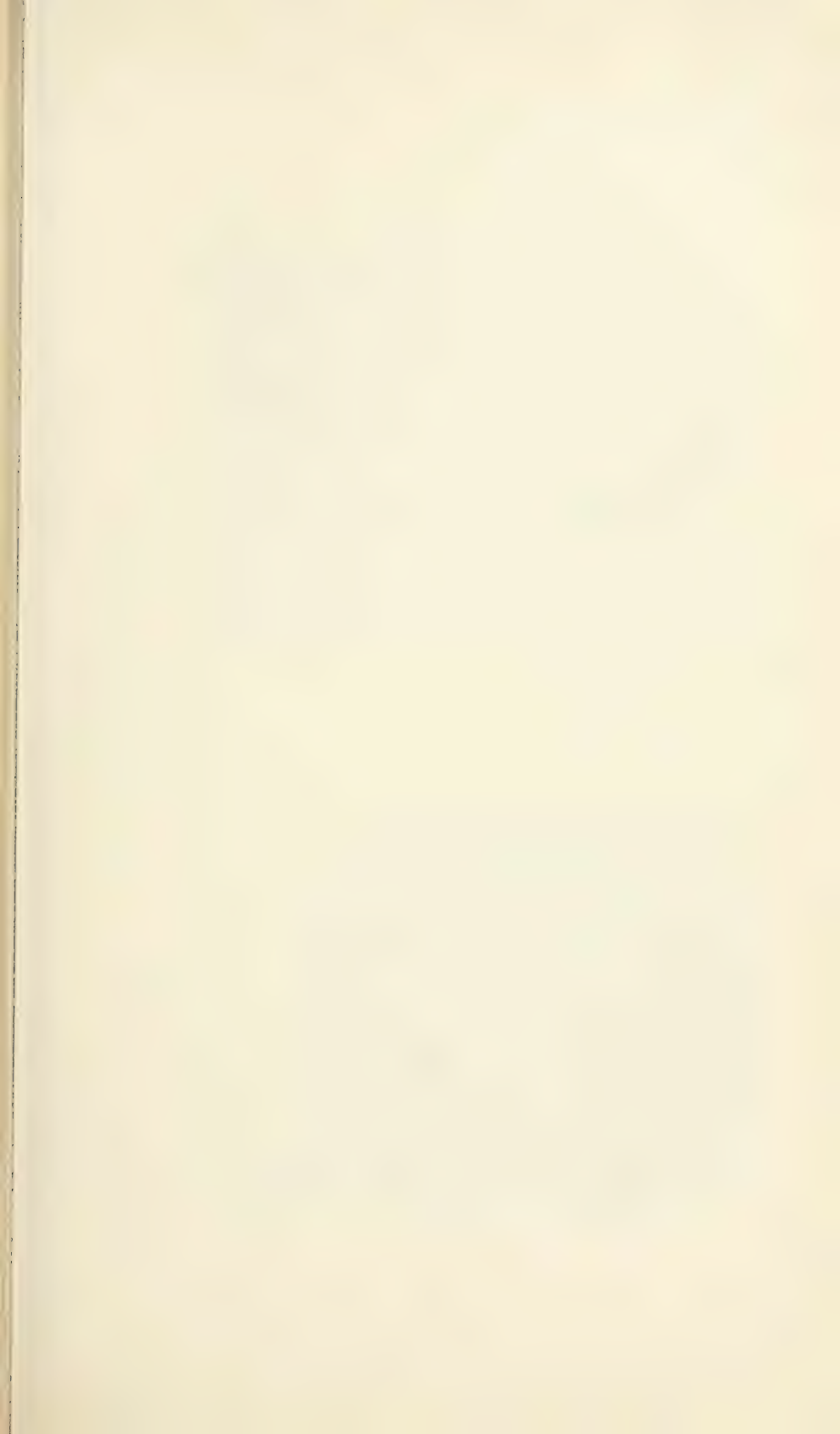
Your obedient friend and Pastor,

JOSEPH ELDRIDGE.

Norfolk, Jany. 11, 1867.”

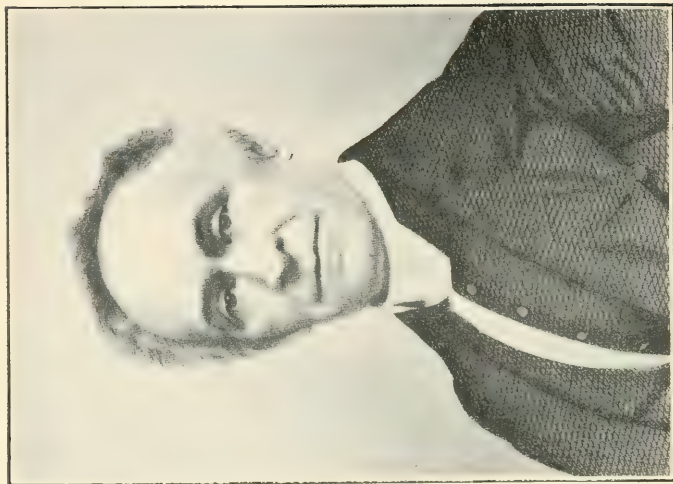
At a special meeting of the Society Sept. 9, 1874, the subject for the consideration of the meeting was to take action upon the resignation of his pastoral charge by Rev. Dr. Joseph Eldridge.

“Voted to appoint a Committee of five to confer with Rev. Dr. Joseph Eldridge, to express the regret of the Society for the action he had taken in resigning his pastoral charge and that he be requested to withdraw the same. Committee consisted of F. E. Porter, Hiram P. Lawrence, James Humphrey, S. D. Northway, John A. Shepard.





MRS. Z. P. G. BANISTER.



REV. RALPH EMERSON, D.D.

Special meeting Sept. 20, 1874. Committee appointed to confer with Rev. Dr. Joseph Eldridge reported that he refused to withdraw his resignation as pastor of this church and people. The following preamble and resolution were presented and unanimously adopted:

Whereas our pastor, Rev. Dr. Joseph Eldridge, has tendered the resignation of his pastoral charge and does not consent to withdraw it and continue to occupy the position he has so long and so usefully filled—Therefore, Resolved that we the Congregational Church and Society of Norfolk, remembering the many years of arduous and faithful labor so cheerfully done and so abundantly blessed of God to the welfare of this people, and by which he has become very dear to us all, as pastor, teacher and friend, regretfully accept his resignation and consent to the severance of the ties which have so long and so happily bound us together as pastor and people; feeling and knowing that the formal dissolution of the bond will not abate the love we have toward him as a faithful Guide and Counsellor, nor lessen his interest in us as a church and people." (Some record of Dr. Eldridge's dismissal, his farewell sermon, etc., will be found elsewhere.)

XII.

SKETCH OF REV. RALPH EMERSON, D.D.

(FROM A DISCOURSE DELIVERED AT HIS FUNERAL MAY 22, 1863, AT ROCKFORD, ILL.)

BY PROF. JOSEPH HAVEN, D.D.

"Ralph Emerson was born in Hollis, New Hampshire, August 18, 1787. His ancestry for several generations was of note for piety and worth. His grandfather was the first minister of the place. His father was deacon of the church, a magistrate and leading citizen in Hollis, a man of activity, energy and decision of character, of commanding

influence and forward in every good work. He was an officer in the Revolutionary army. His mother died while he was yet young, and in some reminiscences of his early life, he speaks of her as a woman of much refinement and delicacy of taste. The characteristic traits of either parent may readily be traced in the son. As the lad grew up, his activity and energy rendered him of efficient service to his father, and as two older brothers had already received a liberal education, and it was the intention of the father to educate also the younger brother, it was felt that Ralph could not be spared from the farm. To the simple duties and activities of the farm life accordingly, he devoted himself with earnestness and delight, and thus continued until the age of nineteen, acquiring in those years a fondness for agricultural pursuits which never forsook him, and a strength of constitution and manliness of character invaluable in after life.

The desire for a college education, however, increased with his advancing years. The restless thirst for knowledge burned within him, and when at the age of nineteen he received his parents' permission to prepare for college, he entered upon the studies of the preparatory course with an earnestness and ardor which overcame all obstacles, and the next year, 1807, at the age of twenty, he entered Yale College, then under the presidency of Dr. Dwight. During his freshman year in College, while at home in the winter vacation he made a profession of religion, connecting himself with the church in his native place, February, 1808.

In the class Emerson took foremost rank as a scholar and as a man of influence. He graduated in 1811 with the highest honors of his class. He notices this event in the record of college life as follows: 'May 8. Our appointments came out this morning. I find my name at the head of them. This is what I little expected, though I confess it is what I have pretty strongly desired, but it is nothing that can give me lasting enjoyment.' On leaving college Mr. Emerson entered the Theological Seminary at Andover,

where after the three years' course he graduated in 1814. After preaching for a little time in Portsmouth, N. H., he went as tutor to New Haven, where he remained for two years, and then settled in the ministry in Norfolk, Ct., in June, 1816."

Rev. Mr. Robbins, the first minister here, died in October, 1813, and several candidates for the vacant place occupied the pulpit for different periods until June, 1815, when the church unanimously called Mr. Emerson, and waited for a year for him, to carry out an engagement as Tutor in Yale College, before he was ordained and installed.

FROM THE CHURCH RECORD.

June 23, 1815. Voted unanimously to give Mr. Ralph Emerson a call to settle with us in the work of the gospel ministry, and to take the pastoral charge of the church.

"Voted that Eleazer Holt, Esq., Dea. David Frisbie and Mr. Joseph Jones be a committee to communicate the preceding vote to Mr. Emerson, and to take such measures as may be thought necessary to carry the same into effect.

March 5, 1816. At a meeting of the church warned for the special purpose of giving Mr. Ralph Emerson a call, Dea. David Frisbie was chosen moderator, the vote above, taken June 23, 1815, was again passed unanimously.

Mr. Emerson afterward recorded the following: "(Note. It may not be improper for me to explain the reason of the repetition of the above vote. At the time of receiving my call I was acting as a tutor in Yale College and could not be released from my engagement the previous year. I was here only in two or three vacations, and as much time had elapsed and the other ministers had in the meantime been employed, it was thought advisable to see if the church still desired me to accept their former call. R. E.)"

From Church Record:

June 12, 1816. "I was ordained as pastor of this church by the North Consociation of Litchfield County. The sermon on the occasion was preached by Rev. Lyman Beecher of Litchfield; consecrating prayer by Rev. Alexander Gil-

lett of Torrington; right hand of fellowship by Rev. Chauncey Lee of Colebrook; charge by Rev. Peter Starr of Warren; address to the people by Rev. James Beach of Winsted. It was a most solemn day to me, and may God give me grace to fulfill my vows and to meet the reasonable expectations of this church and people and to glorify his holy name."

RALPH EMERSON.

Although more than three score and ten years have passed since Mr. Emerson's ministry in this town closed, his name, his memory, and his work still live, and a few remain who remember him distinctly, and love to recall his ministry here.

We cannot do better than to quote again from Dr. Haven's address: "Few ministers probably have ever been more successful in it. No one perhaps ever had more fully the confidence, esteem and affection of his people. Scattered through the land were very many who in early life enjoyed his ministry and grew up under it, and who bore testimony to the high regard in which Mr. Emerson was held, not only by his own people, but widely through the churches of Connecticut. As a pastor he greatly excelled. To none of his flock was he a stranger. At the bedside of the sick he was ever a welcome visitor, and if anyone was in sorrow or trouble, he was sure to find in him the counsel and wisdom that were needed. It was his custom to visit much among his people, devoting certain days to given neighborhoods, and in connection with these pastoral visits neighborhood meetings were held in remote parts of the town. As a preacher his pulpit discourses were plain, earnest, forcible presentations of the great essential truths of the Gospel; practical rather than imaginative, yet by no means lacking in rhetorical power. . . . No subject connected with morality or religion escaped his earnest attention. He was one of the first to embark in the temperance cause, and to advocate the principle of total abstinence, both in public and private. The Sabbath movement received his early attention, and by his individual in-

fluence and efforts, at the cost of personal popularity, he succeeded in so far enforcing the laws as to prevent the running of the stage on the Sabbath on the great route from Hartford to Albany."

In a letter written to one of his former parishioners, he thus speaks of his ministry in Norfolk: "The years I spent in Norfolk I regard in the retrospect as among the most eventful, laborious, joyful, and yet trying of my whole life. I still think of them frequently, but not so often as before the departure of so large a proportion of my respected and endeared friends there and in the neighboring towns. . . . No doubt the forests, the orchards, the gardens, the meadows smile as gaily in their vernal attire, and the scenery is just as diversified and romantic as when I first beheld it in those stern winter days of my earliest visit, when the rocks and hills, and hemlock woods, and narrow passes, and that strange, conical mountain were all so new to me."

There could be no stronger evidence of Mr. Emerson's efficiency and success as a pastor and preacher here, and of the hold which he had upon the hearts and minds of the people, than the fact that during the 13 years of his ministry 257 were added to the church, and at the close of his labors in this town the church had 350 members.

In the early summer of 1828 he was invited to the Presidency of Western Reserve College at Hudson, Ohio, but the church and the entire community most earnestly and vigorously opposed his leaving, and even after an officer of the College was sent here to urge the people to consent to his acceptance of the call, it was to no purpose.

Mr. Emerson continued for another year most faithfully and cheerfully in his work.

In the fall of 1829 he received an appointment to the Professorship of Ecclesiastical History and Pastoral Theology in Andover Theological Seminary, which he felt it his duty to accept. It was with the greatest difficulty that this people could be persuaded to consent to his removal.

The following resignation of Dr. Emerson is copied from the original, in his own hand writing, found among Dr. Eldridge's manuscripts:

"To the beloved church and people of my charge:—

"You are all acquainted with the fact that I have received an invitation to become one of the teachers in the Theological Seminary at Andover, Mass. After prayerful deliberation, and seeking the advice of candid and judicious men, I have thought it my duty to accept the appointment, providing my present relation to you shall be dissolved. And while my personal attachments remain as expressed on a similar occasion a year ago, I now feel it incumbent on me to request your consent and co-operation in calling a council for the purpose of judging on the question, and of dissolving this relation if they shall think such a measure conducive to the general interests of Christ's kingdom."

RALPH EMERSON.

"Norfolk, October 18, 1829."

So strongly were they attached to him, and so earnest and decided their opposition to his dismissal, that the Conso-ciation to whom the matter was at first referred did not feel at liberty to act in opposition to the remonstrances of the people; and it was not till the trustees at Andover had renewed their call and sent one of their number, Hon. W. B. Banister, to urge its acceptance, and after a calm and careful but decided statement of his own wish, and of the reasons which made the step imperative to his own mind had been presented from the pulpit to the people, that they consented to the measures necessary to his dismissal." Roys, Norfolk's Historian, a contemporary of Dr. Emerson, devotes one tenth of his entire history to giving a detailed account of the efforts made to retain him in this pastorate, and some of his old warm friends never felt quite reconciled to his removal, and would sometimes say, "Mr. Emerson ought to have staid here."

During his pastorate in Norfolk he married Miss Rockwell, of Colebrook.

"Having filled with honor and usefulness the Professorship in the Seminary at Andover for twenty-five years, he resigned it in 1854, and for five years resided in Newburyport, Mass, passing his time most pleasantly in the retirement of the family, busied with literary pursuits, interspersed with frequent labors in the pulpit, and not unfre-

quently writing upon the current themes of the day. . . . In 1859 Dr. Emerson removed with his family to Rockford, Ill., where he continued to live and where he closed his days May 20, 1863.

Several of his children had already preceded him to the Western States, and he came that he might be near and with them. Here in the peaceful retirement of a home rendered happy by the society of loved ones, amid books and friends, honored by all, loving and loved by all, he passed the quiet evening of his days, maintaining that *'otium cum dignitate,'* to which the ancient Roman aspired; and above all, sustained and soothed by that Christian faith which, better than all philosophy and all learning, can throw a mellow radiance over the pathway of declining age.

"With what interest he entered into all measures looking to the public good, and especially to the progress of the Redeemer's kingdom, and with what intensity of feeling he watched the rise and progress of the great struggle that is now (1863) convulsing our land. You remember his prayers for his country and her defenders on the Sabbath and on all public occasions. With what earnestness and burning eloquence he addressed the first company of volunteers in this place on the eve of their departure. Alluding afterward to this address in a letter to a friend he declares that he longed then and there to say that he would go with them as their chaplain, but was restrained by the fear that, for one of his age and infirmities thus to offer himself, might seem almost like a farce. 'I do enter into this war,' he says, 'and have from the first entered into it with all my heart and soul; and body, too, I should be able to add, were it not that a man of three score and fifteen would be only a burden in the camp. The rebellion as I still believe is the wickedest ever raised against any power since Satan rebelled in heaven, and against the best government except that of God himself.' . . . It was his most ardent desire to live to witness the close of the war, and, as he doubted not, the ultimate triumph of freedom and right.

In a letter written a few months before his death he says, 'I must confess that I never so intensely enjoyed the scenes of thickly coming and checkered events unutterably deplorable as have been many of them. I always see the silver lining to even the darkest cloud, and often the golden splendors of universal freedom beyond. . . . How intensely I desire to live to see the end of this Luciferian rebellion, and with it the deadly blow to slavery.' . . . I mention these things the more readily from the circumstance that Dr. Emerson looked with much distrust upon the earlier movements of the Abolitionists, technically so called, in this country as calculated to retard the progress of emancipation and sow the seeds of civil strife, an opinion in which many of the wisest and best men of the country fully concurred. At the same time no one was ever more thoroughly opposed in principle to slavery, or more earnestly desired its overthrow by all wise and practicable means. . . . His health which had been gradually failing, became about the last of April much more seriously impaired. Medical aid and skill were ineffectual to stay the progress of disease. He retained, however, clear possession of all his faculties, and maintained habitual cheerfulness and composure, frequently speaking of his approaching end and calmly trusting and reposing his weary soul on the arm of his Redeemer. The cheerfulness and kindness which had distinguished his whole life filled his chamber of languishing and pain. Every hour bore quiet but glowing witness to the truth that in his case the promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee" was "remarkably fulfilled."

On Wednesday, May 20, 1863, about seven o'clock P. M., he fell asleep. Not more calmly and peacefully did the sun, which was then setting, go down in the glowing west than faded the light from that eye as the spirit took its departure for the land where there is no more night."

"So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore."

After the funeral the remains were taken to Beloit, Wisconsin, for interment, he having chosen this as the place of his burial.

XIII.

SKETCH OF MRS. Z. P. GRANT BANISTER.

Norfolk has been honored by a large number of her sons and daughters who have done noble work, have become distinguished and eminent in a great variety of callings and professions. Some of these, her distinguished children, have found their life work here, on their native soil, while others have found their places in different parts, some in distant parts of the country, and in their adopted homes have attained distinction and thus honored their native town. Of the many noble women who were born and spent their early lives here, some of whom have become distinguished, the one who, in the opinion of the writer, takes the first place, considering what were her early environments, her advantages and hindrances, the obstacles against which she had to contend, poverty, long continued sickness in early life, poor health for a large part of her life,—then considering what she accomplished in the line of higher education for women, the distinction she attained, and the very high regard in which she was held by some of the most eminent persons of her day and time,—that place the writer would accord to Zilpah Polly Grant, later Mrs. Banister.

Let me recommend to the young people of my native town,—those who are young today, and those who will be young people when I am forgotten,—to read "The Use of a Life" (by L. T. Guilford, Cleveland, 1885), found in our library. (It is the life of Mrs. Banister.) From that book largely the following sketch is gleaned:

Zilpah Polly (unromantic name surely), youngest child of Joel and Zilpah Cowles-Grant, was born May 30, 1794, near

Grantville in this town, upon what has been known as the Beckley farm for more than half a century. Her father was instantly killed before she was two years old, as is recorded upon his tomb-stone in the old South End Cemetery, "by the fall of the well-sweep in his own yard in the memorable storm of March 16, 1796." Her mother was thus left on a farm, the sole support and protector of four children, the oldest not fourteen years of age; and from this terrible shock she never recovered. Her mind was at length somewhat affected, and years afterward she took her own life. Joel Grant is mentioned as a thrifty farmer, a powerful man, of strong muscle and brain, remembered with warm affection and reverence as long as any lived who knew him. His wife is said to have been naturally a rare woman, reserved of speech, her mind full from the pages of Holy Writ; 'her lips brimming with sacred hymns and loving kindness.' It was said by her children that "she could repeat the whole of Dwight's Collection of Hymns. When spinning she had always an open book at the head of her wheel, and at other work she would have a book near, where she could be reading or committing to memory something of value while her hands were at work."

This home was a low, square, one-story building, with a kitchen, two bedrooms, a parlor and an entry. It stood a few rods west of the present Beckley barns. The school-house where Zilpah attended school and acquired her early education was only "a stone's throw" from her home. Like most school-houses of that time it was a low, rough, unpainted building, long desks at the sides of the room, the higher benches placed behind and the lower ones in front; a fireplace, a table, and a chair with a teacher in it was all the preparation and outfit. Blackboard, globe or wall-maps were things unheard of. Reading and spelling, grammar and geography were taught in classes. Daboll's and Pike's were the arithmetics used. Many (the bright ones) finished their arithmetic without recitation or assistance; the lame mathematicians had help. Spelling was the favorite exercise, and frequently the scholars gathered from

the whole district in the evening at the school-house to spell, a spelling match being an interesting and exciting event.

Mentally quick, strong of apprehension, and equally ready and retentive of memory, Zilpah Grant made rapid progress. Her mind eagerly absorbed all the knowledge within its reach, and the love of teaching awoke. Before she was fifteen years old, in 1809, in the district then and since called 'Paug,' not very far from her home, she began her life mission. The log cabin where she first taught had one door, four small, half-sash windows, and an unhewn stone chimney. With an equal love of learning and teaching her first experiment fixed her career. She could not bear that a pupil of hers should not advance. In the summer of 1810 she taught again in the school cabin at Paug, and the next two summers in Winchester, where the Rev. Frederick Marsh was pastor. The winters of these years were spent in the home with her mother, sharing with her the toil for their support, and reading such books as they could obtain, while spinning the warp and filling for many a piece of flannel,—the daughter at intervals going abroad to spin.

She had at this time developed into young womanhood. Her figure was tall, erect and well proportioned; her forehead high, and the pronounced features comely, with an expression of kindness, dignity and power; piercing black eyes, luminous with life, a stately carriage and tasteful, lady-like dress, made her a marked person at that age, as ever after.

Her religious experience when she was eighteen years old was very deep and powerful. As she wrote years later, "I was on the borders of despair, expecting to sink by the weight of my own sin to perdition, feeling that my guilt in not acknowledging God, in rejecting Christ, and in quenching the Spirit, was too great to be forgiven." Under the kindly ministry of Rev. Mr. Marsh of Winchester, whom she sought in her distress, she was led into the light, became very happy, and continued through life a most earnest

Christian worker. On the last Sabbath in February, 1813, she with her mother, in the church in Norfolk, took the vows of a Christian profession. The pastor, Mr. Robbins, was too feeble to have anything added to the services of the regular communion. It was almost the last of his public ministrations. Miss Grant taught the next three years either in Norfolk or Winchester. In the summer of 1815 she taught school in North Goshen.

In the winter of 1816 she taught the school in Winchester. In April of that year "she was seized with pain in her right side, but did not leave her post till July, when a more violent attack forced her to go home, where she lay for some time dangerously ill with pleurisy. The pain did not leave her for three years, and she became diseased all through. She underwent the severe medical treatment of the time; great blisters were kept for weeks on the aching side, and doses of mercury produced 'salivation,' then supposed to be beneficial. She wasted away to a shadow and was told that she must die. She afterwards wrote: "For two years I looked into eternity; I had no desire to live; I could not pray for life." For many long months she was waiting for the summons to the spirit land, feeling neither regret nor fear.

Slowly the vital energy gathered itself. She at length rose from her bed and looked out again upon the world, but in the fifty-eight years that remained to her of life she never knew another day of real health. Again and again she was brought into the shadow of death, and in the full success of her career she was forced to give up the work for which she was eminently fitted."

In the first summer of her illness Rev. Ralph Emerson was settled as pastor over the church in Norfolk. His brother, Rev. Joseph Emerson, was present at his ordination, remained in town several weeks, being an invalid, and assembled every day a class of young ladies for profitable reading, and would have had sympathy with the sick one had he known how she had thirsted for truth, but at this time there was no communication between them.

During her convalescence, two years later, she read his work on the "Millennium," which awakened her interest in life, and she "longed to do something for God." Not long after, a young man going out as a missionary to a foreign field asked her to accompany him. A long, severe struggle ended in a negative decision. Between Miss Grant and her pastor, Rev. Ralph Emerson, a mutual esteem and friendship sprang up, pleasant and valuable to both.

In the winter of 1819 she was able again to take up teaching, and probably taught in the Loon Meadow district in Norfolk. For one term she attended a select school taught by Mrs. Reeder in the old Conference room. During that winter a class of young people, under the guidance of their pastor (Rev. Mr. Emerson), studied Grammar, History and English Literature, and Miss Grant's work in the school-room did not prevent her being the leading spirit among them.

Rev. Joseph Emerson, her pastor's brother, an ex-tutor of Harvard College, and an ex-pastor, a zealous pioneer and originator of a plan to furnish women an opportunity for a higher education than they had ever received, had in the northeast corner of Massachusetts, at Byefield, opened the new "Female Seminary."

It is difficult for us to go back eighty years and understand the novelty of this institution. Then there were no Protestant female seminaries or high schools in existence. The college education, craved for the sons, was undreamed of for the daughters, and except in isolated instances no literary attainments were within the reach of young women beyond the ability to teach a summer district school.

A prospectus of Mr. Emerson's school was placed in Miss Grant's hands, doubtless by her pastor, and upon it she pondered. Her mother had married; she was alone. Her mind cried out, as it were, in its hunger for food. Knowledge meant more power for good, but how was she to gain it? She made known her wishes to her God, at the mercy seat. Her pastor sympathized fully with her in her feelings and efforts, and her longing for the distant, newly

opened fountain of knowledge. It was strange then that a woman twenty-five years old should wish to know more than she already knew, and that one so old should wish to go away to school was an unheard of thing.

She committed her way unto the Lord, and laid open her whole heart to her mother, who simply did not oppose her. She must get her oldest brother's approval, and she studied thoroughly on how to present her case to him. Resembling her in the natural constitution of his mind, he entered kindly into her plans for self-improvement, and had he been able would gladly have helped her, and saved her the struggles of the few following years.

All obstacles having been removed, in April, 1820, taking her whole fortune of \$50, Miss Grant set out on the three days' journey for the Female Seminary at Byfield. She had once seen Mr. Emerson, and took a line to him from her pastor. "He received her into his family, and she, as it were, spread her wings in the new atmosphere." Another of Mr. Emerson's pupils, who became the life long friend and co-laborer of Miss Grant, was Miss Mary Lyon, afterward the founder of Mount Holyoke Female Seminary. November, 1820, was the close of Miss Grant's term as a pupil.

Mr. Emerson was at this time preparing for Sabbath Schools an "Outline of Questions on Scripture History,"—the first of that class of publications ever written,—and knowing Miss Grant's familiarity with the Bible he sought her assistance; so, instead of returning to her home in Norfolk, as she had expected, she decided to remain in Byfield for another year, teaching certain classes, aiding in preparing the Union Catechism for the press, and reading under Mr. Emerson's direction. This second year with Mr. Emerson was a most important and profitable one to Miss Grant. In the spring of that year, 1821, Miss Mary Lyon first appeared in the school, and so their acquaintance first began with Miss Grant as her teacher. In a letter to her mother at that time, Miss Lyon wrote:—"In one of our Saturday evening prayer meetings Miss Grant expressed her views in

a most affecting manner; the solemnity, affection and tender solicitude with which she addressed us made a deep impression on every mind." The dignity, spiritual elevation of character and sympathy with every struggling soul which Miss Grant manifested awakened Miss Lyon's affectionate reverence; nor did the vast capabilities for usefulness that yet lay almost latent in the future founder of Mount Holyoke Seminary, escape the keen eye and appreciation of her teacher. Neither then knew the far-reaching purpose in the divine plan which brought them at the same time under the influence of such a teacher as Mr. Emerson.

In November, 1821, Miss Grant returned to her native home, although Mr. Emerson urged her to remain longer with him, but her desire was to teach and work in her native state. She opened a select school in Winsted for young ladies, in a single room of a private dwelling-house, upon her return home, where she taught until the spring of 1823.

Mr. Emerson meantime had removed his ladies' seminary to Saugus, a retired village a few miles northeast from Boston, and from there he persistently urged her to become his assistant. In an appeal to her he wrote:—"I wish for your assistance both summer and winter. You have done more than any other young lady to raise my seminary. My pupils are prepared to receive you with respect, with affection and with the utmost confidence. I desire your aid not only in teaching my pupils, but in attempting to instruct the public. It is my decided opinion that you and I can do much more towards effecting a reformation by united than by separate exertion, in the extremely injudicious, superficial, defective, atheistic methods of teaching in common use."

In the spring of 1823 Miss Grant closed her school in Winsted and went to be Mr. Emerson's assistant at Saugus, Mass., where she "was busy fourteen hours out of the twenty-four, every day in the week."

About this time a Mr. Adams of Derry, New Hampshire, made a liberal bequest for the founding and support of a

Female Academy at that place. The building was erected during the summer of 1823, and the trustees, looking about for a principal, visited Mr. Emerson's Seminary at Saugus, satisfied themselves that Miss Grant was the one they wanted, and offered her the position.

During the following winter she spent six weeks in Derry judging whether she ought to accept the proposition to take charge of the new institution. She at length decided to accept, and in the winter of 1824 went to Ashfield to discuss the work with Miss Mary Lyon, and asked her to become her assistant. The "Adams Female Academy," as it was called, was duly incorporated, endowed, empowered to confer diplomas, and Zilpah Polly Grant, a native of Norfolk, whose early life and struggles to secure an education we have followed somewhat minutely, "was formally installed the first head of the first college for women in our country, if not in the world."

The institution was opened the latter part of April, 1824, at Derry, New Hampshire, with sixty young ladies, gathered from the best homes of the region round about. Polished and dignified in manner, regarded by her pupils as the model of a lady, Miss Grant from the first drew them to herself, and with combined intellectual and spiritual qualities gained a marvellous influence over all.

"The abounding health, the cheerful spirits, the vigorous faculties of Mary Lyon, her wonderful executive ability and her ardent piety, made her to Miss Grant such a helper as few have enjoyed. As to their work, they were in perfect accord. Then, as long afterward, Miss Lyon was accustomed to say to Miss Grant, "You plan and I will execute." During the winters of 1824, '25 and '26, the vacations at Derry, Miss Lyon commenced at Buckland, a town ten miles from Greenfield, that succession of schools which made her known to the people of her native region as a most original and able teacher. The following hard experience is proof of Miss Grant's indomitable will power and determination to overcome all obstacles and to be deterred by no hindrances. "In May, 1827, while practising

calisthenics with a class, a tendon in the heel was parted from its fastening. The suffering was great. For two years she moved only on crutches. Unable to stand or sit, she kept the business wheels in motion, and the classes that for several terms gathered around her couch to recite were eager and enthusiastic as ever."

"It never rains but it pours." While she was suffering from her painful disability, at the annual meeting of the trustees in November, 1827, it was proposed to have instruction in music and dancing introduced into the Academy as a part of the course the ensuing year. A minority of the trustees strongly urged that no change should be made in the administration. Miss Grant wrote at that time: "I opposed dancing on the ground that, as we have a systematic course, and all parents would not wish to have their children learn to dance, the introduction of this exercise would greatly derange our plans, and must be an evil, and I finally said that I could not consent to it." The trustees "regretted that the institution has acquired the character of being strictly Calvinistic in the religious instruction."

Early in January, 1828, Miss Grant wrote: "The great question is at last decided. My connection with the Adams Female Academy is dissolved. I think I have done all that I ought to save this beloved seminary from a revolution. Should the institution be injured I shall not be responsible. . . . My business, therefore, for some time will be to scratch with a goose-quill and inform the public that I am disengaged. My health is pretty good, but I am still unable to go without crutches."

(Two years later these same trustees sought to recall Miss Grant "to take charge of and manage the Academy in her own way," but she was not then disengaged.)

After considering several applications she concluded to locate at Ipswich, twelve miles from Newburyport, Mass., where was a large new academy building. "More than forty of her pupils followed Miss Grant to the new location,—a trained and loyal body, enthusiastically devoted to

their teacher, imbued with Bible truth and Christian purpose, they aided her greatly in moulding the whole school after that divine pattern which she ever carried in her sanctified imagination."

Miss Lyon, in her new location, became again Miss Grant's assistant, continuing during the winter vacation her school at Ashfield. It would be of exceeding interest to stop and mention the systematic course of English study required during the three years, while lessons in drawing, painting and vocal music were a part of the regular studies and were urged upon all. Miss Grant's skill in teaching what she called simply reading would in these days have made her distinguished as an elocutionist. The teachers whom she called to stand by her side were selected from her former pupils, who were inspired with zeal like her own.

In 1831, three years after she opened her school at Ipswich, one hundred and ninety pupils were enrolled (one account says the number rose to three hundred), but as there were not suitable accommodations for so many, the number was reduced by receiving none under the age of fourteen, and by limiting the number of boarders.

For eleven years the number averaged one hundred and sixteen,—the daughters of nearly every state in the then Union.

The pupils were led to understand that the great object in the seminary was not to finish, but to commence an education: not to furnish all the knowledge they might need, but to show where it might be gained. Pupils of 1829 and '30 recalled Miss Grant as carried up the steps of the academy on a strong man's shoulders day after day, and then moving with dignity on her crutches, in consequence still of that "severed tendon."

While Miss Grant was giving herself to her pupils, calls to various places were presented to her, so widely had she become known. One of the most persistent and difficult to dispose of came from Miss Catherine Beecher, then at the head of the ladies' seminary in Hartford, Conn. Miss Grant carefully considered the matter and decided in the nega-

tive; but Miss Beecher would not then give her up, but induced her distinguished father, Rev. Lyman Beecher, D. D., to use all his influence and powers of persuasion to induce Miss Grant to join his daughter in Hartford. In one of his letters to her Dr. Beecher wrote:—"I have no doubt of the practicability, and I may add the infinite importance to the interest of sanctified literature, of such an example as Catherine and you would set, and which, being once set, is secured for universal use in all future time." With all the arguments which this distinguished man could bring to induce Miss Grant to unite with his daughter, in a lengthy appeal, he said in closing:—"Such a school as you have does not depend on location, but could at any time, in any suitable place, be called around you again." There were conclusive reasons in Miss Grant's mind against uniting with Miss Beecher, and "the second No was decisive."

During the year 1831 Miss Grant was forced by illness to leave her labors in the seminary at Ipswich, and for a year and a half she travelled in the South, and the school went on with its usual efficiency under Miss Lyon, the assistant principal.

Some years later Miss Grant wrote: "It was not till two years after the commencement of our operations in Ipswich that Miss Lyon felt it a matter of importance and was ready to co-operate with me in trying to have our seminary procure a lasting home and live to do good when our labors should cease. . . . During my absence Miss Lyon relinquished all hope of this being accomplished in our day." We cannot follow Miss Grant further minutely, as this sketch has already reached great length, and it has been recorded in the story of her life, already mentioned, where it can be read in full. Dr. Hitchcock, President of Amherst College, who edited the first "Life of Mary Lyon," wrote after the memoir was complete: "No one can read it without seeing that her (Miss Grant's) plans and counsels formed the foundation and framework of the Holyoke Seminary; that she, in fact, originated it."

This was evident to the compilers of the memoir, who had

access to all the correspondence, plans for buildings, etc., drawn by Miss Grant's own hand. "But they failed so to present that influence that it is generally understood and appreciated. The benevolence and self-sacrifice of Miss Grant's character were never more beautifully unfolded than in her cheerful yielding up material which belonged to her own history, to aid in building a monument to her friend and co-helper."

In the summer of 1834 Miss Grant made a journey of observation in what was then known as the "West,"—that is, Western New York and Eastern Ohio,—and "she saw clearly what few of her generation divined, that the great West would soon be the centre of empire, that its evangelization was the most vital and important work of the American church."

In 1838 Miss Grant's health so gave way that any continuous mental effort was followed by indescribable distress, and she was assured that her only chance for relief was in laying down every burden; so while seemingly in the full tide of success, she bade adieu to her sorrowing scholars and turned forever away from the place and the work that had been to her as the gate of heaven. It was no small matter for Miss Grant, now forty-four years old, an invalid and without a home, to be obliged to close upon herself every avenue to lucrative employment, but she did not fear life, death, pain, or poverty, because in all things she saw the mind and hand of her God.

At this juncture of her life she was made at home with one of her old pupils, in Dedham, and in this home, on September 7, 1841, she was married by her former beloved pastor at Norfolk, Rev. Professor Ralph Emerson, D. D., then of Andover, to Hon. William B. Banister, who had been a practising lawyer of Essex County, Mass., a member of the Massachusetts Senate, a courteous, dignified, Christian gentleman of wealth, and over his mansion in Newburyport she was called to preside. There were two daughters in the home by a former marriage, who "stepped gracefully aside to give place to the new queen." The home thus

constituted seems to have been a most happy one until Mr. Banister's death in 1853. Subsequent to that date, as her health and strength would permit, her life was a busy and active one, at her home and in travel in different parts of the country, in the interest of education for women.

In 1860, Miss Catherine Beecher wrote to her sister, Mrs. H. B. Stowe: "I have had a most charming visit to my dear friend, Mrs. Banister. She has been for years my chief resort for counsel and sympathy, and to me seems more 'Christlike' than any earthly friend I ever knew." In October of 1860 Mrs. Banister crossed the ocean for a year's sojourn in Europe. Her husband had previously died. This was a year of experience highly prized by her. In February, at Havre, she was seized and passed through a violent illness;—helpless in a strange land, for three months she did not leave her room; but every attention and the best of care was provided for her, and in July following she was so far recovered as to be able to make her trip to England, and in September to return to her native land.

Who in Norfolk ever heard or remembers that a native of this town had anything to do with the founding of Vassar College? Early in 1865 Miss Hannah Lyman had been invited to become the lady principal of Vassar College, which was to open the following September. She was an old pupil of Mrs. Banister's, and ever after an intimate friend and correspondent, and in the difficulties set before the first administrators of Vassar College, "Mrs. Banister was consulted in every detail of the plans, felt all the anxieties involved, watched the steps of her beloved pupil with intense interest and fervent prayers, and at Miss Lyman's urgent request she passed two weeks at the college within a month of its beginning. For more than five and a half years the intercourse with Mrs. Banister, which brought her into such close relation with this great educational institution, was to Miss Lyman most inspiring."

Her interest in Mount Holyoke Seminary never ceased. In May and in September, 1873, she was for the last time

the guest of that seminary, when "her talks to the twenty-seven teachers and two hundred and seventy-five pupils were greatly enjoyed."

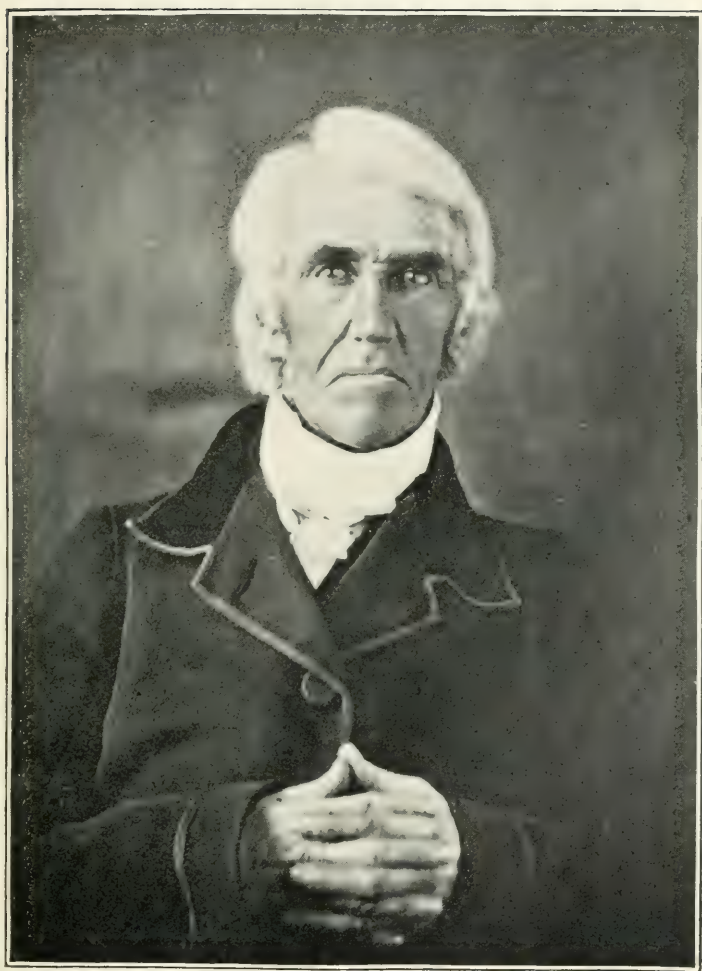
Her intense activity continued until very near the end of her life. In September and October of 1874 she was with friends in Connecticut, and later in Ipswich. Returning to her home in Newburyport, attendance on public Thanksgiving services and a visit to an aged woman, once her domestic, ended her activities. She passed away December 3, 1874, aged 80 years and six months.

XIV.

BY MICHAEL F. MILLS, ESQ. FOR DR. ELDRIDGE.

CENTRE OF THE TOWN—BUILDING OF THE PRESENT MEETING-HOUSE —NAMES OF CONTRIBUTORS.

"In 1811 the society voted to build, and appointed a committee to ascertain the centre of the town by actual survey. The committee found it to be about forty or fifty rods east of the now (1856) travelled road, a few rods north of where Auren Tibbals now resides, about one hundred and fifty rods south of the meeting-house, and south side of Burr Mountain, and the center line between east and west on the turnpike road is about one hundred rods east of the meeting-house." (At the time mentioned above (1856), Auren Tibbals lived on the Goshen road, very near the present entrance to the grounds of Mr. H. H. Bridgeman, in the house occupied later for many years by William McCormick.) "The society were not unanimous as to the precise spot or place where the house should be placed. Some said, where it now is. The largest number said, the middle of the green. Those residing in the east part of the town said it must be on the east side of the green, north of where Deacon Pettibone's house now stands. All agreed,—have a judicious committee to fix the place, and we will be satis-



MICHAEL F. MILLS, ESQ.

fied. Julius Deming, Esq., and Uriel Holmes, Esq., of Litchfield, and Elisha Sterling, Esq., of Salisbury, were the committee agreed upon, who, after viewing, and a full hearing, fixed the stake where the meeting-house now is. All cheerfully acquiesced.

At a society meeting, a motion to choose a committee or agent to superintend the business of building, etc., and the number to be appointed,—seven, five, three and two were named and negatived. It was then voted to choose one, by ballot. They passed around, deposited their votes. The moderator counted and said, You are well agreed. You have made choice of Michael F. Mills to be your agent, he having all the votes but seven. Mr. Mills accepted. He asked the meeting if they had any directions to give as to size, form or fashion, etc., etc. The general reply was none, —none; build us as good a house as you can for Six Thousand Dollars. Mr. Mills viewed and examined a number of meeting-houses that had then been built a few years previous. He counselled and advised with experienced builders. He had a plan prepared, and was exhibiting it to a number of the inhabitants and explaining his views. A member of the society was present who was not zealously engaged to build, and who said to Mr. Mills, ‘How do you know that will suit the Society?’ Mr. Mills replied, ‘I do not know that it will suit them; but that is the house I am a going to build, and when it is finished if it does not suit them, they may build another.’ The house when finished gave general satisfaction. Mr. Mills contracted with Col. Foote of Torrington to put up and complete the frame, which was admitted to be by those who examined it, one of the best in the country. Mr. Mills contracted with David Hoadly to finish and complete the house. It was completed in 1814.”

The following beautiful, suggestive sentence from the dedicatory prayer of this house, remembered by Mr. Harlow Roys, who was present at the dedication, by him repeated to his niece, Mrs. Abbie Moses Lawrence, by her written down, kept, and now given to the compiler, is worthy of permanent preservation. It is as follows:—

"These hallowed walls,—these consecrated seats,—this sacred desk,—this arched dome,—this lofty spire, which points the good man the way to Heaven, great God, we consecrate to Thee." By whom this dedicatory prayer was offered is to the writer unknown.

At a town meeting held April 26, 1813, it was "Voted, that the south-east corner of the new meeting-house shall stand six feet south of the present meeting-house, in the line of the stake set by the committee from the County Court. Voted to finish the lower part of the meeting-house in the following manner, viz.: the square body to be slips and the wall seats to be pews. Voted to give Mr. Hoadly, the builder, liberty to remove the three south pews in the present meeting-house and occupy the space as a workshop."

February 28, 1814, it was "Voted, to transfer the Ecclesiastical business formerly done townwise, to the Ecclesiastical Society recently formed, and all the writings relating to said business into the hands of the proper officers of said society."

It is of interest to recall the fact that at the time of the erection of the church building, which is still in fine order and condition, the whole business was done by the town, separate from any Ecclesiastical Society, or religious organization, that society having been formed in December, 1813, subsequent to the erection of the "new meeting-house," as it was called, but before its completion and dedication.

At a town meeting held November 18th, 1811, "A vote was passed by a great majority to appoint a Committee for the purpose of obtaining subscriptions sufficient to build a new meeting-house by subscription entirely, if the Society agree on a place to set said house. If not, to have the stake fixed by a Committee from the County Court. A committee of twelve prominent men of the town was chosen to solicit subscriptions, who evidently went promptly and earnestly about the business, as upon the 9th of December following the committee reported that they "Have been so happy as

to obtain as subscribers, the names of all the inhabitants belonging to the Society, with the exception of a very few persons, not exceeding six or eight, and that a number have engaged to add to their subscription, if necessary."

The amount which they reported as subscribed was \$4,437.75. The members of this committee were "Eden Mills, Jedediah Richards, Jr., Benjamin Welch, Esq., Col. J. W. Phelps, Joseph Battell, Esq., Dea. David Frisbie, Ebenezer Cowles, Capt. Aaron Case, Ephraim Coy, Luther Foot, Charles Walter and Capt. John Bradley."

It is believed by this writer that the names of those who were subscribers at that time will be read at various times by some persons with interest; not simply to show who gave the money to pay for the building, but to learn who were the residents of the town almost ninety years ago; to learn how many, of the more than two hundred names given, have descendants now living in this town, or elsewhere, bearing their names, or direct descendants having other names. It will be found that but very few descendants of the entire list are to be found here, and many families who were prominent then, are entirely gone and forgotten now. Let their names be published, that at least this may be known and remembered of them,—once they were residents of Norfolk,—interested in its welfare, and ready to aid in its upbuilding.

The document to which these names were subscribed specified that "The subscribers promise to pay the sums affixed to our names for the purpose of building a meeting-house of a size of 60 feet by 45, with a steeple and bell, at such place as shall best accommodate the Society, and to be fixed by a disinterested committee," etc. The list suggests many things of interest. The largest subscription, by the one who headed the list was \$333.33; the smallest, 75 cents. Four others gave more than \$100 each. Eighteen others gave \$50 or more each. Abraham Burt gave "\$25 in Lightning-rod," and that rod still guides into earth the bolts of heaven. There were eight \$1.00 subscriptions, and one \$1.50. James Parrit, "Quaker Parrit," as he was al-

ways called, gave \$12.00. He was a member of the society of "Friends," an exemplary and esteemed citizen. In his later years Mr. Parrit and Dr. Eldridge were the warmest of friends, the Dr. enjoying his shrewd, quaint, common-sense talks and conversation exceedingly, and at Mr. Parrit's request Dr. Eldridge officiated at his funeral, and read as he had promised to do, the thirty-ninth Psalm, which was Mr. Parritt's "Creed." His funeral was attended in the church. He died October 28, 1856, aged 82.

The list of names is the following:—

Joseph Battell	Samuel N. Gaylord
Charles Walter & Son	Earl P. Hawley
Luther Foot	Josiah Pettibone
Ezekiel Willcox	Joseph Orvis
Benjamin Welch & Son	Philo Munson
Levi Grant	Barzil Treat
Jeremiah W. Phelps & Son	Daniel Burr & Co.
Joseph C. Yale	Medad Walter
John Bradley	Hezekiah Turner
Benjamin Gaylord	Wilcox Phelps
Eden Riggs	Anson Norton
Philemon Gaylord	Daniel Roys
Timothy and Reuben Gaylord	Augustus Roys
Amasa Cowles Jun.	Widow Anna Brown
Augustus Mills	Nathaniel Robbins
Nathaniel Stevens	Roswell Grant
Clark Walter	James Grant
Loisa Pettibone	Frederick Bandle
Michael F. Mills	Moses Grant
Allen S. Holt	Asahel Case and Asahel E. Case
Salmon Bale	Solomon Tucker
Nathaniel Roys	Ira Skinner
Amasa Cowles, Sen.	Joseph Orvis, Jun.
Thomas Curtis	Eden Mills
Auren Roys	Lawrence Mills
Darius Phelps	Titus Nettleton
Joshua and William Nettleton	William French
Joshua Nettleton, Jun.	Joseph Loomis
Joseph Jones	Benoni French
Lemuel Akins	Ephraim Norton
Steven Pain	Ebenezer Cowles & Sons
Ephraim H. Deneson	Bethuel Phelps
James Swift	Lancelot Phelps

Augustus Pettibone
Nathan P. Holt
John Doud
Elizur Munger
Earl P. Pease
Benjamin Maltbie
Jacob Maltbie
Samuel Forbes,
Roys Gaylord, Jun.
Eliphalet Barden
Elisha Hawley
Bushnell Knapp
Levi Camp
Constantine Mills
Stephen Norton
Benjamin Calhoun
Seth Willcox
Timothy Barber
Ebenezer Cowles 2d
Asa Burr
Reuben Brown
James Roys
Joshua Beach
Reuben Dean
Noah Miner
Ebenezer Norton & Son
Jonathan Moses
Joseph Plumley
David Gaylord
Augustus Phelps
John Smith
Abel Camp, Jun.
Zera Babbitt
Jonathan Pettibone
David Sexton
Aaron Burr & Sons
Moses Camp
Aaron Brown
Ephraim Coy
Aaron Brown, Jun.
Amasa Gaylord
David Frisbie, Jun.
Linus McKean
John Warner
Nathaniel Pease
Widow Desiah Pease

Joseph and Thomas Ferry
Edward Gaylord & Son
Joseph Ferry, Jun.
Miles Riggs
Malachi Humphrey
Benoni Mills
Robert U. Richards
David Orvis
Thomas Miner, Jun.
Daniel Cotton
Samuel Hotchkiss
Luman & James Hotchkiss
Jonathan Clark
Jared Butler
James Sturdivant
Sylvanus Norton, Jun.
Eleazer Holt
Timothy D. Northway
Samuel Northway & Son
Isaac Spaulding
James Rood
Martin Green
Philo Spaulding
Caleb Knapp
Hylan Knapp
Stephen Holt
Joseph Hull
Sylvanus Norton & Sons
Nicholas Holt
Samuel Knapp 3d
Daniel Loveland & Son
David Frisbie
Elizabeth Seward
Edmund Brown
Thomas Tibbals
Amos Baldwin
Josiah Roys
Jesse Moses
Thomas Moses
Elkanah Coy
Levi Thompson
Aaron Case
Ebenezer Plumley
Stephen Norton, Jun.
Jedediah Phelps
Prudence Jones

Rebecca Ives	Rev. Ammi Robbins & Son
Elizabeth Humphrey	Joseph Gaylord
Samuel Gaylord	John Beach
Samuel & Warren Cone	Samuel Pettibone, Jun.
David W. Roys	Benjamin Bigelow
Samuel C. Triscott	Peter Freedom
Samuel Gaylord, Jun.	Joshua Moses
George Tobey, Jun.	Elias Balcom
George Tobey	Abraham Burt, in lightning rod
David Lawson	Augustus Smith
Aaron Burr, Jr.	Widow Zilpah Grant
John C. Frisbie	Samuel Johnson
Jedediah Richards & Sons	Oliver Hotchkiss
Joseph Rockwell	Israel Crissey
Joseph Smith	Josiah Hotchkiss
Samuel Pettibone	Abiathar Rogers
Philemon Johnson	Joseph Doud
James Parrit	Jedediah White
David Doolittle	Simeon White
Aaron Ludenton	Daniel Pettibone
Flora Fancher	Jonathan Norton
Francis Benedict, Jun.	

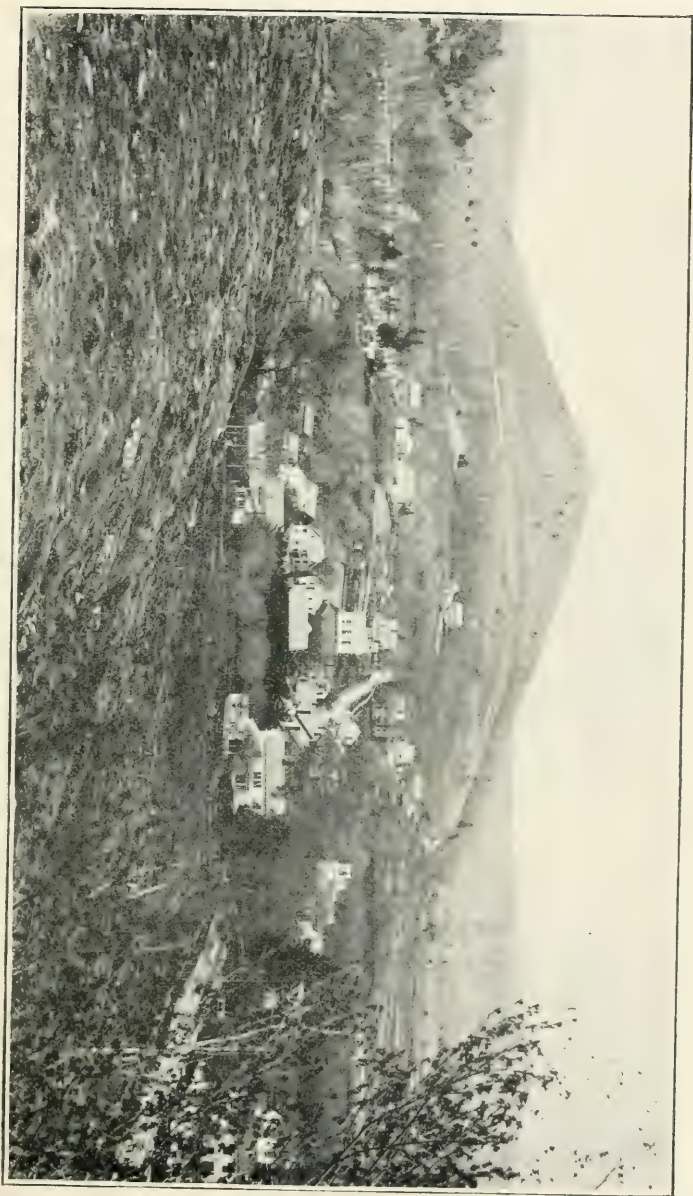
XV.

CEMETERIES — LONGEVITY IN NORFOLK.

Standing on some high point where both the village and the cemetery here in Norfolk are to be seen, the writer is often reminded of our former neighbor, Mrs. Rose Terry Cook's poem, "The Two Villages." Suggestive, and appropriate as an introduction to the following article, the poem is herewith given in full:

"THE TWO VILLAGES."

"Over the river, on the hill,
 "Lieth a village, white and still.
 "All around it the forest trees
 "Shiver and whisper in the breeze.
 "Over it, sailing shadows go,
 "Of soaring hawk and screaming crow;
 "And mountain grasses, low and sweet,
 "Grow in the middle of every street.



HAYSTACK AND "THE TWO VILLAGES."

"Over the river under the hill
"Another village lieth still.
"Then I see in the cloudy night,
"Twinkling stars of household light;
"Fires that gleam from the smithy's door;
"Mists that curl on the river shore.
"And in the roads no grasses grow,
"For the wheels that hasten to and fro.

"In that village on the hill,
"Never is sound of smithy or mill.
"The houses are thatched with grass and flowers;
"Never a clock to toll the hours.
"The marble doors are always shut;
"You cannot enter in hall or hut.
"All the villagers lie asleep,
"Never a grain to sow or reap;
"Never in dreams to moan and sigh;
"Silent, and idle, and low, they lie.

"In that village under the hill,
"When the night is starry and still,
"Many a weary soul in prayer,
"Looks to the other village there,
"And weeping and sighing, longs to go
"Up to that home from this below.
"Longs to sleep in the forest wild,
"Whither have vanished wife and child;
"And heareth, praying, this answer fall:—
"‘Patience! that village shall hold ye all.’”

Quoting from Roys:—"As the potent enemy of life soon began its ravages, the inhabitants were obliged to seek a place where to bury their dead. The first burials were in Canaan, where the first settlers attended public worship on the Sabbath. The first person buried in this town was the wife of Jedediah Turner. Her grave with two others were on the ground where Col. J. W. Phelps built his house. In digging his cellar the bones were found almost entire. They were enclosed in a case and deposited not far distant in a decent and proper manner. The next persons who died were placed in the present centre burying-ground."

At a Proprietor's meeting, February 22, 1757, the following record was made:—"We the Subscribers, being desired by some proprietors, inhabitants in the town of Norfolk, for to lay out a piece of ground for a buryal-yard, have accordingly laid out the land hereafter named,—bounded thus: Beginning at a stake and stones standing in the highway the south line thereof, which goes from Canaan to Norfolk; and the same lyes south of the 48th lot in the first division, second going over; thence south 24 west, 8 rods to the bank of the river, a stake and stones; thence west 24 north 20 rods to a stake and stones; then north 24 east 8 rods to a stake and stones at the aforesaid highway; which lot last described lyes about 40 rods or therabouts westerly of a bridge built by Benoni Moses; and ye said peace of land contains one acre. We recommend to said proprietors as a convenient place to bury the dead in, and that said proprietors would vote and appropriate the same for said use.

Witness our hands,
Feb. 18, 1757.

Daniel Lawrence, Jr.,
Joshua Whitney.

"In public proprietor's meeting the above written was voted and ordered to be recorded and the same to be appropriated for ye use as is above exprest."

This was the beginning of the present Centre Cemetery, which during the entire history of the town has been its principal burying place, and where several generations have been laid to rest, as for instance, there are at least four generations of the Aiken family buried there, and as many generations of other families. The first enlarging, or rather changing of the original acre, was by vote of the town in 1773, when Dudley Humphrey, Titus Ives, and Samuel Cowles, Jr., were appointed "to agree with Giles Pettibone for land in order to bring the burying ground out to the highway, showing conclusively, that the original highway ran through the present cemetery, as the original acre ran "from the south line of the highway 8 rods to the bank of the river. It seems probable that the committee

"to agree with Giles Pettibone for land," etc., gave him the west half of the original acre, and received in exchange in part, as much land on the north side of the east half of it, after the highway was changed to where it now is. December 4, 1775, it was "Voted that the Selectmen fence the burying ground and lay it out for improvement to the best advantage."

Roys says, "Centre burying-ground purchased, 1774." Possibly he refers to the first enlargement, made in 1774. May 26, 1774, Giles Pettibone, deeded to the town for the consideration of 30 shillings lawful money, . . . "the land following, being for the use of a burying yard and lying in said Norfolk and beginning at the north east corner of the old burying yard and to run westward in the line of said burying yard 8 rods to a heap of stones. Then northerly to a heap of stones this day set up standing in the line of the highway. Thence eastward in the line of said highway 7 rods to a heap of stones; thence to the first bounds, and contains about 105 rods of land, more or less. To have and to hold, etc. . . . In witness whereof I have hereunto set my hand and seal the 26 day of May in the 14th year of the reign of our loveing Lord George 3d of Great Britain." The grounds were again enlarged to the present size in about 1875, the land lying west of the old ground and south of the highway having been obtained of Dr. J. H. P. Stevens after some opposition and quite a contest; some of the residents of the town at that time thinking it better to open an entirely new cemetery instead of enlarging the old one. The added grounds have been nicely laid out, and together with the old part greatly beautified and improved.

A small cemetery was at an early day opened in the North part of the town, Northwest of and not far from the Great Pond, now called Doolittle Pond.

In the year 1790 the cemetery in the South End district was opened, the first burial there being Mrs. Abigail Cowles, widow of Mr. Joseph Cowles. Here were buried three generations named Joshua Moses, and a fourth gen-

eration, Joshua Nelson Moses; Not a descendant of the Moses name remains in town so far as is known.

The cemetery on the Goshen road toward South Norfolk was opened about 1818 and a large number of the former residents of that part of the town lie buried there.

In the early days of the town there was quite a settlement toward the southwest part, near the Canaan line, called Meekertown, from the principal settler in that region, Phineas Meeker, (who in 1764 married Sarah Brown.) Mr. Meeker seems to have emigrated; and about 1820 Dea. Noah Miner reported to the church that there was a settlement in Meekertown that he called a "hamlet of heathens, living in intellectual, moral and spiritual darkness," and recommended that some missionary work be done there. "It was said at the time that not half the people of Norfolk knew that there was such a place within its borders." Mr. E. Lyman Gaylord, a native of this town, now living at Rocky Hill, Ct., writes that about 1820 or 1821 in company with Mr. Wilcox Phelps he rode through Meekertown on horseback, "and from what we saw we concluded that Deacon Miner's report was not overstated." There was a burial place in Meekertown and a number of persons were buried there,—their graves being marked only by a rough stone; no name being found or any inscription whatever. The place is now grown up into a forest again. One man named Meeker is said to have been buried there, but so far as known no monument was ever erected at his grave, and now the place even is unknown.

In the north-east part of the town, near Doolittle pond, a Cemetery was opened in the early part of this century, the earliest date noticed there being, Francis Benedict died April, 1815, aged 78. Many of the old residents of that part of the town were buried there: the Butlers, Walters, Nortons, Holts, Hawleys, Spauldings, Northways, and others. There are two "Quaker monuments," as they are called there, being marble posts, seven or eight inches square. One has the inscription James Parrit. (who is mentioned elsewhere) October 28, 1856, aged 82, and Caty Par-

rit, 1854, aged 79. There are a large number of unmarked graves in this cemetery; the Orvis family being one it is said; persons of influence in town at one time. Also graves of twenty or more children of Ira Decker, all unmarked.

LONGEVITY IN NORFOLK.

A comparison of the vital statistics of other towns having no greater population than this town has, might possibly show as interesting an array of facts and figures relating to the longevity of life as do those of Norfolk, but in the absence of the proof, the writer begs leave to express his opinion that the percentage of persons living to be past 80 years of age, and also past 90 years, as shown by statistics of this town, cannot be surpassed, or equaled, in Connecticut, or New England.

The following figures and facts are suggestive and interesting: Between April, 1879, and January, 1881, (less than two years) six persons died in Norfolk whose average age was 93 1-3 years. An exceptional case, possibly,—but the exception proves the rule, always.

Read the names and ages of the persons past 70, who died in the year 1880, for instance: January—Samuel Smith, 72; Mrs. H. Kellogg, 72; Mrs. Matthew Ryan, 70. February—Miss Polly Burr, 75; Miss Mary Bell, 84. March—Miss Philey Beach, 84; Miss Harriet Holt, 94. April—Miss Almiras Holt, 84; Miss Flora Bell, 82; Mr. Levi Shepard, 95 and 6 mos.; Mr. Anson Norton, 90 and 7 mos. May—Dea. James Mars, 90. June—Miss Lucy Curtiss, 87. August—Mr. Matthew Ryan, 79. September—Mr. Anson Gaylord, 80; Dea. Abijah Hall, 82; Mrs. Erastus Smith, 86; Mrs. John Heady, 84; Mrs. Luther Butler, 89. October—Mrs. Daniel White, 74—20 persons; average age, 82 3-4 years. And the old people were not all gone yet, for in January, 1881, there followed Mrs. Seth Preston, 95, and within a few months, Mr. Samuel S. Camp, 80; Mr. Hiram Mills, 86; Mr. Daniel Hotchkiss, 82; Mrs. Benjamin W. Crissey, 85; Capt. Auren Tibbals, 91; Mr. Matthew O'Brien,

83; Mr. John A. Shepard, 81. Nathaniel Roys died here in 1832 in his 100th year. Daniel Beardsley died here in 1864, aged 99 years and 8 months. On a tombstone in the South End cemetery in this town is this inscription: "In memory of Widow Rachel Ferry, who died December 9, 1810, aged 101 years and 10 days. 'Blessed are the dead who die in the Lord.'" A woman is now living in this town who has passed her 100th birthday, and says she thinks "the dear Lord has forgotten to call her home." (Her call has just come.)

XVI.

LITCHFIELD COUNTY CENTENNIAL CELEBRATION.

At a meeting of the Bar of Litchfield County, held in Litchfield, January 8, 1851, the subject of holding a Centennial Celebration of the organization of the county during that year was considered, and a committee composed of seven members of the Bar of the County was appointed to take such action in the matter as they deemed best. That committee called a meeting of the citizens of the county, which was held at the court-house in Litchfield February 19th, following, at which meeting the following action was taken:—

"Whereas, We have now entered on the one hundredth year since the organization of the County of Litchfield, and as during this period thousands of the sons and daughters of the county have emigrated to other States and countries, many of whom are still living and occupying prominent positions in public stations, professions and occupations, who as well as others, would rejoice to return and visit the homes of their childhood, and we would rejoice to meet and welcome them;

Resolved, That for this purpose a Centennial Celebration shall be held at Litchfield, on Wednesday and Thursday, the 13th and 14th days of August, 1851, and that a Com-

mittee of Arrangements from the different towns in the county be appointed; also a Central Committee, to make the necessary and suitable arrangements for the occasion. That among the public exercises there be a Sermon, Oration and Poem; a public dinner, and other social entertainments, short addresses and poems suited to the occasion. Of the Central Committee of nine, one was Robbins Battell of Norfolk. The Committee of Arrangements from this town were Michael F. Mills, Esq., Warren Cone, E. Grove Lawrence, Auren Tibbals and Samuel D. Northway. At a meeting of the Central Committee, Hon. Samuel Church of Litchfield, a native of Salisbury, was selected to deliver the Oration; Rev. Horace Bushnell, D. D., of Hartford, a native of Litchfield, the Sermon; and Rev. John Pierpont, LL. D., of Medford, Mass., a native of Litchfield, the Poem. In March the Chairman of the Central Committee, (Seth P. Beers,) issued to the Committees of the several towns a Circular, regarding the duties expected from them in preparing for the Celebration, sending invitations to the natives of the various towns, etc., and requesting the Committees to procure portraits and other relics of the past, illustrative of former manners and models of life, to be forwarded to Litchfield and arranged for exhibition. Judge Church, the Orator of the occasion, asked for information regarding the early history of each of the towns, notices of the distinguished men, divines, lawyers, physicians, authors, officers, chaplains, and soldiers in the war of the American Revolution, etc.

Very thorough and extensive preparations for this celebration were made, and it proved a great success. It was early decided "to dispense with a public dinner."

Major General William T. King of Sharon was Marshal for the day, with twenty-two assistants; one from each town in the county; Col. Robbins Battell was the Norfolk Marshal. General Daniel B. Brinsmade of Washington was President of the day. The Band from the Watervliet Arsenal, N. Y., furnished music. The exercises were held in the park in West street, near the center of which was

erected the large tent belonging to Yale College, with large additions, etc.

The vocal music for the occasion was furnished by the Litchfield County Musical Association, of which Deacon Darius Phelps of Norfolk was the very efficient Leader. Notice was given to the members of this Musical Association, through the papers, requesting them to attend the Celebration, to bring with them the "Boston Academy's Collection of Choruses," and to come prepared to sing from that book, the "Hallelujah Chorus," "Blessed is He that Cometh," and "The Hailstone Chorus." Upon the days of the celebration the weather was very fine; the procession marched through the principal streets of the town, and when the vast audience was seated as far as possible in the tent, the exercises were opened by the Litchfield County Musical Association, who sang with grand effect, to the tune 'Old Hundred,' the Psalm,

"Be Thou O God, exalted high."

After prayer the oration of Judge Church was pronounced, from which brief quotations in this volume are made. This address by this distinguished son of Litchfield County is of very great historic interest. A volume, giving a full report of this celebration, containing the addresses, and the equally interesting sermon and poem, can be found in the Norfolk Library and in various private libraries, in this town.

The discourse of Dr. Horace Bushnell of Hartford was worthy of its distinguished author and of the occasion. Some extracts, giving a vivid picture of the early days of our history as he saw and recalled it, are given. Speaking upon the day after Judge Church's address, he spoke of himself as "a gleaner in the stubble-ground that is left, gathering up the unwritten part of the history celebrated, the unhistoric deeds of common-life, of those whose names are written only in heaven;" . . . describing this first century, as the Homespun Age of our people. . . . "What we call History, I conceive to be commonly very much of a

fiction. True worth is, for the most part, unhistoric. We say of history rightly, that it is a record of e-vents; that is, of turnings out; points where the silence is broken by something apparently not in the regular flow of common life. In our historic pictures we gather, under the name of a prominent few, what is really done by nameless multitudes. Therefore if you ask who made this Litchfield County of ours, it will be no sufficient answer that you get, however instructive and useful, when you have gathered up the names that appear in our public records, and recited the events that have found an honorable place in the history of the county. You must not go into the burial places, and look about only for the tall monuments and the titled names. It is not the starred epitaphs of the Doctors of Divinity, the Generals, the Judges, that mark the springs of our successes and the sources of our distinction. These are effects rather than causes. The spinning wheels have done a great deal more than these. Around the honored few, a Bellamy, a Day, a Robbins, sleeping in the midst of his flock, . . . all names of honor; round about these few, and others like them, are lying multitudes of worthy men and women under their humbler monuments, or in graves that are hidden by the monumental green that loves to freshen over their forgotten resting-place, in these we are to say are the deepest, truest causes of our happy history. Here lie the sturdy kings of Homespun, who climbed among these hills with their axes, to cut away rooms for their cabins and for family prayers, and so for the future good to come. Here lie the good housewives that made coats every year, like Hannah, for their children's bodies, and lined their memory with catechism. . . . These are the men and women that made Litchfield County; kings and queens of Homespun, out of whom we draw our royal lineage. . . . If our sons and daughters should assemble a hundred years hence, to hold another celebration like this, they will scarcely be able to imagine the Arcadian pictures now so fresh in the memory of many of us. Everything that was most distinctive of

the old homespun mode of life will then have passed away. The spinning-wheels of wool and flax, that used to buzz so familiarly in the childish ears of some of us, will be heard no more forever; seen no more in fact, save in the halls of Antiquarian Societies, where the delicate daughters will be asking, what these strange machines are, and how they are made to go. The huge, hewn-timber looms, that used to occupy a room by themselves in the farm houses, will be gone; cut up for cord wood, and their heavy thwack, beating up the woof, will be heard no more by the passer-by; not even the Antiquarian Halls will find room to harbor a specimen. The long strips of linen bleaching on the grass, and tended by a sturdy maiden, sprinkling them each hour from her water can, under a boiling sun, thus to prepare the Sunday linen for her brothers, and her own wedding outfit, will have disappeared, save as they return to fill a picture in some novel or ballad of the old time. . . . The heavy Sunday coats, that grew on sheep individually remembered, and the specially fine-striped, blue and white pantaloons, of linen just from the loom, will no longer be conspicuous in processions of footmen going to meeting, but will have given place to showy carriages, filled with gentlemen in broadcloth, festooned with chains of California gold, and delicate ladies holding perfumed sun shades. The churches, too, that used to be simple brown meeting-houses covered with rived clapboards of oak, will have come down mostly, from the bleak hill-tops into the close villages and populous towns that crowd the water-falls and the railroads. The old burial places where the fathers sleep will be left to their lonely altitude; token, shall we say, of an age that lived as much nearer to heaven and as much less under the world. Would that we might raise some worthy monument to a state which is then to be so far passed by, so worthy in all future time to be held in the dearest reverence. . . .

Marriages were commonly contracted at a much earlier period in life than now. Not because the habit of the time was more romantic or less prudential, but because a

principle more primitive and closer to the beautiful simplicity of nature was yet in vogue, viz.: that women are given by the Almighty, not so much to help their husbands spend a living as to help them get one. Accordingly the ministers were always very emphatic as I remember in their marriage ceremonies, on the ancient idea, that the woman was given to the man to be a help-meet for him.

The schools we must not pass by if we are to form a truthful picture of the homespun days. The schoolmaster did not exactly go round the district to fit out the children's minds with learning, as the shoemaker did to fit their feet with shoes, or the tailors to measure and cut for their bodies, but to come as near it as possible, he boarded round, a custom not yet gone by. The children were all clothed alike, in homespun, and the only signs of aristocracy were, that some were clean and some a degree less so; some in fine white and striped linen, some in brown tow-crash. The good fathers of some testified the opinion they had of their children by bringing fine round loads of hickory wood to warm them, while some others, I regret to say, brought scanty, scraggy, ill-looking heaps of green oak, white-birch and hemlock. Indeed about all the bickerings of quality among the children centered in the quality of the wood-pile. There was no complaint in those days of the want of ventilation, for the large open fire-place held a considerable fraction of a cord of wood, and the windows took in enough air to supply the combination. The seats were made of the outer slabs from the saw-mill, supported by slant legs driven into and a proper distance through auger holes, and planed smooth on the top by the rather tardy process of friction. . . .

Passing from the school to the church, or rather I should say to the meeting-house, here again you meet the picture of a sturdy homespun worship. There is no furnace or stove, save the foot-stones that are filled from the fires of the neighboring houses. They are seated according to age; the old in front, near the pulpit, and the younger farther back, enclosed in pews, sitting back to back, impounded

all, for deep thought and spiritual digestion; only the deacons, sitting close under the pulpit, by themselves, to receive as their distinctive honor the more perpendicular droppings of the word. Clean round the front of the gallery is drawn a single row of choir, headed by the key-pipe in the centre. The pulpit is overhung by an august wooden canopy, called a sounding-board. . . . If the minister speaks in his great coat and thick gloves or mittens, if the howling blasts of winter blow in across the assembly fresh streams of ventilation that move the hair upon their heads, they are none the less content, if only he gives them good strong exercise. Under their hard, and as some would say, stolid faces, great thoughts are brewing, and these keep them warm. Free-will, fixed-fate, foreknowledge absolute, trinity, redemption, special grace, eternity,—give them anything high enough, and if they go away having something to think of they have had a good day. These royal men of homespun, how great a thing to them was religion!

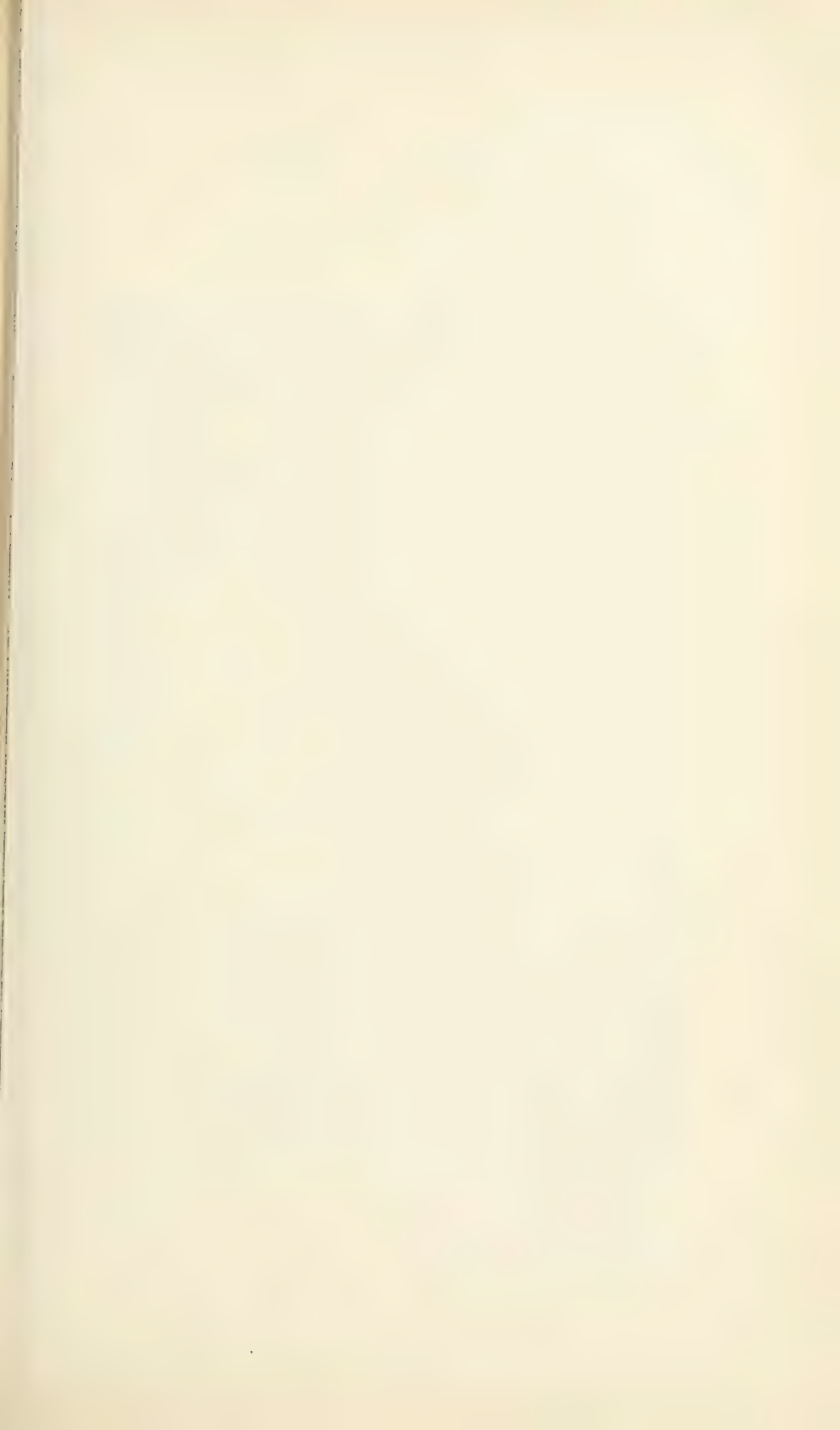
View them as we may, there is yet and always will be, something magnificent in their stern, practical fidelity to their principles. If they believed it to be more scriptural and Christian to begin their Sunday at the sunset on Saturday, their practise did not part company with their principles. It was sundown at sundown; not somewhere between that time and the next morning. I remember being dispatched when a lad, one Saturday afternoon in the winter, to bring home a few bushels of apples engaged of a farmer a mile distant; how the careful, exact man looked first at the clock, then out the window at the sun, and turning to me said, "I cannot measure out the apples in time for you to get home before sundown; you must come again Monday;" then how I went home venting my boyish impatience in words not exactly respectful, the sunlight playing still upon the eastern hills, and got for my comfort a small amount of specially silent sympathy. I have not yet ascertained whether that refusal was exactly justified by the patriarchal authorities appealed to, or not. Be that as it

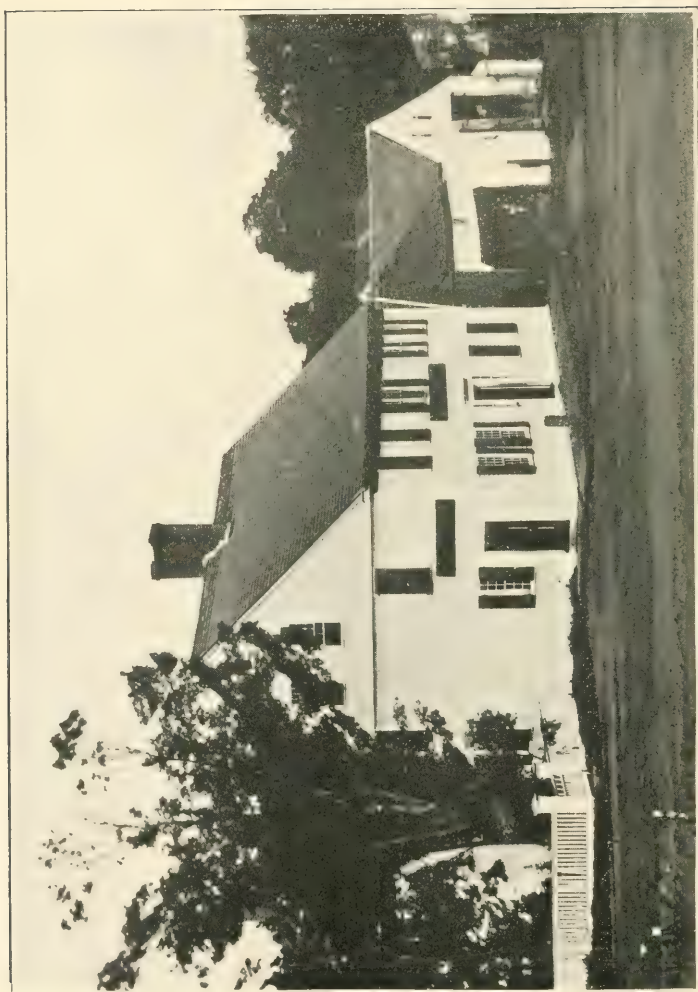
may, have what opinion of it you will. I confess to you for one, that I recall the honest, faithful days of homespun represented in it; days when men's lives went by their consciences, as their clocks did by the sun, with a feeling of profoundest reverence. It is more than respectable; it is sublime.

Regarding the homespun age as represented in these pictures of the social and religious life, we need in order to a full understanding of the powers and the possibilities of success embodied in it, to descend into the practical struggle of common life, and see how the muscle of energy and victory is developed, under its close necessities. The sons and daughters grew up in the closest habits of industry. In these olden times they supposed in their simplicity that thrift represented work, and looked about seldom for any more delicate and sharper way of getting on. The house was a factory on the farm; the farm, a grower and producer for the house. No affectation of polite living, no languishing airs of delicacy and softness indoors, had begun to make the fathers and sons impatient of hard work out of doors, and set them at some easier and more plausible way or living. Their very dress represented work, and they went out as men whom the wives and daughters had dressed for work, facing all weather, cold and hot, wet and dry, wrestling with the plow on the stony-sided hills, digging out the rocks by hard lifting and a good many very practical experiments in mechanics; dressing the flax, threshing the rye, dragging home in the deep snows, the great wood-pile of the year's consumption; and then, when the day is ended, having no loose money to spend in taverns, taking their recreation all together, in reading, or singing, or happy talk, or silent looking in the fire, and finally in sleep, to rise again with the sun, and pray over the family Bible, for just such another good day as the last. And so they lived, working out each year a little advance of thrift, just within the line of comfort. It is, on the whole, a hard and over severe picture, and yet a picture that embodies the highest points of merit; con-

nects the noblest results of character. Out of it, in one view, come all the successes we commemorate on this festive occasion. . . . If they were sometimes drudged by their over-intense labor, still they were kept by it in a generally rugged state, both of body and mind. They kept a good digestion, which is itself no small part of character. . . .

I have wished to bring out an impression of the unrecorded history of the times gone by. We must not think on such an occasion as this that the great men have made the history. Rather it is the history that has made the men. It is the homespun many, the simple Christian men and women of the century gone by, who bore their life struggle faithfully, in these valleys and among these hills, and who are now sleeping in the untitled graves of Christian worth and piety. These are they whom we are most especially to honor. . . . Worth indeed it is; that worth which, being common, is the sub-structure and the prime condition of a happy social state, and of all the honors that dignify its history. Worth, not of men only, but quite as much of women. Let no woman imagine that she is without consequence, or motive to excellence, because she is not conspicuous. It is the greatness of woman that she is so much like the great powers of nature, back of the noise and clatter of the world's affairs, tempting all things with her benign influence; forgetful of herself and fame. . . . Men and women of Litchfield County, such has been the past, good and honorable. We give it over to you. The future will be what you make it. Be faithful to the sacred trust God is this day placing in your hands."





THE SHEPARD HOTEL.

XVII.

SEVERE WINTERS AND STORMS IN CONNECTICUT.

(FROM AN OLD HARTFORD COURANT).

"The records of hard winters in Connecticut during the past two centuries, which stand out conspicuously, will be looked back to with considerable interest. During the winter of 1872-3, there were thirty-six zero mornings, and 102 days of sleighing in Hartford. The winter of 1856-7 was very severe. The winter of 1837-8 was noted for deep snows. The winter of 1815-16 was also noted for its terrible snow storms. In February, 1791, a snow fall of four days duration occurred, the snow falling six feet on a level. The winter of 1761-2 was very cold, with deep snows. The winter of 1741-2 was famous throughout New England for deep snows and intense cold weather. The first deep snow fell on the 13th of November, giving good sleighing which lasted until the 20th of April, making 158 successive days of good sleighing in Connecticut. In February, 1717, occurred the greatest snow storm ever known in this country. It commenced on the 17th and lasted until the 24th, the snow falling from ten to twelve feet on the level. This snow made a remarkable era in New England, and the people in relating an event would say it happened so many years before or after the great snow. In February, 1691, a terrible storm occurred. In February, 1662, the snow fell so deep that a great number of deer came from the woods for food and were killed by the wolves. It will be noticed that all of our great snow storms have occurred in February."

"THE BLIZZARD OF 1888."

(FROM THE HARTFORD COURANT, MARCH 13, 1888).

"March 12, 1888, will be memorable during the present generation as the beginning of one of the most remarkable storms of this remarkable century. In its almost unprecedented severity,—in the wide extent of country affected,—in the total demoralization of railroad and telegraphic facilities, and the complete blocking of local travel and business of almost every kind, it has no rival in the record of storms since railroads and telegraphs were invented. It is certain that many persons caught in the storm in the country must have perished, for even in the cities there would have been many deaths had not friendly hands been near to give relief and shelter." To show that this storm was not local: "New Haven, March 12, 1888.—The storm here is the most horrible ever known. The streets are impassable for teams, and drifts are piled from ten to forty feet high on the sidewalks."

"Providence, March 12.—A hurricane of wind and rain followed the storm of snow and sleet, and has brought business to a standstill. At Newport the breakers are the largest ever seen."

"Springfield, Mass., March 12.—The storm is simply unprecedented. By noon business began to be suspended. The schools then closed for the day, and many children were lost in the blinding sleet and awful drifts, but no fatalities are known. The street railway company abandoned cars along its lines and there they stand stalled. No hacks or other conveyances could be hired to leave the stables, for most of the streets were impassable. The depot is filled with trains which came in early in the day, and all attempts to start trains out were futile."

"New York, March 13.—The mercury in New York this noon was down to zero. All railroads are utterly demoralized. President Depew of the New York Central says there never was such a state of affairs on the road before. No street cars are running in New York city or Brooklyn.

Elevated roads are only partially in operation. The East river is frozen over, and thousands of people are crossing over on the ice. No ferry boats are running. Trains with two engines are being run every 15 minutes across the bridge, but the roadway of the bridge is closed. Immense drifts block up streets. The western side of Broadway has the appearance of a backwoods path. There are thirty trains stalled between Grand Central depot and Spuyten Duyvil."

From the *Courant*, March 16th, 1888:

"And now they tell us it wasn't much of a storm. It began down by Alexandria, Virginia; was not felt west of Pittsburg and Buffalo; did not go further north than Saratoga, and was not felt much east of Boston. This is the Western Union's outline, and as that company's feelers are out all over the country, it ought to be accurate. It was within 300 or 350 miles of the seacoast all the time, and it only swept over about 350 miles of territory lengthwise, if a bee line is taken from Alexandria to Boston. It managed to paralyze the Pennsylvania and the New York Central roads, and all the roads that centre in New York, as well as in New England. Its like was never seen before."

The following "Letter of Condolence" is of interest:

(To) Robbins Battell, 74 Wall Street, New York.

"Des Moines, Iowa, March 12, 1888.

"To New York, Pennsylvania and New England Friends:

"In this, your hour of affliction, we deem it fitting to assure you of our heartfelt sympathy. We know we cannot realize the fullness of your suffering, for the terrible blizzards recently visited upon you have surpassed anything we have ever known in Iowa, Nebraska, or Kansas. So far as possible, however, our hearts go out to you, and when we offer you, in behalf of our happy, prosperous people, such financial aid as may be needed, we beg you to accept it in the spirit it is offered.

Kindly preserve our little card as a reminder of the date of your latest dire calamity, remembering also that at the same date the sturdy farmers of Kansas, Nebraska and Iowa are out in the beau-

tiful sunshine, preparing the soil to receive the seed which will spring forth into a magnificent harvest, with which to supply your physical wants."

Very sincerely yours,

"CENTRAL LOAN AND TRUST COMPANY."

But some Norfolk descendant "out west" may say, "Why don't he tell us whether it stormed in Norfolk or not?"

A good old man was once reading to his wife an account of a railroad catastrophe, which said, "John Smith was struck by a locomotive at a surface crossing; the entire train passed over him, severing his head from his body, and he was literally cut into pieces." His good wife said, "Does the paper say whether he was killed or not?" The good old man read the account again and remarked, "It don't say that it killed him, but I ruther reckon it must 'uv."

Yes, gentle reader, it snowed in Norfolk, and it also blowed, as can still be proven by eye-witnesses, and there were some drifts. From a "Journal of the great snow-storm," kept by a resident of the town, and copied for Miss Cynthia Foskett's Scrap-book, some extracts follow: "Monday, March 12, 1888.—Snow began to fall Sunday afternoon, but not in any great quantity until Sunday night. This morning there was nearly three feet of snow on the ground, and still falling with great rapidity. This afternoon the storm turned into a veritable blizzard, the wind blowing a gale, the air thick with the finest particles of snow I ever saw. But very few people ventured out; the cold and wind were so intense that hands, ears and noses were quickly frozen.

Tuesday, 13th. Snow still falling steadily. When I reached the office there was no office, not a foot of the building being in sight,—only an immense bank of snow, the top of the chimney being covered by at least two feet. Snow continued to fall during the entire day. The wind is subsiding.

Wednesday, 14. At exactly ten o'clock the snow ceased falling. This makes an unbroken record of falling snow

from Sunday afternoon, March 11, to Wednesday morning, March 14. It is hard to tell the exact depth of the snow on a level; various estimates place the depth from four to six feet. The drifts are 12, 15 and 18 feet high by measurement. The snow is up even with the roof of the church sheds. The Post-mistress is blockaded in the Post-office, and has not been to her boarding place for two days. There are no trains and no telegraphic communication. The railroad track is an unbroken mass of drifts. The wind has been north-west from the beginning of the storm.

Thursday, 15. The railroad has been opened from Winsted to Hartford. Some of the largest drifts have been photographed by the local photographer. It was agreed to turn out in force tomorrow and assist the railroad company.

Friday, 16. The weather is warm and pleasant. By nine o'clock fifty men were at work trying to find the lost Railroad track, and this force was soon swelled to sixty-two. Miss Anna Battell ordered a dinner from Mr. Stevens, the hotel keeper, for the entire party of sixty-two, which was served in the old Spaulding farm-house at one o'clock, in camp-fashion. A large number joined the force in the afternoon; three engines fastened together and well braced in front with timbers came up from Winsted in the afternoon, followed by a gang of laborers. The entire force now numbered one hundred and fifty, and with the help of the engines the work proceeded rapidly. At 4.30 o'clock the road was clear from Winsted to Norfolk. At seven o'clock a fourth engine arrived and brought last Monday's mail.

Saturday, 17. The engines with the regular force of laborers and some volunteers started, and at 9.30 reached Canaan. We received a telegraphic despatch from Mr. Battell, in New York. The first despatch received in Norfolk from New York since last Monday. The first passenger train arrived at noon and brought the first New York mail. Thursday afternoon a Hartford paper reached Winsted, and was read to Norfolk people by telephone; one man receiving the news at this end, and shouting it out as it came.

Sunday, 18. Beyond Twin Lakes the drifts are reported to be twenty feet in height and more. Work will be continued today.

Monday, March 19. Several hundred laborers worked on the track yesterday, and by tonight Millerton will probably be reached. The road has been closed now exactly one week. Finis."

The severe winter of 1856 and 7 is mentioned in the foregoing. Then the State elections were held annually on the first Monday in April. The election in the spring of 1857 was one of unusual interest in Norfolk, as the candidates for election to the State Senate in the old Seventeenth Senatorial District were both prominent citizens of the town, Mr. Nathaniel B. Stevens being the candidate of the Democratic party, and Mr. Samuel D. Northway that of the recently formed Republican party, and naturally each was anxious to get out his full vote in his own town. The snow in the roads in all the out parts of the town over which teams had driven all winter was at that time just melting, and was then as high as the top of the fences a large part of the way; and where the large drifts were it was ten feet deep and up, thus making all roads simply impassable until they were shovelled out. The turnpike, (from Winsted to Canaan), had been opened up before election day, but the only team off from that line of road that came to the election was one that Mr. Northway started at sunrise with a light-footed horse, to bring Dea. Noah Miner and Daniel Cady, who were too old and lame to walk from their home in the south part of the town. Dea. Miner staid and visited with friends a day or two, and in the course of the week made his way home on foot, stopping over night with friends on the way.

The following letter concerning Norfolk winters and other matters, is of interest. It was addressed to Mrs. Mary Oakley Beach, a well known native and resident of this town, recently deceased, by Mr. Kneeland J. Munson, a son of Mr. Joshua Munson, who was a life long resident and an extensive and successful farmer, his farm being

on Canaan Mountain a mile or more south of "Canaan Mountain Pond," as it was called in his day; now, Lake Wangum. Mr. Kneeland Munson was president of the old Norfolk Bank for several years, and was well known in this town.

Millerton, N. Y., November 16, 1894.

Mrs. Mary Oakley Beach:

"Your letter of the 15th received. I hardly understand it, particularly about the sheep business. In the fall of 1826 my father bought about 150 shoats (young hogs) and turned them into what was called Norfolk woods, east of his place, to grow fat on beach nuts. On the 30th of December commenced a snow-storm which lasted four days, snowing steadily and heavily for the whole time, leaving over four feet of solid snow on the ground. When the storm abated, my father, with what help he could get, spent several days wallowing in the snow, trying to find the hogs. They finally succeeded in finding and getting home about 100; the other 50 were left to their fate. The snow was expected to make a great flood when it went off, but it lay on all winter and went off gradually by the sun the last of March and April, without any flood at all. In the fore part of April, 1827, two or three of these hogs found their way out to a collier's hut, and he gave my father notice of it. They then made another rally and search, and found quite a number, perhaps 20 or 25, but they were as wild animals. Some of them jumped out of a high pen after they got them home, and made their escape. For several years there was quite a crop of wild hogs in that region, until they became so troublesome that they had to be hunted down and destroyed."

Respectfully yours,

K. J. MUNSON."

From a thoroughly reliable source the writer has been informed, that at a certain point on the east side of Chestnut hill, or Gaylord hill as it has been sometimes called, where the snow drives over from the north-west and drifts in at the foot of a ledge, many years ago at the end of a snowy winter a man cut a notch at the surface of the drift in the top of a tree that was mostly buried by the snow. When the snow was all gone he cut down this tree, and by actual measurement found that the snow at that point was seventy feet deep.

On the first Monday of May, 1840 or '41, Mr. Hiram

Wheeler with another young man started from his home in North Norfolk to attend training down town, that being training day. Seven or eight inches of snow had fallen the night previous. They crossed a pasture into which Mr. Anson Gaylord had turned a flock of sheep, and discovered that the sheep had taken shelter from the wind upon the south side of a stone wall, and that the snow had drifted to the top of the wall and completely buried many of the sheep, from which imprisonment the young men liberated them.

THE GREAT ICE STORM.

People who were living in Norfolk and vicinity at the time, will not soon forget the ice-storm of February 20 to 22, 1898. The effects of that storm are still plainly seen in the broken shade-trees, fruit-trees, and forests, in this entire region; many tall young forest trees which were then bent to the ground by their load have never raised their heads since, and never will.

The local papers said, "An ice-storm, the severest in the memory of the oldest inhabitants, visited Northwestern Connecticut, entailing thousands of dollars loss. Trees that are old landmarks, and others, are spoiled for years to come, and a great deal of the storm's damage is irreparable."

"Twigs an eighth of an inch in diameter had an overcoat of ice an inch and a quarter thick."

"An ice coated twig weighing one and a half pounds, minus the ice weighed two ounces."

"The big elms and fruit trees suffered most. One of the big elms split in the middle, one half falling on to the town hall."

XVIII.

KILLING A PANTHER IN NORFOLK — TREED BY A BEAR — FIRES IN AND
NEAR THE MEETING-HOUSE — A THANKSGIVING-DAY WOLF-HUNT.

Roys, in his chapter of "Incidents," gives the following: "In early times a Mr. Barber, father of Capt. Timothy Barber, formerly an inhabitant of Norfolk, came from Simsbury with two of his sons, well armed, to traverse a part of the town, and coming to a place since called Pine mountain, they stacked their guns and strolled around and ascended the hill in hope of getting a distant view of the surrounding country. Mr. Barber stepped into a hole in the side of the hill and something shot by him and sprang up a tree near him. He did not at first know what it was, but sent his youngest son to get their guns. He did not find them. Still watching the animal, he sent his oldest son, who soon returned with the guns. While waiting he perceived that the creature grew very uneasy; twisting his tail and changing his position, perhaps with the intention of springing upon them. Mr. Barber placed his sons each side of him, each having their guns well charged. They fired and brought down a large panther, in a condition to examine him with safety. Its claws and fangs looked frightfully, and they rejoiced that they had escaped them, and rid the world of a frightful monster."

A different version of what is doubtless the same panther story, as told the writer by Mr. Norman Riggs, as he had heard it when a boy, from old residents in the neighborhood where the beast was killed, is as follows: "Mr. Barber lived in the South End district, on the road that runs from the school-house to Grants. In the early history of the town, one Thanksgiving day, Mr. Barber with two brothers who had come to visit him, went a hunting. A light snow had fallen.

Not long after they started out their dogs came upon a large strange looking track which they followed, and ran up to Pine mountain, north-west from the present residence of Mr. Obadiah Smith. The men followed on, and found that their dogs had run or tracked the animal into a cave with a small dark entrance on the side of the mountain. With characteristic Yankee curiosity and perseverance, one of the men proposed to investigate as to what that cave contained; so with his gun in his hand he made his way into the cave as best he could, by crawling upon "all fours," or upon his stomach, in the darkness.

He had made his way in a little distance when he saw in the darkness ahead of him a pair of eyes that gleamed like balls of fire, and almost in the same instant the animal rushed past him, the passageway being so small that the body of the animal as he passed rubbed against the man. The dogs and the men outside forthwith treed and shot the animal, which was a large panther. This well authenticated adventure of Mr. Barber, right here in Norfolk," Mr. Riggs added, "I always thought fully equal to Gen. Israel Putnam's wolf-den story." (This panther evidently in his obliging disposition resembled the raccoon that, when caught up a tree, is reported to have said: "If that's you down there, Davy Crockett, don't fire,—I'll come down.")

Roys says again: "Mr. Cornelius Brown, one of the early settlers of this town, going into the woods some distance from his house, was met by a bear who soon prepared to spring upon him. Mr. Brown attempted to climb a small staddle near him, which proved too slender to support him at a safe height from the ground. The bear could, by stretching itself, just reach his feet as he clung to the tree. The bear badly mangled his heels with his claws and teeth. Mr. Brown hallooed for help, and after suffering much through fear and from his lacerated feet, help arrived. A man hunting in the woods with his dog heard him. The dog reached him before his master, and worried the bear, and he quit the assault before the man arrived. Mr. Brown, glad to part with bruin, was helped home. His wounds

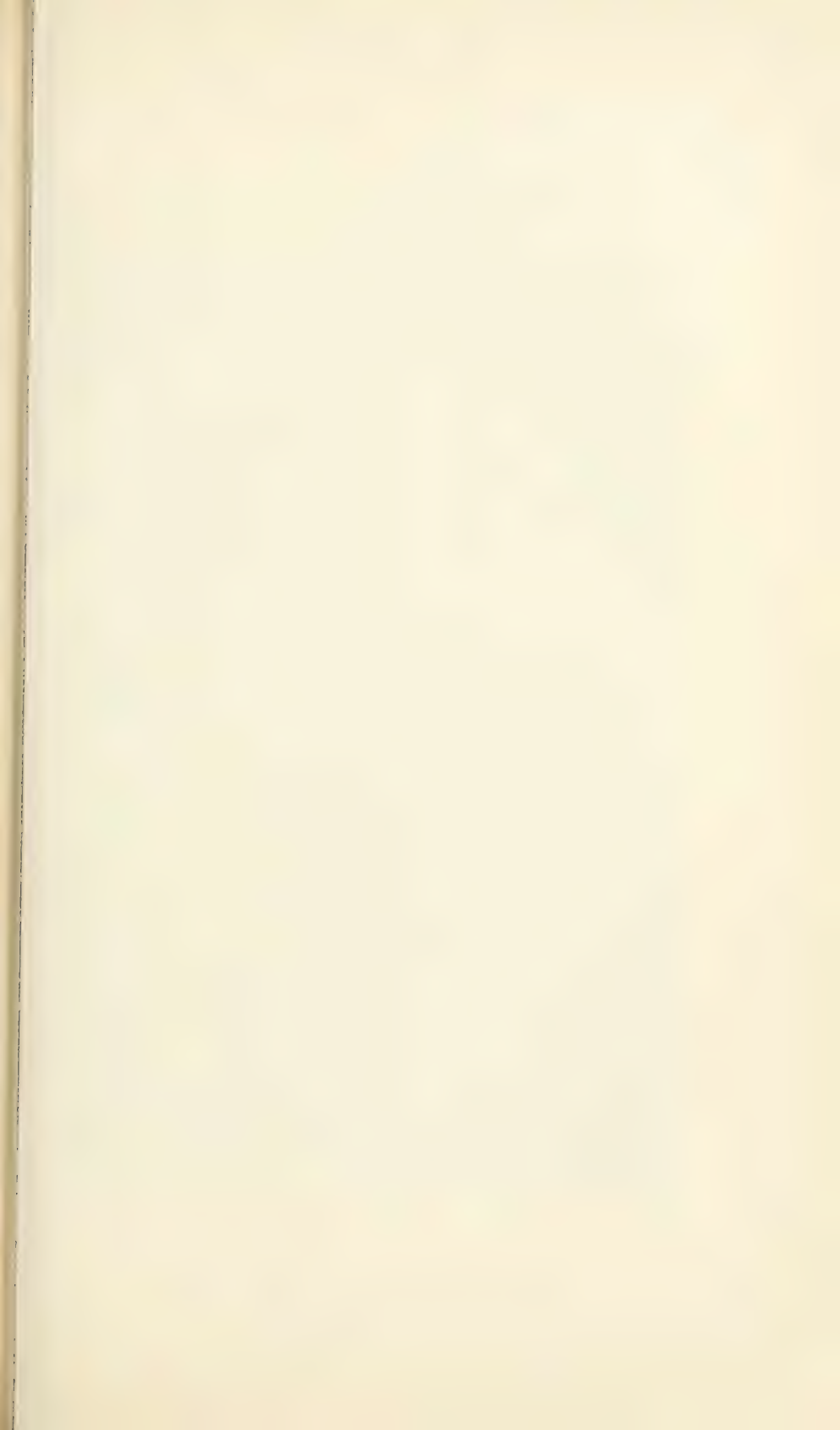
were healed, the scars of which were to be seen through life."

"In the early settlement of this town, before the towering hemlocks were cleared off the green, west of the meeting-house, some of them had become dry and easily combustible, it being a dry season. By some means the leaves and dry matter took fire at the north end of the ledge, and the north-west wind helping it, it spread rapidly towards the meeting-house, climbing the dry hemlocks, and the flaming bark and limbs were scattered round and near the meeting-house, which was nearly or quite finished. The inhabitants near the meeting-house were aroused to exertion, and spread the alarm as far as possible. Help came from every quarter. Water was obtained from a well at the house where Mr. Giles Pettibone, Jr., formerly lived. It was drawn about dry by Mrs. Dudley Humphrey, who did not leave the well or stop drawing the water until the danger was over. A line was formed from the well to the meeting house, of men, women and boys, each forwarding the water."

The present church had a very narrow escape from destruction by fire on the morning of Fast day, 1870. A fire had been kindled in the wood stoves then in use, in preparation for the Fast day service, and the janitor went away. The stoves stood under the front gallery, just at either side of the center doors, the pipes running through the partitions into the vestibule at the foot of the stairs, and thence under the galleries to the chimneys at the west end of the building. The woodwork above the stove-pipe took fire, and when discovered the fire was burning all along the front gallery between the ceiling and the gallery floor. Most fortunately a cross-beam about under the front of the organ fills the space entirely between the floor and the ceiling below, and so had prevented the fire from spreading back under the entire gallery, and thence up into the steeple. The front seat and the floor were torn up, and with water brought from the same old well mentioned above, the fire was extinguished.

The following wolf-hunt is quoted from Roys:—"In 1787 a circumstance occurred which from its novelty and the rare sport it afforded may well be noticed in this place. While the congregation was assembled and devoutly engaged in celebrating the annual thanksgiving, the speaker having commenced his sermon, a messenger entered the house and with a firm and manly step walked partly up the middle aisle, with his eye fixed on the speaker, full of meaning and intelligence. The speaker paused, and he informed the crowded assembly that five wolves, a dog and slut with three pups, now almost full grown, were now on Haystack mountain, partly surrounded by men already collected, and that more men were wanted to assist in destroying them. The speaker replied he thought it a duty for every man to turn out and combat these invaders. Immediately a great part of the male members of the congregation rose from their seats and flew to the scene of action. A line was formed round the mountain, distributing at proper distances those who were supplied with guns and ammunition, and the whole circle was directed by leaders emulous to excel. The line gradually contracted as they ascended the mountain on every side, silent and cautious, until the files were nearly closed. The ravenous invaders now appeared in rapid flight, coming towards the line. The clubs and pitchforks were raised, the guns elevated in martial form, the balls whizzed, and part of the wolves were killed on the spot; the remainder rushed to the opposite section of the line, where they met their fate, except the dog-wolf, who, frightened and enraged, rushed through the line, clubs, pitchforks and guns notwithstanding. But the steady and well-aimed firearms soon stopped him, filling his body with balls, not counted until more at leisure. They were all brought down into the village in triumph, and exhibited to a numerous collection of people. Many who dispensed with their usual Thanksgiving feast around the firesides of their quiet homes were seen gratifying their sight rather than their appetites."

For many years prior and subsequent to 1815, at the





Park N. Hayes



John B. Adams



Nathaniel B. Stevens



Austin A. Spaulding



Samuel D. Northway

annual town meeting, it was "voted to give a bounty of \$2.00 to any person who shall kill a wild cat in the limits of this town." Later the bounty was raised to \$3.00 and then to \$5.00 on a wild cat, they were so destructive of sheep, and 50 cents bounty on a fox.

XIX.

THE MANUFACTURES AND MANUFACTURERS OF THE TOWN, FROM ITS SETTLEMENT DOWN TO DATE.

In his Litchfield County Centennial address of 1851, Judge Samuel Church said:

"The pioneers here were agriculturists. They came with no knowledge or care for any other pursuit, and looked for no greater results than the enjoyment of religious privileges, the increase of their estates by removing the heavy forests and adding other acres to their original purchase, and with the hope, perhaps, of sending an active boy to the college. Of manufactures they knew nothing. The grist-mill and saw-mill, the blacksmith and clothier's shops,—all as indispensable as the plow and the axe,—they provided for as among the necessities of a farmer's life.

Thus they toiled on, till the hillsides and the valleys everywhere showed the fenced field and the comfortable dwelling.

The spinning wheel was in every house, and the loom in every neighborhood, and almost every article of clothing was the product of female domestic industry."

Probably very few of the generation now in active life really comprehend the fact that in the days of their grandfathers and grandmothers every house, with scarcely an exception, in this as in every community, was to a degree a manufactory. That has been called by Dr. Horace Bushnell the "Homespun Age." Nearly every article of dress for man and woman, boy and girl, was made in the home, and that not from material purchased at a store, but the ma-

terial itself had first to be made from the wool, just as it came from the sheep's back, and from the flax, as it was grown by the farmer, and made partially ready by him for the wheel and loom. The wife, the mother, the sister, the daughter, must each one be an expert at cleansing and scouring the wool, carding, spinning, reeling, doubling, twisting and dyeing the yarn, preparing the warp and the woof, weaving the cloth, to be fulled or shrunk, and dressed at the fulling mill for the men and boys' wear,—preparing also a finer grade of yarn from which flannel was to be woven for a variety of uses, including flannel sheets for the beds of the entire household for winter. Spinning and preparing yarn for knitting the stockings and the mittens, either of wool or flax, for all the family. The flax, after it was made ready, must be spun into yarn and woven into linen cloth, of a great variety of kinds, for different uses.

Then the farmer must take to the tanner the cowhides and the kip skins to be tanned and dressed into the heavy leather for the men's and boys' boots, and the calf-skins, to make Sunday boots for the men and the fine shoes for women's wear; the deer and sheep-skins and skins of various wild animals which then abounded here, for leather for a variety of uses.

When the material was all made ready, if for any reason the good housewife was not able to be the tailoress for the entire family, a professional tailoress and seamstress was called in to help for a little. The shoemaker came also and plied his trade, "whipping the cat," it was called, making boots and shoes for the entire family. The women of those days, young and old, our grandmothers, had their pleasures, their recreations, their excitements in quiltings, apple-parings, spelling-matches, corn-huskings, singing-school and the like, thus breaking the monotony of a ceaseless round of toil; and surely they were better contented with their lot because they were useful, and better satisfied with life than some women of today, who have nothing to do but—to look pretty and be entertained. Our grandmothers, indeed, could not make a "century run" on a

bicycle, which glorious achievement of one or two women has been heralded over the whole world, but most of them could make some "runs" on their spinning-wheels.

In the History of Goshen there is an account of a "spinning match" in that town, which is of interest. "This was a trial among the ladies of Goshen to see which could excel in spinning linen on a one-handed wheel. It is supposed to have taken place about 1770. The understanding was that each might spin 24 hours, and be helped to reel yarn, etc. The struggle was extensive through the town, but not all upon the same day. It seems to have been first tried among the married, then among the unmarried ladies. The wife of Capt. Isaac Pratt seems to have excelled among the married ladies. Her husband prepared her distaffs and reeled her yarn till she made six runs. In this stage of the business the husband very prudently put his veto upon further proceedings and remained inflexible. The poor woman sat down and cried.

"Several others did well. The wife of Stephen Tuttle made five runs, several others four runs.

But Lydia Beach of East street excelled them all. Her distaffs were all prepared, her yarn reeled, and even her food put in her mouth. She spun from daylight until nine o'clock in the evening, and her yarn showed seven runs, equal to 3 1-2 days' work.

The sequel of the story is that Jesse Buell, eldest son of Captain Jonathan Buell, became enamored of the maiden and took her to himself, after which she became the mother of three sons and five daughters."

We take up now manufactures in a more public or commercial sense. From the earliest days of the town's history a large number of manufacturing enterprises have been started here, some of them have for a time seemed to fulfill the expectations of the projectors, but a large number have ended to a greater or less degree disastrously, but possibly not a greater proportion have failed here than elsewhere. Statistics show that fully ninety per cent. of those also who enter mercantile life fail.

In view of the date, given below, when the first grist-mill was built and put into operation in the town (in 1759), the following quotation from Roys of a scene at a much later date can only be understood of families living in the south, or in the north part of the town, if, indeed, it is not altogether imaginary. He says: "In the hard winter of 1779 or 1780, the extreme cold and great body of snow in that season made it necessary for many families to go quite a distance and out of town to get grinding. They took the following method: The father or one of his robust sons put say half a bushel of grain in a sack, tied on his snow-shoes, and thus accoutered, with his dinner in the sack's mouth, commenced his walk down to Jacob Beach's mill in the hither part of Goshen, or the one in the northeast part of the town. Follow in imagination the pedestrian-adventurer lopeing across the fields and over fences to cut short his way, avoiding in his route the shin-bush, which would as certainly trip him up or throw him down as the modern tangle-legs, and he could not lie so quietly and doze until the encumbrance was removed. No, he must manage to unharness his snow-shoes and get rid of that encumbrance before he could hope to free himself from the snow which almost covered him, and again take an erect position. If no other hindrance happened he returned the same way with his flour. Meanwhile the good housewife would boil part of their grain as a substitute for bread,—a fine treat for the children, surrounding the blazing fire composed of large wood, urged in by the lever, or in some instances dragged in by a horse. Fine winter evenings of olden times."

Possibly the extreme cold weather and snow in that "hard winter" prevented the grist-mill from being run for a time.

Benoni Moses was one of the earliest settlers of the town, and it is probable at least that he left the town previous to its incorporation. December 2, 1755, Benoni Moses conveyed to Joshua Whitney of Canaan, for £800, "One hundred acres of common land in Norfolk, which be-

longs to the right of Cornelius Brown, which now lies in common with the rest of the proprietors, . . . together with ye house on which I now dwell, and what improvements I now have. Also one-quarter part of ye saw-mill, with one-quarter part of all the utensils belonging to the same; which mill stands between my house and Leftenant Samuel Gaylord's; known by ye name of Brown's saw-mill."

Doubtless the first use of the water-power in this town was to run the saw-mill, which Cornelius Brown built, not later than 1750, a little above the grist-mill site,—about the north side of the bridge, as at present.

The matter of next importance was the building of a grist-mill, that the early settlers might have their rye, buck-wheat or wheat ground into flour and their Indian corn into meal. In 1756, when there were but a few families settled in the town, the proprietors appointed a committee "to lay out so much common land as they shall judge needful for the use of a mill, and also what land they shall think fit for to build a grist-mill on."

In 1757 the grist-mill site, as it was called, was "granted to Joshua Whitney, in case he should build and maintain a good and sufficient grist-mill, and be ready for business by September 1st of that year. Whitney commenced to build but was not able to finish at the specified time. His time was by vote extended. Later he sold the privilege to Abel Phelps, and by vote of the proprietors the 'same grant was confirmed to Phelps, if said Phelps shall finish said mill and give suitable attendance, as said Whitney was to give, and have the same done by ye first day of July, 1759.'

The grist-mill having been provided, the next question in this line which seems to have interested the public mind was building an iron works. This subject had indeed been agitated earlier, as we find that at a proprietors' meeting in May, 1757, there was "appointed a committee of three to look into the affair of a place for iron works in Norfolk."

The various votes of the proprietors, granting land as encouragement to the persons who would build an iron works, manufacture iron and maintain the business for fifteen years, are given in another chapter.

At a proprietors' meeting May 7, 1760, it was "voted that we do accept the report of Benajah Douglas and George Palmer this day made respecting building iron works, and establish their doings respecting leasing ye said works to Samuel Forbes."

January 18, 1763, they "Voted, To give all our right to a certain piece of land lying near the mouth of the Great Pond toward the northeast part of the township of Norfolk . . . to him or them who will build a good iron works in said Norfolk and have fit to make iron by January 15, 1765."

September 19, 1766, "Voted, That whereas, Capt. Daniel Lawrence, Jr., Thomas Day and Samuel Ransom did all and each of them become bound to the proprietors of Norfolk in the penal sum of £500, lawful money, that they would build a good iron works in said Norfolk somewhere near the Great Pond, so called, in Norfolk, and to have them fit to make iron by January 15, 1765, now we vote and agree that we will not ask nor sue said Lawrence and others upon said bond for the space of five years after said date." This is the last entry in the proprietors' records regarding iron works.

In his Centennial Address at Litchfield in 1851, Judge Church said: "The manufacture of bloomed iron in the region of the ore commenced before the organization of the County. Thomas Lamb erected a forge at Lime Rock, in Salisbury, as early as 1734,—probably the first in the Colony. This experiment was soon extensively followed in Salisbury, Canaan, Cornwall and Kent, and there were forges erected also in Norfolk, Colebrook and Litchfield. The ore was often transported from the ore beds to the forge in leathern sacks, upon horses. Bar iron became here a sort of circulating medium, and promissory notes were more frequently made payable in iron than in money. The first furnace in the Colony was built at Lakeville, in Salisbury, in 1762, by John Hazelton and Ethan Allen of Salisbury and Samuel Forbes of Canaan. This property fell into the hands of Richard Smith, an English gentleman, a little before the war of the Revolution.

Upon this event he returned to England, and the state took possession of the furnace, and it was employed, under the agency of Col. Joshua Porter, in the manufacture of cannon, shells and shot, for the use of the army and navy of the country, and sometimes under the supervision of Gouverneur Morris and John Jay, agents of the Continental Congress; and after the war, the navy of the United States received, to a considerable extent, the guns for its heaviest ships from the same establishment."

It is evident that at least Mr. Thomas Day, mentioned above, was engaged in building and operating an iron works here in town, but not in the vicinity of the Great Pond. Just the date of the completion of the works and of the beginning of the manufacture of iron does not appear, but it was probably before 1770.

As to the location of the iron works of Mr. Day, it is given with much precision in some papers of Dr. Eldridge's, which were written, at his request, as referred to elsewhere, by Dea. James Mars, who says:—"East of where the woolen factory of Earl P. Pease stood, the factory that was burnt, against Mr. Corbally's blacksmith shop, on the south side of the river, was a forge where they made iron from ore that was brought from Salisbury. Mr. Thomas Day and brother had the forge. The father was an old man and lived on the lot west of the present Methodist meeting-house. His son lived near the bridge on the turnpike road. Some of Mr. Day's descendants are living here, Mr. Henry J. Holt and Miss Harriet Holt."

The following from the Norfolk land records may throw a little light upon this question of the iron works:

July 11, 1768, Captain Abraham Camp, for a consideration of £19, deeded to Samuel Pettibone, "The one-half of the land which I, the said Camp, bought of Brotherton Seaward, where the iron works stand. The whole of said land as undivided is bounded northerly, beginning at a stake and stones on the highway that goes from Giles Pettibone's to the meeting-house; thence southerly in line of said highway ten rods, crossing Haystack brook to a heap of stones about

fifteen feet south of said brook; thence westerly in the line of Justus Gaylord's land and part of the land belonging to those that own the grist-mill, about twenty rods; thence southerly about fifteen rods to a stake and stones, a corner of Thomas Curtiss' land; thence about twenty rods in the line of said Curtiss' land to a heap of stones; thence northerly to the river, crossing the river in the line of Giles Pettibone's land to the first bounds, be it more or less, with one-eighth part of the iron works and cole-house thereon standing; with the utensils thereof, with all the privileges and appurtenances thereunto belonging, unto the said Samuel Pettibone."

Mention is made in the chapter concerning the Revolutionary war of an immense chain that was at one time stretched across the Hudson river from shore to shore, intended (but failed) to prevent the British from sending their ships up the river. The writer has been told that a part of that immense chain, the links of which were not less than one foot in length, made of bar-iron, were made at the iron works here in Norfolk, and that at the forge at Lake Waugum, on Canaan Mountain, the Hanchetts made another section of that chain.

A word more regarding the location of the old Forge or 'Iron Works.' Mr. Joseph W. Cone, a native and life-long resident of the town, remembers the old building, and says it stood exactly on the site of the "Shear Shop" of these modern days.

Of the methods used here in making iron from the ore, it is said that it was sometimes called "the sinking process," producing a form of malleable iron direct from the ore, without passing through the stage of fused pig iron. The "Catalan Forge," as it was called, is described as a "variety of 'bloomery,' being a typical development of the earliest crude apparatus for extracting iron from its ores. In principle these forges may be considered as a more or less enlarged blacksmith's, or ordinary rivetting forge, in the bed of which are placed together the ore to be reduced and the fuel, which was hardwood charcoal; the stone bottom cov-

ered over with a 'brasque' of charcoal powder rammed down; the blast being applied partly by the direct action of the carbon, partly by the carbon oxide generated. The iron ore is gradually reduced to a spongy mass of metal, which by stirring is gradually agglutinated into a ball, which is removed and worked into bars or blooms. The Catalan Forges of the south of Europe are usually of such dimensions as hold from three to ten hundredweight of ore."

Iron was doubtless the first article manufactured for sale in this town, except possibly lumber and flour. Dea. Mars says: "The dam for an oil mill was just where the grist-mill dam now is, the mill being a little below." There was another oil-mill, perhaps at a little later date, down on Blackberry river, that stood very near the dam of the long stone Hoe, or Axle shop. These mills were for the extraction of the oil from Flax-seed, and for a time doubtless did quite a business. One of the large stones used at the mill last mentioned for grinding the flax-seed is permanently preserved in a prominent place, being the round horse-block between the church and the chapel, where it has already done duty for fifty years, and seems to be good, if required, for centuries to come.

Having mentioned the oil-mill just above the grist-mill site, Dea. Mars says: "We approach the bridge east. West, and near the bridge, on the south side of the road, was a fulling mill, where they full'd cloth for men's wear. A few rods east was a shop where the cloth was dressed. Mr. Stephen Paine worked it. On the other side of the road was a saw-mill and a grist-mill."

Of other manufacturers of home necessities, of which there were several operating in a small way, I would mention the tanners and curriers of leather, some of whom combined in a small or larger way the manufacture of boots and shoes, made only to order. One of these was Mr. Nathaniel Pease, mentioned elsewhere, "who carried on boot and shoe-making extensively for those days, frequently employing ten or twelve men."

The process of tanning in those days was somewhat slow, using as they did oak-bark, the use of hemlock for tanning not then being known. They used cold liquor (for tanning) entirely, from one to four years being considered necessary to properly tan the heaviest leather.

Other tanners and curriers of leather were Owen Brown, for a few years, mentioned elsewhere; Levi Thompson, Samuel Trescott, who preceded Mr. Levi Shepard, and a number of others, most of them operating only in a small way.

Another most necessary class of artizans in those days were called the blacksmiths. The humiliation and chagrin of some of the generation now on earth has been expressed in this way: "Why must you, whenever you mention my grandfather, always find it necessary to add, 'he was a blacksmith?'" Let such be forever comforted with the assurance that these artists in iron were manufacturers of builders' hardware, etc., all the nails, the hinges, the handles, the latches, the catches, the locks, the bolts, etc., necessary to build and finish a house having been made in their manufactories, as well as many useful and necessary articles for the household, all the agricultural implements for the farmers, most of the tools of the carpenter and other mechanics, and numerous other articles. One of these artizans named Canfield had his plant near where the Norfolk Bank Building stands, in the early days. Mr. Asa Foot was planted at the corner of Greenwoods road and Maple avenue. On Beech Flats Captain Benjamin Bigelow was for those days an extensive manufacturer of hand-wrought nails, and introduced the first machine in this region for making cut-nails, which were not looked upon with favor. A half mile farther east was located one of the important iron manufacturers and prominent men of the town. Mr. Hopestill Welch had his residence between the two roads, but a short distance east of the Pond Hill school-house, his shop being located upon the north side of the Colebrook road, not far distant. Mr. Welch was able not only to conduct successfully his manufacturing business,

but also to serve his town and the state as a soldier in the French war, and later in the war of the Revolution, and this in addition to rearing a noble family of three sons and ten daughters, mentioned at length elsewhere, many of the descendants of whom have been and still are among the most distinguished and honored natives of the town during its entire history.

Mr. Vine Welch, a son of Hopestill Welch, had for a time a blacksmith shop, and his house, near where Johnson's drug store now stands. Mr. Welch after a few years emigrated west.

There was a "potashery" in the early days near where the "Village Hall" now stands, run, it is said, for many years by Esq. Battelle in connection with his store, thus making a market for wood-ashes.

One of the earliest manufacturing industries in the town was the Woolen Factory, started by Mr. Earl P. Pease, a native of the town. In November, 1805, Silas Hills deeded "to Earl P. Pease 4 acres of land on the east side of the turnpike, bounded north on Giles Pettibone and south on Benjamin Welch, with my dwelling house; and one other piece, with buildings, and carding machines, tools and privileges." He built first a small factory by the side of the turnpike, across the stream from where the large Woolen Factory was built later, which he operated for a number of years. This was probably burned and a larger factory built.

Mr. John H. Bennett says: "Mr. Pease had the first carding machine and cloth dressing works in Norfolk. The wool was received and cleansed and carded, then taken home and spun and woven, and the cloth returned to be dyed and napped and pressed. This home-made cloth was very durable, in general use, as good as any made in this country, but would not be called handsome in these days. The first carding machines were imported, very expensive, with hardly any resemblance to the ones now in use. A part of the foundation of the old Pease factory is still there." He manufactured a fine broadcloth and fulled cloths.

From the records it is apparent that Mr. Pease operated

quite extensively for those days. His factory was burned twice, at least. He became financially embarrassed, was helped over this hard place by some of his well-to-do townsmen, rebuilt and continued his business for several years again, and finally gave up the struggle. Between the years 1814 and 1818 several conveyances of real estate were made to Mr. Pease in connection with his business of manufacturing. In December, 1818, in a mortgage deed given by Mr. Pease to Nathaniel Stevens and Joseph Battell, mention is made of the land on the east side of the turnpike, the dwelling house in which I live and the shop adjoining, the land leased to me by Lemuel Akins; another piece lying on the turnpike, with fulling-mill, carding-mill, cloth-shops, dye-houses, tools, etc. This mortgage was cancelled in May, 1821.

In July, 1822, a mortgage was given to Wm. H. Imlay of Hartford, to secure notes payable at the Hartford Bank, upon the woolen-factory and machinery, clothing-shop, tools, water privileges, dwelling houses, land, etc. "Said property is now under mortgage to Joseph Battell."

January 18, 1823, Mr. Pease assigned to Messrs. Augustus Pettibone, Michael F. Mills and Salmon Pease of Canaan, "Grantees in trust of my estate, for the purpose of paying certain debts," the property already mentioned being specified; also "a piece of land on Ragged mountain, so called," etc.

His business matters seem to have been satisfactorily adjusted, and he went on again. In February, 1825, Mr. Pease gave a mortgage to Augustus Pettibone and Michael F. Mills, "upon the new fulling mill about ten rods below my woolen factory on the same stream," etc.

Just how long Mr. Pease continued manufacturing woolen goods does not clearly appear. June 30, 1833, Mr. Wm. H. Imlay of Hartford deeded to Wm. R. Slade and John J. Fenn of Hartford the woolen factory, fulling-mill, buildings, dwellings, privileges, implements of every kind thereto belonging, etc., in Norfolk, taking a mortgage upon all the property.

July, 1834, there was an additional mortgage put upon the machinery, etc., in the factory; a partial list of the articles enumerated is of interest, showing as it does something of the extent of the plant, viz., "Three double carding machines. One jack of 160 spindles. One picker. Six power-looms. Two teasing gigs. Three shearing machines. One brusher. One clothier's press. One steamer. 7,000 bobbins, etc., etc., all of which articles are in the third story of our factory building. One fulling-mill. One Indigo-mill. Two blue dye vats. Copper and iron kettles. One turning-lathe and tools; carpenter's shop and tools being under the same roof as the dye-house. One bell and lightning-rod on said factory, etc."

Messrs Slade and Fenn continued the business about two years. July 30, 1835, they quit-claimed absolutely all right, title and interest in and to the woolen factory property in Norfolk to Mr. Imlay.

For some time, probably about two years, Lawrence and Swift operated the Woolen Factory, manufacturing cloth, it is said. It does not appear from the records that they purchased or owned the woolen factory property, and probably they leased the entire plant from some of the former owners, the assignees, mortgagees or others. Mr. E. Grove Lawrence and Mr. James C. Swift composed the firm. They built a store on the 'Flatiron,' as it was called, conducted it for some time, sold it, built the old Ryan store, carried on business there for a time and sold that out to the Ryans, as is elsewhere mentioned.

September 29, 1836, Mr. Wm. H. Imlay of Hartford deeded the woolen factory property, the fulling-mills, all machinery, etc., to John Ryan, Edward E. Ryan and Matthew Ryan of Norfolk, and Charles Ryan of Dudley, Mass., who formed the firm of J. & E. E. Ryan & Co. After a few conveyances of land, dwelling houses, etc., made soon after to "The Ryans," as they were called, Mr. Imlay disappeared from the scene.

July 7, 1840, Mr. Warren Cone, who had been a manufacturer of scythes for several years, as is mentioned else-

where, conveyed to Willard Dutton his scythe shop, buildings and land, bounded by the Forge privilege, the Mill privilege, etc. This property was conveyed in 1841 by Mr. Dutton to Mr. Wm. P. Judd, who seems to have changed it to a "tan-house," and in 1843 Mr. Judd and Mr. E. Grove Lawrence conveyed the property to J. & E. E. Ryan & Co., who changed it into a dye-house.

In January, 1841, Mr. Theodore Gains conveyed to J. & E. E. Ryan & Co. one acre of land beginning at the N. W. corner of the home farm of Lemuel Akins, deceased, in line of the Greenwoods turnpike, with the timber, lumber and saw-mill frame and fixtures, water-wheel, etc. 'The above land and premises is the same I purchased of Sylvester Bradley.'

For twenty years or more the Ryans did a large business manufacturing broadcloths, satinets, cassimeres and woolen goods of various descriptions, mostly for the southern trade. They were enterprising business men, and excellent citizens, who did much for the town in helping business of all kinds, giving employment to a large number of men and women, making a market for lumber, wood, wool and all kinds of farmers' produce. About 1850 they built the large four-story factory building upon the site now occupied by the Aetna Silk Company's Mill. To secure a reservoir of water for an emergency, they obtained by purchase from A. & S. Tibbals and others the right to Tobey Pond, built and strengthened the dam there, and improved the natural water course from Tobey to their own mill pond. Soon after coming here they bought out the store of Lawrence and Swift, where they conducted a large mercantile business, Mr. Matthew Ryan being the merchant, and with his son Charles continued that branch of the business several years after the factory was shut down, until their death. Mr. John Ryan was the financier and business manager, being ably seconded by Mr. Edward E. Ryan, who was the active outside man and general agent. Financial embarrassments came upon the firm a few years prior to the breaking out of the civil war. The firm was broken up about the be-

ginning of the year 1857. Mr. John Ryan, who was an educated man and true gentleman, soon left town, and went into the practice of the law in Illinois, where he was quite successful. Mr. Edward E. Ryan returned to Massachusetts and soon afterward went West. When the latter was about leaving town he said to a friend: "I have spent twenty of the best years of my life in Norfolk; have used my best efforts in business, and leave the town poorer by several thousands of dollars than when I came here a young man."

Upon the breaking up of the firm of J. & E. E. Ryan & Co., the 'Norfolk Woolen Company' was organized, with an advertised capital of \$73,000. A. A. Lane of New York was President; T. Ransom of Bridgeport, Treasurer; Matthew Ryan of Norfolk, Secretary. This Company did some business for a time, but not long after was broken up, and the property passed into the hands of outside parties. The large factory building and machinery had stood idle for many months, was kept insured, and just as the war broke out in the spring of 1861 the factory was burned by an incendiary fire unquestionably; and forthwith there was work for every woolen factory in the country, day and night.

The next water privilege on the stream below was first used about 1830 by Jonathan Kilbourn, who had previously been in business in Colebrook, his native place. He put in a carding machine and made from the wool "rolls," as they were called, from which women spun yarn for knitting, and the yarn which they wove into cloth on hand looms. This cloth was then taken to Mr. Kilbourn's factory, dyed, fulled, dressed and finished. About 1840 the carding of rolls and spinning of yarn by women on hand wheels began to be superseded by the spinning jack, which spun yarn for hand-knitting. In about 1843 Mr. Kilbourn and his son Henry put in a spinning jack and power looms, made yarn and satinet, and, as mentioned elsewhere, also made wooden bowls. Other enterprises started at this place are mentioned below. Blackberry River furnished the power for

running machinery, and must have been a more permanent stream than recently, before the heavy timber in the valleys and on the hills had been cut off. Large wooden over-shot wheels were used, which furnished at that time ample power.

The first iron wheel in town was put in for the Norfolk Manufacturing Company in 1852, in the stone building now owned and used by the Hosiery Company, and was liked so well that others put in iron when their wooden wheels gave out. Now there is not a wooden water wheel in any building on the stream.

"About the middle of the century textile manufacturing seemed to increase, and yarn made in factories for hand knitting became so plenty and cheap that the old-fashioned hand spinning wheel was laid aside with the hand weaving looms, and nearly all cloth and yarn was made in the factories. Machine knitting had not then come into general use, and fashioned hosiery was hardly known, being knit on hand frames, and too expensive for general use."

Several companies were formed in this town for the purpose of manufacturing, subsequent to 1850, most of which had a rather brief existence.

Some of these companies were: 'The Norfolk Manufacturing Company,' organized 1852, for the manufacture of Cotton Warp, Knitting Cotton and Wrapping Twine; John J. Hinchman, President; Joseph K. Kilbourne, Secretary. The stone mill, long owned and occupied by the Hosiery Company, was built in 1852 by Mr. Hinchman, who was a prominent man in the Hosiery Co.

'The Welaka Company,' organized 1854, capital \$15,000. Manufacturers of Woolen Yarn; William W. Welch, President; Orlo J. Wolcott, Secretary. In 1857 John K. Shepard was President and S. G. Bird Secretary. The two concerns last named operated at the old Kilbourn stand. The Welaka Company failed and their property was sold at auction to Porter, Butler & Co. in 1858.

John H. Welch & Company, organized 1854, capital \$4,000. Manufacturers of Cotton Hosiery, Wrappers,

Drawers, etc. This concern operated some hand machines for a time in the old gambrel roofed Welch house, and did the first machine knitting ever done in this town.

'The Lawrence Machine Company, organized 1854, capital \$25,000.' This company built the long stone shop which was afterward used for various purposes, and a large foundry; they put in this shop the second largest overshot water wheel in the country, it was said, it being 42 feet in diameter. These buildings exhausted the capital of the company. The stockholders doubled their stock in 1856 and organized as the Empire Company, capital \$50,000. Manufacturers of Planters' Hoes, Machinery and Castings of every description. Egbert T. Butler, President; Nathaniel B. Stevens, Secretary, Treasurer and Agent.

In the "Norfolk Almanac," "for the year of our Lord 1856," "published for S. D. Northway Mfg. Company," was the following article:

"Lawrence Machine Company. Capital \$25,000. Established 1854. E. G. Lawrence, President; N. B. Stevens, Secretary and Treasurer; A. J. Elwell, Agent. Directors: E. G. Lawrence, Aaron Keyes, O. B. Butler, J. K. Shepard, A. A. Spaulding, E. D. Lawrence, N. B. Stevens, A. J. Elwell. This establishment was built the past season, in the most thorough manner, of beautiful grey granite, quarried from the surrounding hills.

The main building is 233 feet long by 40 wide, one and one-half stories high, with an attic of one story, and wheel house attached 80 by 20; pattern house 22 by 40. A shop for wood work 40 by 70, three stories high, and the whole propelled by a water wheel 43 feet in diameter. They are engaged in the manufacture of Machinery and Castings, of every description. Also Wagon and Car Axles, Trip Hammers, Saw-Mill Cranks, Ship Irons, etc., and in almost every article in the line of Machinery made of Wood or Iron. This establishment enjoys unusual facilities for doing work prompt and well, and on the most favorable terms. Orders are respectfully solicited."

Norfolk, October 1, 1855.

'N. B. Stevens & Co.,' organized in 1853, had their works on what was then named 'Patmos Island,' by some Spiritualists, and the name still remains. A flourishing business in the manufacture of Planters' Hoes was done on Patmos Island, and later in connection with the Empire Co. Quite a little village sprang up, a flourishing store was carried on there for a few years, but the breaking out of the civil war in 1861 put a speedy end to this business on Patmos Island and in the Stone shop a little farther up the stream. Further mention of Planters' Hoes will be found near the end of this chapter.

Not long after the breaking out of the war a company was formed, and through the effort and influence of Dr. William W. Welch a contract from the U. S. government was secured for the manufacture of Springfield muskets for the government, the work being done in the long stone shop of the Empire Company, but it did not prove a great financial success. The first Government contract for Springfield muskets was satisfactory. A second contract, when guns were plenty with the Government, was not satisfactory. For a time after the war the manufacture of revolving pistols was carried on by the same company, which was called "The Connecticut Arms Company," with about the same result. Still later this fine plant and water-power was used by the 'Hartford Spring and Axle Company' for several years, but at length they abandoned the place, moved their machinery to Dunkirk, N. Y., and the fine plant is unused, and going to decay.

Mr. Augustus Roys and Augustus Smith in South Norfolk started about 1835 and carried on a tanning business, tanning heavy leather. After the death of his father in 1842, Harlow Roys continued the business and erected a large building, tanning principally sheep-skins, building up quite a large business. A flourishing village, with a large general store, Post-Office, etc., sprang up in that locality. Mr. Roys furnished an Omnibus every Sunday to carry to church at the centre those from South Norfolk who wished to attend church who had not teams, and the omnibus was usually

loaded. In 1855 'The S. D. Northway Manufacturing Company' was organized; Capital, \$25,000; some Waterbury men being interested in the Company, and succeeded Mr. Roys, who went to New York in business. This concern advertised as 'Manufacturers of and dealers in all kinds of Leather. Depot, 38 Spruce St., N. Y.; S. D. Northway, President; Myron Perry, Secretary.' The business of the company seemed to flourish for a short time. Their large tannery was burned about 1856 and rebuilt, but not long afterward they went into a decline, and nearly every vestige or sign of their business, their buildings, and of the village even, has disappeared.

To show the contrast between South Norfolk as it is in 1900, and as it was in 1856, forty-four years ago, when the large tannery was in operation there, when there were enterprising, well-to-do farmers on all sides, and a thriving village had sprung up there, having a flourishing store, Post-Office, etc., the following advertisement of 1856 is inserted: "S. D. Northway M'fg. Co., South Norfolk, Conn., Manufacturers of Book-binders, Suspender, Pocket-book, Piano-Forte, Trunk, and Boot and Shoe Maker's Leather. Depot, 38 Spruce Street, New York. Also dealers in all kinds of Dry-Goods, Groceries, Hardware, Boots and Shoes, Hats and Caps, Crockery, Flour and Provisions, Varnishes, Fluid and Phosgene, etc., etc.

Their stock of Dry Goods is complete, and they do not mean to be undersold by their neighbors. Among their stock of Groceries may be found Sugars, as cheap as the cheapest. Teas, black and green. Coffee, ground, burnt and unburnt. Spices of all kinds; Molasses and Stewart's Syrup that is all right; Pork by the barrel and pound; Fish of various kinds; good old Cider Vinegar, etc., etc.

Also Flour, Meal and Feed kept constantly on hand, and for sale low for Cash, and Cash only. Cheese, butter, pork, poultry, Eggs, etc., wanted, for which the highest market price will be paid.

N. B. Particular attention paid to filling orders for English Dairy Cheese, and Butter."

In 1856 South Norfolk was a busy place. Signs of life and prosperity appeared on all sides. People in wagons and loaded teams coming and going every week day, and on Sunday the "omnibus" with its full load for church. In 1900, it is very quiet there.

In 1853 the "Norfolk Leather Company" was incorporated with a Capital of \$6,000, as manufacturers of and dealers in all kinds of "Book-binders", Suspender and Pocket-book makers' Leather. Depot, 27 Courtlandt St., New York." The first officers were William W. Welch, President; Egbert T. Butler, Secretary. Later, Egbert T. Butler was chosen President and Business Manager, and acted as such until the company failed. The stockholders of this company were William Yale, Harlow Roys, S. D. Northway, Egbert T. Butler, Aaron Keyes, E. Grove Lawrence, Dr. Wm. W. Welch, Edmund Brown and Benjamin W. Crissey. They bought and for a time operated a small tannery which had been built in West Norfolk by Wm. Yale. Harlow Roys, it was said, was the principal business agent of the company. Under the incorporation laws of the state at that time the stockholders of a company were liable for all the company's debts. This Company proved to be the most disastrous business venture to a part of the stockholders, in the history of the town. An enormous debt compared with the capital of the company was incurred by the managers. The coming storm was foreseen, and all the stockholders took shelter from it, save four, and upon those four men fell the entire burden of the enormous debt. Each of the four stockholders mentioned paid \$7,315.78 of the "Norfolk Leather Company's" indebtedness.

In 1810 Mr. Samuel Cone and his brother, Mr. Warren Cone, then young men, sons of Daniel Hurlbut Cone of Winchester, came to Norfolk. They at first carried on blacksmithing, shoeing oxen, etc. In 1811 they bought of Mr. Lemuel Akin the mill site just at the foot of Buttermilk Falls, their dam having been formerly known as the "Anchor-shop dam." The west part of the dam is still stand-

ing. This conveyance from Mr. Akin was "eighteen rods of ground, beginning at the south-east corner of the old Anchor-shop dam," etc., "with privilege of raising the water, but so that it does not injure the grist-mill and saw-mill which stand above; reserving the privilege of taking water from the dam or flume as shall be most convenient to carry to a tan-works, if the grantor or his assigns should set up any on land adjoining the conveyed premises. Nor have the grantees any right to set up an oil-mill on said premises."

On this privilege the Messrs. Cone built, or used the old Anchor shop, for a Scythe shop, and for several years together successfully manufactured grass and grain scythes, which were sold in all this region and what was then 'the west,'—employing a number of men, and running several trip-hammers. In 1818 Mr. Samuel Cone sold to his brother, Mr. Warren Cone, his interest in this mill-privilege, which was "deeded to them by Mr. Akin, Rufus Pettibone, and others," and also his interest in the house lot, "being land conveyed to S. and W. Cone, July, 1816, by Munson C. Gaylord and wife." Mr. Warren Cone continued the manufacture of scythes at this place until 1840, when he sold the shop and privilege to Willard Dutton. The "house lot" mentioned above, has been known from 1816 until the present time as "the Cone place," the original house having been built by Edward Strickland about 1750. The old house of the "lean-to style," stood a few rods south of the fine house which Mr. Cone built in 1836, in a most thorough manner, and which is still in fine condition. Mr. Cone was a prominent man in all town affairs; represented the town in the Legislatures of 1834 and 1838; was chosen Deacon of the Congregational church, November, 1845, and held the office until his death, May, 1852, at the age of 63.

Mr. Samuel Cone bought a water-privilege a short distance below the present Hosiery Company's stone mill, where he built a scythe shop and manufactured grass and grain scythes until a short time prior to his death. He built the house in which he lived, which was owned and

occupied later by Mr. Elijah Loomis, a Cabinet-maker and Undertaker, and is now the home of Mr. Sylvester Tyrrell. Mr. Cone was chosen deacon in May, 1826, resigned the office, March, 1835, and died in 1836, at the age of 51.

Captain John Dewell, who for many years was a manufacturer of grass and grain scythes in West Norfolk, commenced business there a little prior to 1830, built the stone scythe-shop and the stone-house which still stands there in fine condition, a lasting monument to his enterprise and to his memory. He was for many years a prominent business man and citizen of the town. A sketch of him will be found in another chapter.

Mr. Daniel Cotton for some years manufactured scythes, his shop being located a short distance from the outlet of Doolittle Pond. Mr. Aro Phelps built a grist-mill at Doolittle Pond and David Doolittle ran the mill for some years, and his name was given to the pond. Some old persons living remember Doolittle's mill. There was quite a little village in that vicinity at one time, called Pond Town.

In the "Norfolk Tower," a paper published in this town for a few years,—under date of January 10, 1888, is an article, "written by a life-long resident of the town, who is so situated as to be able to give correct history of the early days of our town." From this article I quote: "Norfolk was incorporated as a town in 1758, with 27 families. The first deed was taken by Timothy Hosford of Windsor, it being the tract of land of 400 acres now known as the H. J. Holt and E. G. Lawrence farms. The first residence built in town was on these farms. The land was very productive and large crops of grass and grain were raised. They had large stocks of Cattle and Sheep. At one time in recent years E. Grove Lawrence and Darius Camp owned some 1,500 sheep. The first county road was built in 1761 from Canaan to New Hartford. It was all a wilderness. The road was built on the side hill above where the present road now runs in order to get on dry land and avoid swamps. Near the road east of Mr. Lawrence's farm was the Nathaniel Pease place. He kept a hotel and also ran

a small tannery. Then next came the tannery then owned by Samuel Trescott, which in 1818 was sold to Levi Shepard, who carried on the business of tanning and shoe making, and Mrs. Shepard a millinery shop. She furnished the ladies their hats in all the surrounding towns, as there was no millinery shop nearer than Litchfield. At that time Norfolk was more of a business place than Winsted. There was a blacksmith shop where the Dewell stone house now stands. The first bolts and nuts made by machinery in this country were made here by Mr. A. Allen, who secured a patent, but had not capital to develop the business. He died soon after and the business was carried on by others. About 1825 a scythe shop was located on the same ground where the blacksmith shop stood and was owned by John Dewell, who afterwards built a large stone factory on the opposite side of the river, and later the stone house."

The "Circular and Price List for Planter's Hoes" for 1855, was as follows:—

"Improved Cast Steel Planters' Hoes, manufactured by N. B. Stevens, Norfolk, Conn.

These hoes are made with much care of the best material, and are superior to any other now in use; the best evidence of which is the increasing demand, and the high recommendations of their excellence which are received from all sections of the planting states.

The undersigned has greatly enlarged and improved his facilities for manufacturing these Hoes the past summer, and is now prepared to fill orders to almost an unlimited extent.

Orders received direct, which will have prompt attention, and goods delivered to New York City free of charge.

Office in New York, 228 Pearl street.

List of Prices for 1855 and '56.

	Per doz.	Per doz.
No. 0, 7 inch,	\$5.00 for half bright,	\$5.50 for full bright.
No. 1, 7 1-2 inch,	5.50 for half bright,	6.00 for full bright.
No. 2, 8 inch,	6.00 for half bright,	6.50 for full bright.
No. 3, 8 1-2 inch,	6.50 for half bright,	7.00 for full bright.
No. 4, 9 inch,	7.00 for half bright,	7.50 for full bright.
Terms, six months, or 5 per cent. discount for cash."		

Norfolk, October 1, 1855.

N. B. STEVENS."

Mr. Levi Shepard, as already mentioned, for many years conducted a tannery in West Norfolk on a small stream that came down from 'Camp Hollow,' as it was called. He manufactured Book-binders, Suspender, and Pocket-book-makers' leather. The firm name was for many years Levi Shepard & Son, and after the death of Mr. Levi Shepard in 1880 at the age of more than ninety-five years, the business was continued by Mr. John K. Shepard. Their business for a long time seemed very prosperous, but as with a majority of Norfolk's manufacturers, financial disaster at length overtook them, and the business went down. This tannery property has for a number of years been owned by the George Dudley Company of Winsted, but has stood idle a part of the time.

Mr. Russell Pendleton in about 1850 built and for a short time operated a small tannery near the site of the old Oil-mill which was owned by Mr. Lemuel Akin and for a time owned and run by Capt. John Bradley and his sons. Mr. Pendleton sold out his plant and privilege to the Lawrence Machine Company in 1854, when they built the stone shop a little below, and took their power from Mr. Pendleton's dam.

In 1847 Mr. E. Grove Lawrence built and Abram Day, Jun., of Canaan was supervisor and superintendent of what was called a "forge and puddling furnace" in West Norfolk, a little east and not far from the old toll-gate. Mr. Day had been connected with the firm of Huntington & Day of Canaan as a practical iron maker, in their puddling furnace in East Canaan, of whose business Mr. Richards of New Jersey, in some reminiscences published a few months ago in the 'Connecticut Western News,' says: "Huntington & Day in East Canaan made iron of a very superior quality from Salisbury pig-iron, for the Collins Axe Company of Collinsville. At that time the output of the Collins Co.'s works was 1,600 finished axes per day. Huntington & Day contracted with the Collins Co. to deliver a specified amount of iron each month for one year. The price, \$100 per ton, seems fabulous today, but the iron was entirely satisfactory to the Collins Co."

Mr. Lawrence made bar-iron from pig-iron by a process then comparatively new, consisting of melting pig-iron in a furnace with wood. Mr. Day was a descendant of the first manufacturer of iron in this town, and died in this town Jan. 5, 1851, aged 42.

From 1855 until about 1861 Augustus and Hiram P. Lawrence, sons of E. Grove Lawrence, under the firm name of A. & H. P. Lawrence, made iron by the 'sinking process,' at the Lawrence Forge in West Norfolk, using ore which was brought from Port Henry on Lake Champlain, the ore being shipped by canal boats to the vicinity of Albany, where it was transferred to cars which brought it to Canaan, whence by teams it was hauled to West Norfolk.

An excellent quality of iron was made from this ore, some of which was used for making steel at the Steel Works in Colebrook, and other places. This iron brought from \$90 to \$100 per ton.

When this Lawrence Forge was shut down about 1860, there was a considerable quantity of this iron on hand, which was sold two or three years later, when prices were greatly inflated, for \$200 per ton, the 'Winsted Manufacturing Company,' manufacturers of tools, being the purchasers of the iron at that price.

Some of the smaller industries in other parts of the town were a saw-mill, at the outlet of Wood Creek, owned by Mr. David Gaylord in about 1830, and later in the same location, a "Cabinet Manufactory," operated for several years by Mr. Frederick E. Porter, where some very nice Cabinet work was done. Mr. Rowland has a saw-mill on the same site at present, and Mr. William Scoville the old Cabinet Shop.

Mr. Pliny Foot carried on a tannery at his place very near Grantville, where he did quite a flourishing, profitable business for many years, in connection with a small farm. He tanned calf-skins, and made other kinds of heavy leather.

Mr. Stephen Norton, one of the early settlers of the town, built and for many years kept a tavern which was

located in the South End district, not far from the cemetery, at the corner of the Winchester road and the road to Grantville. He also built and ran for a time a small grist-mill, located on a small stream east of his house.

There was a quite extensive use of a small water-power near Grantville for many years by different members of the Grant family. A saw-mill was built in the early days and operated by different members of the family; the last one who ran it extensively was Mr. Harry M. Grant, who died in 1870. A factory for the manufacture of cheese-boxes was also built and operated in connection with the saw-mill, the first one mentioned as running this factory being Mr. Garry Cook Grant, who died in 1839, and later it was run by Mr. Harry M. Grant. The old buildings were burned not many years since. Some members of the Grant family also built and operated for a time, but not very extensively, a grist-mill in the same neighborhood, which also has entirely disappeared.

Mr. E. Lyman Gaylord writes: "It may be news to the people of Norfolk that clocks were ever made in town, yet such was the fact. Not long after the Green Woods Turnpike was opened and my father's tavern-house was built, his brother, Norton Gaylord, built a small clock shop on the stream that ran through the farm, made clocks there and sent them south to be sold. About 1812 a big freshet suddenly tore away the dam, and the rush of water undermined the shop and toppled it over. He then moved to Homer, N. Y., and engaged in clock-making there." This was the Timothy Gaylord tavern place mentioned elsewhere; owned after Mr. Gaylord's death by Mr. Samuel Seymour and his son, Rufus P. Seymour; now known as the Higgins' place. Boyd says: "In 1811, Eleazer Hawley from Norfolk, a clock maker, came to Winsted, lived and raised a family in a house at the top of the hill above the Woodruff tannery." This simply confirms Mr. Gaylord's mention of the Norfolk Clock Shop.

On Roaring-brook, as it was called, which runs on the easterly end of Canaan mountain, north, toward Black-

berry river, Mr. Samuel S. Camp built a saw-mill and cheese-box factory, and for years did quite a business there, but like many other enterprises, this had its day, went into disuse and at length disappeared.

Esq. Edmund Brown in his early life built a saw-mill on his farm, where for the larger part of his life he did quite an extensive business in the manufacture of lumber, for himself and his neighbors. The same old mill is yet there, but only at times is it in operation. It was enlarged, rebuilt and circular saws put in about 1876.

There was a shingle-mill, that stood nearly opposite the 'grist-mill house,' which was run for a short time by Mr. Amos Baldwin and later by Mr. James Cowles, where shingles were cut by a large machine from chestnut blocks. This mill-privilege was used at an earlier date as a Hammer and Blacksmith shop, and was not far from the site of the old Oil-mill mentioned elsewhere.

THE NORFOLK HOSIERY COMPANY.

The following article, regarding the knitting business half a century ago, Mr. Kilbourn's invention of knitting machinery, the early manufacture of knitting yarns in this town, the organization of the Norfolk Hosiery Company, etc., was kindly written by Mr. Edward E. Kilbourn for this history, at the request of the compiler. The business of the Hosiery Company has been one of the very few manufacturing enterprises of this town that has been successful. Mr. Kilbourn's inventions, worked a revolution in the manufacture of underwear and hosiery, not only in this country, but throughout the world, and caused the success of this business enterprise. To him all honor is due, and through him this his native town is honored, and her name is known and read in all the lands. Brief mention had been made of this, in connection with other manufacturing enterprises of the town previous to the receipt of Mr. Kilbourn's article, which is the following:—

My father, Jonathan S. Kilbourn, bought the property where the Kilbourn factory stood probably in 1830, building

the old mill about that time. The old mill was originally used for a carding and finishing mill, the wool brought in by the farmers, carded into rolls for spinning, taken home and spun on the hand wheel, woven on a hand loom, and the cloth brought back to be fulled, dyed and finished. A part of the building was also used for making wooden bowls. About 1844 my oldest brother went into company with father, the firm name being J. S. Kilbourn & Son, putting in additional carding, spinning and weaving machinery, abandoning the manufacture of wooden bowls and engaging in the manufacture of satinettes, cashmere, flannel and stocking yarn. About 1850 father retired from the business, the business being then carried on by my two brothers under the firm name of H. C. & J. K. Kilbourn. They put up some additional buildings, including the brick building, increased the carding and spinning machinery, giving up the manufacture of cloth, making knitting yarn exclusively. They also bought the Solomon Curtis farm at about this time and laid out the row of building lots on the south side of the stream. About 1854 the mill was sold to The Welaka Co., and eventually sold by them to the present owners.

About 1852, J. J. Hinchman of New York bought of Robins Battell the property on which the stone mill of The Hosiery Co. now stands. In connection with brother Joseph he built the stone mill, filling it with cotton machinery and running it for the manufacture of cotton knitting yarn, selling it in 1857 to The Norfolk Hosiery Co.

The knitting business was started in 1854. The knitting business in Philadelphia (now one of the large industries of that city) was then in its infancy, being mainly carried on by English Hand Knitters, who had brought over their old hand frames and worked then in a small way. Through J. J. Hinchman, both the cotton and woollen mill had been supplying yarn to these knitters. I had been engaged with my brothers in both the cotton and woollen mill and was looking for an opening to start in business for myself. My brother Joseph, through his connection with Mr. Hinch-

man, had got the idea there was a good opening in the knitting business and urged me to take it up. While I had a very good knowledge of the business as far as the manufacture of yarn was concerned, I did not even know how a knitting machine looked, when we commenced to discuss the matter, but as a result of this discussion, I formed a partnership in the summer of 1854 with Doctors W. W. and J. H. Welch under the firm name of J. H. Welch & Co. to engage in the manufacture of hosiery and knitting machines; the capital to be \$1,000. Visiting Philadelphia to get what information I could, I ordered built one of the old hand machines then in use. On this trip I conceived the idea of a new knitting machine, and on my return home I explained my ideas to my brother Joseph, and after consulting with the Welches, decided while waiting for the machine I had bought, to go on and build my new machine. We started with the expectation of spending less than \$100 on the machine and completing it in a few weeks. Before the machine was perfected, and the business established on a paying basis, so that the enterprise commenced paying regular dividends to its stockholders, over thirteen years was spent, and over \$400,000 cash, actually expended on the enterprise, in addition to all the earnings but about \$12,000, for the thirteen years. On the receipt of the machines I had bought, I left my experimenting long enough to learn to run the machine myself, hired a man and taught him to run it, and went back to my experimenting. We afterwards bought more of the hand machines and manufactured Half Hose in a moderate way, but my time was largely put into the new machine. At the organization of the Norfolk Hosiery Co., the Welches retained the old hand machines, and I believe run them for a time. While I was the active worker in our experiments, my brother Joseph was constantly working in consultation with me for the first three years, and was joint patentee of the invention. In 1857 our invention was so far completed that we thought it was ready for practical use. The capital furnished by the Welches had grown from \$1,000 to about \$10,000, and

we needed more capital to develop it. Dr. Wm. W. Welch secured the co-operation of Mr. Lucius Porter and together they raised the capital of \$75,000, for The Norfolk Hosiery Co., considerable of the capital being secured by Mr. Porter from capitalists in New Brunswick, New Jersey, whom he was associated with in other enterprises, the new company purchasing all the rights in the invention of the Welches, my brother and myself, and also the cotton mill of Mr. Hinchman. The new company commenced the building of machines and the manufacture of goods, selling some thirty machines to a mill in Manchester, Conn., which was burned down soon after starting. In 1859, Mr. Porter and myself visited England to try and dispose of our patents. We found that our machine was far in advance of anything they had there, but English manufacturers were not disposed to adopt it; in fact, the largest English manufacturer of hosiery after spending nearly a day examining our machine told us frankly that while our machine was far in advance of anything they had, and if it ever was introduced he would be obliged to adopt it, his investment in the old style machines was so large that he considered it for his interest to prevent its introduction if he could. We came home intending to build a number of machines and go back with them and force the English manufacturers to adopt them, but the illness of Mr. Porter's wife and the disturbance ending in Civil War delayed us, and after passage of the Morrill Tariff, we were so fully employed here that we never went back. Some years were spent in getting machines perfected and business established, but in 1863 the mill was in successful operation with all the machines that could be run in the building. Needing more room for further development of the business, it was proposed by the New Brunswick stockholders that we should buy a mill in New Brunswick, and the Norfolk & New Brunswick Hosiery Co., organized in New Jersey with a capital of \$300,000, bought the plant of The Norfolk Hosiery Co., including the American Patents, and from that time their main business has been carried on in New Brunswick.

To look after my interests in the improvements I had made in Spinning machinery, I left the active employ of The Norfolk & New Brunswick Hosiery Co. in 1868 or 1869. When I commenced my experiments, the knitting business was in its infancy in the country, the English manufacturers having full control of our markets in all fine fashioned goods. When I left the employ of The Norfolk & New Brunswick Hosiery Co., they had been doing for some years a very successful business in the manufacture of fine fashioned underwear and hosiery, competing successfully with the best English manufacturers and to a large extent displacing their goods.

The following from a publication of 'The Norfolk and New Brunswick Hosiery Company' will be of interest:—

"To the Messrs. J. K. and E. E. Kilbourn, who were, prior to 1857, manufacturers of yarn in the town of Norfolk, Conn., was reserved the invention of a "new departure" from the general plan followed in the construction of knitting-machines.

Their idea was to knit into garments the product of their yarn mill, and, procuring a "hand frame" as a basis, they introduced improvements of such an original character that the skilled operator of the "hand frame" would fail to recognize in the improved machine any similarity of design or construction; they conceived an original idea of automatic motion, which, in fact, had been attempted, but never before accomplished. These machines, the first invention of the brothers Kilbourn, are now adapted to the finest work, and can be run at the highest rate of speed. The material is knit to any required width or shape by the wonderful automatic motion, and a full fashioned garment is produced.

In 1857 there was established at Norfolk, Conn., a manufactory with a capital stock of \$75,000, at which time Mr. L. P. Porter united with the Kilbourn brothers in the enterprise. Such was the increased demand for these goods that the business was enlarged, and in 1863 a new company was incorporated, to be known as the Norfolk and New Brunswick Hosiery Company. The old cotton factory of Col. Neilson, in New Brunswick, N. J., was purchased at that date, and the buildings now occupied, covering five acres, form an imposing group, in which is found everything that is most modern and convenient in factory construction. These vast knitting mills present to the visitor a display of wonderful mechanical genius and the highest sanitary conditions of light, ventilation, and safety from accident and fire.

The factories in Norfolk, Conn., are still in successful operation, turning out a large amount of a coarser grade of work, for which there is an extensive demand. But the plant at New Brunswick, N. J., is devoted to the best and finest grades of material that expert judgment can select, and in the best styles that human skill can produce. The business has grown to its present vast proportions because of the solid excellence of the goods which they have put upon the market, and because their manufactured product can compete, for fineness of quality, durability of texture and perfection of finish with any goods in the world—even those from the great knitting centers of Europe.

The Norfolk and New Brunswick Hosiery Company, which was the pioneer in extensive manufacture of their specialty, has been a factor in the commercial world for more than one-third of a century. From its complete organization of practical business men, and its extensive equipment of perfected methods of manufacture, as well as from the expert knowledge of the natural products used by the skilled labor employed, the corporation is prepared at every step to warrant the quality of material, care in manufacture and finish, to be precisely as has been represented by its trusted and authorized agents. In fact, the goods which bear the trade-mark of this company are the acknowledged standard in American knit wear for general all-around excellence; and no retail dealer in furnishing goods of the best quality can meet the demands of his customers without a full line of the superior productions of this mammoth establishment in the manufacture of knitted garments."

THE ÆTNA SILK COMPANY.

One of the few successful manufacturing industries of this town has been the Aetna Silk Company, from its organization in 1878 until the present time. They occupy, as is stated below, the old Woolen Company's privilege; their factory standing on the site of the Ryan Factory, which was burned in 1861.

In the spring of 1873 Charles Morse and William Swift, who had been engaged in the silk business in Meriden for several years, moved their machinery into the building on "Patmos Island" known as the Hoe Shop. They took the name of the Norfolk Silk Company, remodeled the building and made various varieties of spool silk. Mr. Swift soon severed his connection with the Company and Mr. Morse continued the business alone until the spring of 1876.

The mill remained vacant from that time until Jan. 1, 1878, when the Aetna Silk Company was formed. This Company was organized by Mr. Joseph Selden, who came to Norfolk from Rockville, Conn., in 1875 as agent of the Hartford Axle Company. The capital of the Aetna Silk Company was at first \$10,000. Its officers were Robbins Battell, President; Joseph B. Eldridge, Treasurer, and Mr. Selden, Agent. Mr. F. E. Porter and Mr. L. L. Whiting were also Stockholders and Directors of the Company. In 1879 it purchased the property on which the business was commenced, and in 1883 rented the building erected for them by Mr. Eldridge on the site of the old Ryan mill. After Mr. Battell's death Mr. Selden was elected President. Mr. John D. Bassett joined the Company in 1893 and has since served as Secretary. Mr. A. P. Atwood, who was formerly Superintendent for Mr. Morse, has filled a similar position with the Aetna Company from the start. The Company has always enjoyed a prosperous business. Their capital and surplus have increased to over \$40,000 and their plant and pay roll have been multiplied four fold since the first years. They confine themselves to standard silk threads for manufacturers use, but make all shades and sizes. They sell their own goods in New York, Philadelphia, Chicago, Rochester, Gloversville, N. Y., and Amesbury, Mass., under the superintendence of the home office.

VARIOUS OTHER ENTERPRISES.

"Quite an extensive business was done for some years at the old Grist-mill, in the manufacture of wheat, rye, and buck-wheat flour, which was sold not only here, but in all the adjoining towns. The wheat and other grains were bought in all these towns, as well as in the towns of western Litchfield, Southern Berkshire, and Dutchess Counties. At one time,—about 1837,—there was a short crop of wheat in this region. The western wheat fields were then known only as part of the "Great American Desert," as the geographers of that day called the western country. A large quantity of Odessa wheat, from near the Black Sea in

Southern Europe, was brought from New York to Norfolk, coming up the Hudson river to Hudson, and made into flour at this mill.

Dea. Jonathan Kilbourn operated, in connection with his other business, mentioned elsewhere, a 'dish-mill' for several years, and turned out large quantities of wooden bowls, which were sold in all the region around, and many specimens still exist in the old homes. Those turned from white ash knots were especially fine and valuable, and knots in the great old sugar maples, soft-maples, ash, beech and birch trees were sought in the forests and brought a high price. These wooden bowls were turned with peculiar chisels,—a single large knot or block making a whole nest, in size from very small ones up to those nearly two feet across, which were used for a variety of purposes: bread-bowls, butter-bowls, chopping-bowls, etc. The grain of some of those turned from knots was very handsome, and the bowls very strong and durable."

In this heavily wooded country in the early days saw-mills were naturally quite numerous. In the extreme south part of the town, Hall meadow, it is called, mentioned elsewhere, Mr. Jeremiah Johnson for some years did quite a business with a saw-mill, cheese-box factory, etc., and later it was run by Philemon Johnson and others, using the water-power from the Naugatuck river. This plant, too, is now unused.

There was for a time a saw-mill and cheese-box shop in Meekertown, a little distance below Dolphin or Balcom pond, which is the source of the Naugatuck river. This mill long since disappeared. It was owned and operated by Joshua Beach, Amos Baldwin, Amos Gilbert, Myron Johnson and others, at various times.

There was also a saw-mill for some years a short distance below the outlet of Tobey pond, west from the present Golf links. This, too, is gone and forgotten.

Mr. Joseph Gaylord and his successors for many years maintained a saw-mill on the Wood Creek stream, about a half-mile below the site of the mill of David Gaylord. This also is now unknown.

At the outlet of Doolittle, or 'The Great Pond,' there was for many years a saw-mill, of which very little remains to even mark the place.

At the outlet of 'Benedict lake,' 'Smith pond,' or 'Little pond,' situated near 'The Great Pond,' different generations by the name of Benedict for many years operated a saw-mill, from an early period until within a few years.

Dea. Dudley Norton and Jennison J. Whiting for some years operated a steam saw-mill on Dea. Norton's farm in the north part of the town, where a large quantity of pine lumber was cut. This, too, long since was gone.

For several years past a steam saw-mill has been in operation in the west part of the town, near the Crissey pond and elsewhere, where large quantities of hemlock lumber are cut, the mill being moved from time to time from one piece of timber to another.

"The most unique enterprise was the building of a shop for the manufacture of cheese-boxes on the side hill a little way south of the Bridgeman mansion, on the rivulet which comes down from Dutton hill. This proved a 'dry privilege,' and the eight-foot overshot wheel failed to turn; the water supply proving too unreliable for practical use."

Mr. Philo Smith and his son, Obadiah, for some years operated a saw-mill and cheese-box shop on the stream south of their residence near Grantville. Of this also it can only be said, it has disappeared.

In those early days there was a great amount of "English Dairy Cheese," as it was called, made in this town, requiring a great number of cheese-boxes for shipping, but that industry also has entirely ceased, as cheese-making in Norfolk is now a lost art.

In 1853 Mr. Nathaniel B. Stevens and Augustus P. Lawrence, the eldest son of E. Grove Lawrence, built the 'Hoe Shop,' as it was called for years, on Patmos Island, as has been briefly mentioned, for the manufacture of Planters' Hoes. Aaron Keyes was for many years their Superintendent, and many thousand dozens were manufactured and shipped to all parts of the south. This was a new industry

in this country when N. B. Stevens & Co. started it here, only one other shop, somewhere in the Naugatuck Valley, at that time making these hoes in this country; the supply having been imported from England. These Yankees soon produced a better article than the Englishmen, making a hoe with a solid eye, all drawn from one piece of metal, and finished with a tempered edge of cast-steel, and were intended to cut. The eye of the hoe had been riveted on by the Englishmen. They were a clumsy implement, ranging from the size of an ordinary hoe to the size of a small shovel, but much heavier than a Yankee's hoe. The negro fitted a stick for a handle into his hoe, and it was said that much of the plowing or breaking of the land through the south was done by the negroes with these heavy hoes. The breaking out of the civil war spoiled this industry entirely.

Just over the Norfolk line, in the town of Canaan, a Mr. Burt in the early part of the century built a forge where a large amount of business was done at various times. Huntington & Day put a puddling furnace in this old forge in 1843, and mention has been made of the iron which they sold to the Collins Axe Company. The dam for this forge was in Norfolk, and flooded quite a little land on what is known as the Ives farm, and the Holt, or Blackberry River farm.

In about 1835 Mr. Isaac Holt owned a saw and shingle mill that stood just below the Burt forge dam, on the line between Norfolk and Canaan. The 'Green Mountain Company' operated this mill for a time; the members of this company being Richard Stevens, Roswell Kilbourn and Stephen Holt, as mentioned in Thomas Richards' reminiscences of Canaan, published in the 'Connecticut Western News.'

It is difficult, not to say impossible, to learn fully about the early manufacture of iron and other articles in town. The records fail to throw much light upon it, and those who knew have mostly gone the way of all the earth. One conveyance of a water privilege to Samuel and Warren Cone, already mentioned, indicates that anchors were made here,

and that the dam, a short distance below Buttermilk Falls, that later furnished the power for Mr. Warren Cone's Scythe Shop, in earlier days furnished the power where anchors were made. The west end of this dam is still standing, and Dennis McCarty's wagon shop stands where the east end of the dam was built.

From the "Scrap Book of North Canaan."

"Squire Samuel Forbes was the original "iron prince," and pioneer in the iron industry in this section. His Canaan career began about the middle of the last century. . . . The first forge he erected was located on "the island," a few yards east of the Forbes residence. Here ship anchors were made, weighing from one-half to two tons, and which were hauled by ox teams to Boston and other seaport cities, six-yoke ox teams being often employed to haul an anchor, and requiring from a month to six weeks to make the round trip. The ore was brought, in the earlier history of iron making, on horseback from Salisbury, where Squire Forbes originally discovered the iron ore deposits which have since made that town prosperous and famous. The first mining was done there in what is still known as the "Forbes ore bed."

"Besides his iron works in Canaan, Squire Forbes operated a forge in Salisbury where cannon were made for the revolutionary army. . . . Besides anchors and cannon, he manufactured large iron soap kettles and other articles of iron. The anchor works, however, were the principal feature of his iron making, and gave employment to many sturdy men. The anchors were made direct from the smelted ore and hammered out with heavy sledge hammers, some of which weighed 56 pounds, requiring men of muscle and endurance to wield them. . . . Another forge that was in operation at the close of the last century was that of Colonel Burtt, a famous iron maker in his day. It stood a considerable distance east of the present furnaces." It stood near the Norfolk line, as previously mentioned.

"On the north shore of Lake Wangum, on the top of

Canaan mountain, are vestiges of an old forge which was in operation for nearly a hundred years. It was abandoned many years ago. It was owned by the Hanchetts, who were skillful iron workers and made cannon for George Washington's armies."

From 1830 to 1840 Mr. Zalmon Parritt, a son of Mr. James Parritt, Quaker Parritt he was called, carried on tanning and shoemaking in Loon meadow, not far east from the old Frisbie place. He tanned heavy leather, which he sold in Hartford, and at times employed a number of men in making boots and shoes.

As will be seen from the foregoing chapter, although so many of the manufacturing enterprises have ended disastrously, still the manufactures of the town have been numerous and not unimportant. Among the articles which have been manufactured in this town are: Flour and mill stuffs, lumber of all kinds, wooden bowls and dishes, shingles, cheese boxes and cheese casks, clocks, clock-plates and clock wheels, bar-iron, potash kettles, anchors and forgings, scythes, machinery, planters' hoes and castings, military rifles, revolvers, axles for carriages, leather in great variety, woolen and cotton yarns, flannel, fulled cloth, broad-cloth, satinnet, hosiery and underwear, the best in the world; sewing and embroidery silks, tapes, braids, lacings, etc., linseed-oil and cabinet furniture, tinware, silver spoons, jewelry, boots and shoes, etc.

Statistics of the amount of products, kind and amount of manufactured articles, and the different branches of industry in the several towns of Connecticut for the year 1845.

"Prepared from the returns of the Assessors of the towns. by Daniel P. Tyler, Secretary of State."

"NORFOLK."

"Cotton Mill, one. Cotton flannel manufactured, 2,167 yards. Value, \$390.06. Hands employed, 1. Capital invested, \$250.

Woolen Mills, two. Machinery, two sets. Wool consumed, 52,274 lbs.

Broadcloth manufactured, 16,429 yards. Value, \$29,858.

Satinett manufactured, 10,159 yards. Value, \$6,772.

Flannel manufactured, 508 yards. Value, \$254.

Capital invested, \$43,000.

Males employed, 29. Females employed, 11.

Scythe Factory, one. Number manufactured, 6,000. Value, \$4,800. Capital invested, \$3,000. Hands employed, 8.

Saddle, Trunk and Harness Factory, one. Capital invested, \$550. Value of manufactures, \$927. Hands employed, 1.

Sheep-skins tanned, 22,192. Value, \$7,712.80. Capital invested, \$4,254. Hands employed, 12.

Boots manufactured, 357 pairs; Shoes, 454 pairs. Value, \$1,638.12. Hands employed, 3.

Lumber prepared for market, 732,000 feet. Value, \$4,392. Hands employed, 6.

Firewood prepared for market, 951 cords. Value, \$1,268. Hands employed, 5.

Merino Sheep, 2,166. Value, \$2,018.

Wool produced, 5,285 lbs. Value, \$2,034.

Horses, 169. Value, \$6,532.

Neat Cattle, 1,905. Value, \$23,050.

Swine, 716. Value, \$6,531.35.

Indian corn, 4,112 bushels. Value, \$3,289.60.

Buckwheat, 248 bushels. Value, \$135.00.

Rye, 975 bushels. Value, \$780.40.

Potatoes, 16,545 bushels. Value, \$4,963.50.

Other Esculents, 3,255 bushels. Value, \$813.25.

Hay, 3,511 tons. Value, \$42,132.

Flax, 48 lbs. Value, \$6.00.

Fruit, 14,006 bushels. Value, \$1,400.60.

Hops, 10 lbs. Value, \$1.40.

Butter, 52,099 lbs. Value, \$7,814.85.

Cheese, 256,247 lbs. Value, \$16,656.05.

Honey, 260 lbs. Value, \$52.00.

Beeswax, 32 lbs. Value, \$9.60.

Cheese Boxes manufactured, 21,900. Value, \$2,847. Capital invested, \$3,629. Hands employed, 5.

Charcoal, 100,000 bushels. Value, \$6,000."

The above interesting statistics were kindly furnished for this history by Mr. George Seymour Godard, Assistant Librarian of the 'State Library' at Hartford.

The woolen manufacturers of 1845 were J. & E. E. Ryan & Co., and J. S. Kilbourn & Son.

The manufacturer of Scythes was Capt. John Dewell.

The Harness manufacturer, Mr. Lewis Hill.

The manufacturer of Cotton Flannel, unknown.

XX.

NORFOLK MERCHANTS — SCHOOLS — THE PARK.

The merchants of the town have been quite numerous, conducting business for longer or shorter periods, in a small or larger way. Some have been quite successful, others but very moderately so. The first merchant of whom the writer has heard was Samuel Dickinson, who kept a store on Beech Flats, where doubtless he dispensed "the necessities." It is said that a merchant of the olden time, in one of the adjoining towns probably, found conclusive proof of what 'the necessities of life' in those days were, by observing what his customers came for during a period of unusually cold stormy weather lasting several days, when it was with great difficulty that his store could be reached. The three necessary articles were shown to be New England rum, tobacco, and molasses.

The first merchant of any note in this town, and by far the most successful one in its history so far, was Mr. Joseph Battell, who came to Norfolk when eighteen years old, and not long after opened a store on Beech Flats, at the old Humphrey house; part of the identical building which was his store still remaining in the wing of the house as rebuilt for a summer residence by Mr. C. J. Cole. At that time Beech Flats was the business centre of the town, but not very many years later that glory departed, and Esq. Battell in about 1800 leased the land on the corner by Mr. Giles Pettibone's tavern, for many years known as Shepard's Hotel, where he built the store in which he did a very large business until his sudden death in 1841. Not many years after building the store, he built a fine residence, where he continued to reside until his death, and which remained practically as originally built until remod-

elled by his son, Robbins Battell, in 1855, and which, having been further improved, still remains in fine condition as the residence of his grand-daughter, Mrs. Carl Stoeckel.

Esq. Battell was a remarkably fine business man, widely known, beloved and esteemed for his kindness of heart and his readiness to assist others. He conducted a large profitable business here for nearly forty years, amassing for those days, a large fortune. He was the principal merchant not only of this town, but drew also a large trade from all the adjoining towns, and for a long distance. In those days the farms in Norfolk and vicinity were at their best, the lands being practically new and productive, occupied by industrious, thrifty farmers, having good farm buildings, well-fenced fields, herds of cattle and flocks of sheep in the valleys and on the hills. The land being adapted principally for grazing, butter and cheese were the staple products sold by the farmers. A considerable amount of maple sugar was also made every spring. Esq. Battell's store was the market place for all this region, the farmers' produce being shipped by him to New York by the Hudson or Connecticut rivers, taken chiefly by ox-teams from here to Hudson or Hartford, the teams returning loaded with salt and other merchandise. Large families of children were the rule in those days, which insured large flourishing schools, and plenty of the best of helpers in the house and on the farm.

On Sunday evening, October 23, 1831, Esq. Battell's store was entered by a burglar, while a prayer-meeting was in progress, which commenced "at early candle lighting," in the conference-room, and about fifteen hundred dollars in money was stolen. This unusual event made quite a commotion when known in the town. A reward of several hundred dollars was offered for the conviction of the burglar and the recovery of the money. Barzel Treat, long a resident of the town, he who played the bass-viol to assist the choir of singers in the church, soon became very zealous in trying to discover the money, and went to consult a wise woman who claimed the ability to tell all events,

past, present and to come, by looking into a small white stone. He reported that this wonderful woman said the money was buried at a certain place in the ledge, a little west from the meeting-house, and with others went and made a search, but at the first effort the money they did not find. He doubtless for a purpose claimed to have again consulted this wise woman; that she insisted that the money was buried in that ledge, and that he by looking into the white stone, had himself been able to see the place where it was buried. He with assistants instituted a thorough search, and after removing rocks and digging at the place indicated as he said in the white stone, the money was found. Suspicion that the said Barzel was the burglar had been in the minds of some from the first. He was convicted of the burglary, served several years in the states-prison, and at the end of his term returned to Norfolk to claim the reward for finding the money, which reward doubtless he never received.

In the early history of the town Col. Giles Pettibone conducted a store in connection with his tavern; the store building, which stood at the north-west corner of the house, was made into a wing of the house years afterward.

Mr. E. Grove Lawrence and Mr. James C. Swift erected the building on the triangle near the fork of the roads by the bridge over Haystack brook, the lower story of which they occupied as a store, the upper story being used as a wool-sorting and storeing room for the woolen factory. After occupying this building for some years, in which Mr. Salmon Swift says he served as clerk, Mess. Lawrence and Swift sold out, erected and occupied as a store the building which they sold to J. and E. E. Ryan & Co., that firm using it as a store for more than twenty years, since which time it has had various occupants; Mr. Matthew Ryan and his son, Charles M., having carried on this store continuously from the year 1836, when the Ryans commenced business here until their death, Mr. Matthew Ryan having died August 23, and his son, Charles M. Ryan, five days later—August 28, 1880. This store is now carried on, as it has

been for several years, by Mr. Myron N. Clark, who is also the treasurer of the Norfolk Savings Bank.

The store on the opposite side of the street, on the site of Grove Yale's building, also had a great number of occupants during its existence. Dea. Mars in his notes says, "Mr. E. H. Dennison & Co. built the old store on the site now occupied by Grove Yale." The writer is unable to give the firm names, and the chronological order of the various merchants who occupied this old building, which was erected about 1810. After Mr. Dennison, the occupants were, with various firm combinations, Everett Case, Bailey Birge, Elizur Dowd, E. Grove Lawrence, James C. Swift, George Brown, Nathaniel B. Stevens, James H. Shepard, Shepard & King, Myron C. Johnson as Shepard & Johnson, and others. One of the early firms was Dowd & Lawrence. Then Dowd & Aiken, Edmund Aiken succeeding Mr. Lawrence.

Mr. E. Grove Lawrence received the appointment as Post-Master, under the administration of President Van Buren, and removed the Post Office to this store, to the chagrin and dismay of various candidates for the office who lived upon or near 'the Green.'

Mr. E. H. Dennison sold out his store down the hill, came up on the green and built for his store the building at the north-east corner of the green, and for his residence built the house just south, which Mr. Alfred L. Dennis rebuilt in 1852, which is now the parsonage. Mr. Dennison for some years conducted apparently quite a flourishing business here, but seems to have become financially embarrassed, and gave up his business about 1829.

Not long after Mr. Dennison failed, Mr. Alpha Sage opened a store in the same place and did apparently a large business for a few years, buying the farmers' produce and selling goods, but this venture ended in a most disastrous failure, many farmers losing what was for them, large amounts. This store built by Mr. Dennison was made into a dwelling house soon after Sage's failure, has been occupied as such by several families since, and is now occupied as the residence of Mr. George W. Scoville.

After the death of Esq. Joseph Battell his adopted son and partner in business, Mr. William Lawrence, continued business for some two years in the Old Store, and in 1843 built the store at the north-east corner of the green, where he continued business about five years, when he sold out and retired to a beautiful home in Northampton, Mass., where he spent the remainder of his life. He was followed in this store by Daniel F. Bradford & Co. of Sheffield, Myron H. Mills & Co., Peter Curtiss & Co., Mills & Crissey, Mr. Hubert L. Ives, W. E. and E. S. Beach, Landon Brothers, Mr. W. I. Sparks, Augustus P. Curtiss, and the present merchants, Collar Brothers. So far as the writer has knowledge, only a few of the successors of Mr. William Lawrence have retired with a fortune to beautiful homes. The closing years of the history of 'the old store,' which was for a long period one of the most important business places in the entire history of the town, was not entirely uneventful or unworthy of mention. At different times it was occupied as a place of business; by Mr. James C. Swift about 1848, by Samuel Brown and Seth Miner as Brown & Miner, and later by Mess. Dowd, Curtiss & Co. as a general store; by Mr. Bradley Potter, a life-long resident of the town, as an eating-house and temperance restaurant; by Mr. O. N. Atkins as a peanut-stand, and as the Post-Office, when Mr. Giles Pettibone-Thompson was Post-master, and a part of the time when Mr. Aaron Gilbert held that position. But 'the old store' did not, like some persons, become beautiful and attractive by age, but its glory had departed, and at length it was looked upon as an eye-sore, and privately declared to be a public nuisance. At last one calm, still night about A. D. 1885, it most mysteriously fell down flat, and when the morning dawned it was seen to be an utter ruin. So far as the writer has been able to learn, no satisfactory explanation has ever been made as to the how or why the old store fell as it did. Whether it was a local earthquake, some other convulsion of nature, or a combination of natural and unnatural causes, must probably always remain a mystery.

Some of the other merchants of the town were: Mr. James H. Shepard, who, after being in trade in the old store down the hill for several years, as has been already mentioned, upon the completion of the Stevens Block in 1856 conducted a general store in that building for a number of years. John H. Welch & Co. had a drug-store in the same building, and John P. Hawley & Co., a Merchant Tailoring and Gents' furnishing establishment, at the same time in the Stevens Block. This building was enlarged and made a Hotel in about the year 1874, first called the Norfolk House, kept by Mr. E. Y. Morehouse, and for many years past and yet it is the Stevens House, owned and conducted by Mr. E. C. Stevens & Son.

When the above change was made a drug-store was built a short distance north, and Mr. George Johnson has carried it on for many years, following in the steps of his predecessors.

Captain John Dewell kept a grocery-store for many years in 'the stone house' in West Norfolk. After Capt. Dewell's death in 1871, Capt. John K. Shepard had a store in West Norfolk for ten years or more, and was succeeded by Mr. Albert Cobb, who with his son, Frederick, is still there in business. Stevens & Hawley, and then Hawley & Sibley on Patmos Island, did for two or three years quite a brisk business, when manufacturing was flourishing in that vicinity, in about 1855.

During the days when South Norfolk was in its glory, Harlow Roys, and later S. D. Northway & Co., had quite an extensive country store there for a few years, James Oscar Northway being for a time the merchant.

Mr. Joseph W. Cone for several years did a good business near the grist-mill, as "Tinner and dealer in all kinds of Tin and Japan Ware, Furnaces and Stoves of every description and variety, Vesper-gas Lamps, etc."

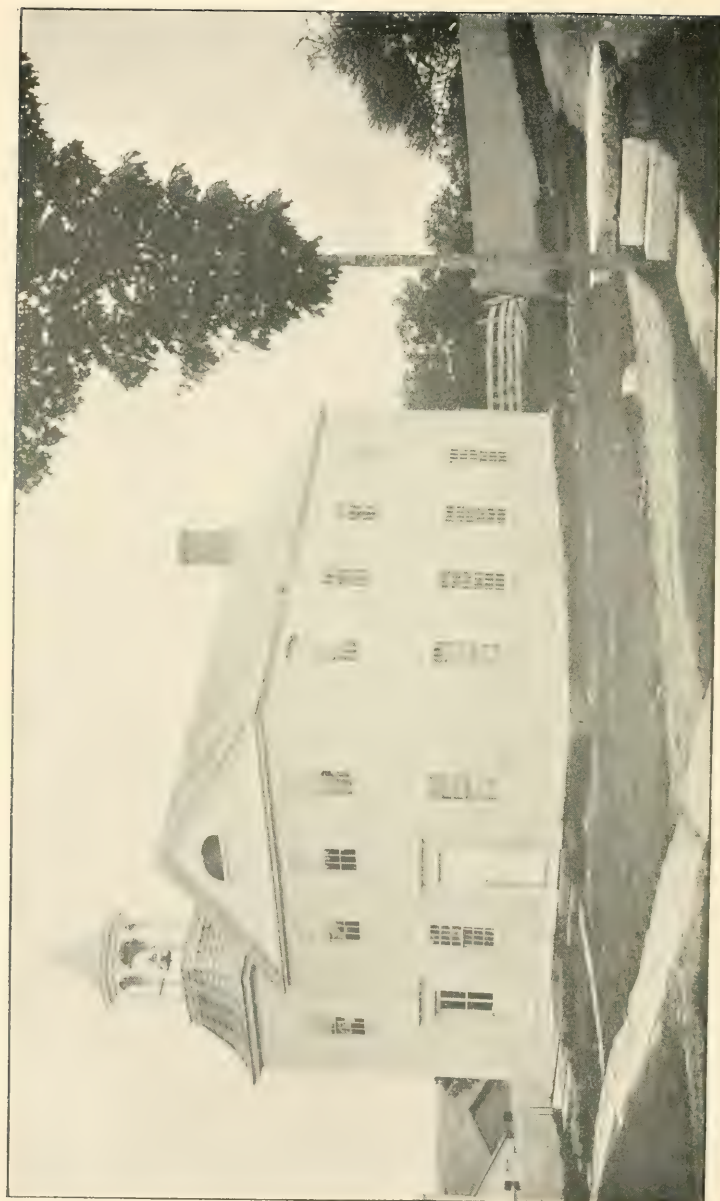
Orlo J. Wolcott, "Jeweler and manufacturer of Silver table and tea Spoons, dealer in all varieties of Clocks, Watches, Jewelry, Stationery, etc., etc.," was located on the west side of the old turnpike, just opposite the road to

the present Railroad Station. Mr. Wolcott's Jewelry store was burglarized in 1843, and Watches and Jewelry to quite an amount were stolen.

In the Library "Scrap-book" is found the following "Bit of History:"

"The early history of Thurston's Block, which is now being torn down, November, 1897, takes us back to names now forgotten in town, except by a few life-long residents. It was built by Amos Manley for a Jewelry Store some sixty years or more ago, and when in a few years Mr. Manley sold out his business to Orlo J. Wolcott, this building was bought by Oliver B. Butler, who occupied it as a shoe store until his death in 1866. It was afterward owned and occupied as a dwelling-house by Lockwood Perkins, now of Colebrook, then by Mr. Thurston, who added to it for a tin-shop and store. Mr. Wolcott built a new shop for himself, just south of this old Jewelry store, and lived in the old house which is still standing at the corner of "Station Place," until he built his house which is the one next to the "Bank Building." He occupied this house until his removal to Ripon, Wisconsin, in 1858, when he sold the house to Mr. Asa G. Pettibone, who was then the Cashier of the Norfolk Bank. The small Jewelry store was used for a variety of purposes after Mr. Wolcott left town, and has since been torn down.

Mr. Oliver B. Butler, dealer in Boots and Shoes, whose name is mentioned above, was for many years a well known business man and resident of the town. He came here when a young man and built a small shop just east of the green, near the site of the present residence of Mrs. Dr. Gidman, which he occupied until he bought the old Jewelry store of Mr. Manley, as is mentioned above. He was, as advertised, "Manufacturer, and dealer in all kinds of Boots and Shoes." He is mentioned at length elsewhere. This first shop of his was made into a small dwelling-house, and was for many years the home of "Aunt Bilhah Freedom."



THE OLD SCHOOLHOUSE AND CONFERENCE ROOM.

SCHOOLS.

We find but scant material for a history of the very early schools of this town, but such votes of the town and other record and mention of the schools as we have been able to find will be gathered in this chapter, not always in chronological order probably.

The manner of teaching as well as the matter taught in those later years of the eighteenth century would doubtless seem very primitive to persons at the present day. In the "Annals of Winchester" there is an interesting account of a school exhibition in that town in the spring of 1794, from which I will quote, as it shows what the Winchester boys and girls of those days could do, and nothing of a similar record of the Norfolk schools of that day has yet come to light.

Mr. Boyd says: "Little of detail is known in respect to the schools supported in the districts prior to 1795. We know, however, that several schoolhouses were built, and that they swarmed with pupils. We know, too, that good teachers were employed, and that the mass of the people were well instructed in all the branches of common school education. We have before us some of the early reminiscences of a lady born in 1786, which illustrate the school customs and mental culture at the period referred to, from which we extract her notice "of the great day of examinations and exhibitions," when eight district schools assembled in the large unfinished meeting-house in the winter of 1793-4.

"The reading and spelling of the schools occupied the forenoon, and the afternoon was devoted to dramas, comedies, orations, etc. One corner of the church was enclosed in curtains, and each school took its turn behind the scenes to prepare for their special exhibitions on the stage. The late Deacon Levi Platt was the teacher of the school to which I belonged. Well do I remember the directions given by him to the little girls, as to dressing their hair for exhibition, viz.: The night previous our mothers were to wet our heads with home-brewed beer, and our hair was to be combed and braided very tightly before going to bed. In the morning the last thing after we were dressed for the exhibition, the braids were taken out

and the hair lay in waving lines all over our shoulders. Among the variety of things he taught us was the practice of spelling a whole sentence all together, or more particularly the first class.

"In the afternoon each school had its oration, poem, dialogue, comedy or tragedy, etc. The boys of this period were remarkable for their successful imitations of every kind of business. Mock courts were held. Writs, attachments, and executions were all made out in due form. A statute book of laws was compiled, specifying a great variety of things contrary to law, for which culprits would be arrested, tried and punished. Witnesses were summoned, examined, cross-examined, impeached, etc.

A newspaper was edited and published weekly, by some of the scholars. It was ruled in columns, had editorials, news, anecdotes, advertisements, etc. These boys at that time were none of them over twelve years old."

What a glimpse the report given above furnishes us of the teachers and the young people in the schools 100 years ago; of the mental activity, their resources in way of amusements and entertainments.

The writer well remembers what a great event 'examination day' was in one of the small district schools here in Norfolk at the close of the winter term of school, fifty and more years ago; how we were reminded daily by our teacher for weeks beforehand, what we would be expected to know in our various studies, and what we would be asked to do on 'examination day, when Mr. Eldridge would be there,' and our parents and other visitors, and how the importance of being well prepared for that great event was held up before us for weeks in advance;—a type of 'the dread judgment day.'

School districts were established in this town at an early day, as the records abundantly show, and schools that were up to the time were maintained. In 1762 Mr. Robbins, the first minister here, opened a high school, or Academy as it might now be called, in which, with other branches, he taught the languages, and fitted a large number of young men for College; continuing his school until the later years of his life.

December 21, 1767, in town meeting it was "Voted, that where ten families or more in any part of the town shall agree together to

set up and keep a school among themselves, and shall do it to the acceptance and satisfaction of the selectmen of the town, they shall draw their part of school money in said town, according to their lists."

March 18, 1777. "Voted, that the middle district for schooling shall have liberty to set up a school house on the meeting house green, about four or five rods northerly from said meeting house, of 30 feet long and 20 feet wide." This first school house was built on the green, but nearly in front of where the Academy stands, on the S. E. side of the green. When the school house with the Conference room in the second story was built in 1819, where the stone Chapel now stands, on "the green," Mr. Lemuel Aiken owned the place and lived in the house just south, and he was not pleased at having the school house built in front of his land, thus taking the front of the best lot he had, and the best location anywhere around the green, and so long as he lived he never felt really reconciled to it.

December 14, 1780, it was "Voted, that from Goshen line on the road northwardly to and including the now dwelling house of Friend Thrall be made a distinct district for a school, and draw their proportion of public monies."

1783. "Voted to set off a school district taking in Titus Brown's Farm on the north, and to take in all the inhabitants south on Goshen road, Elias Balcom, and the two families of Sweets."

Quoting from Roys' History:—"We again find it interesting to trace their slow but sure progress in improvement in the incipient stage of the settlement. While they were engaged in the important pursuit of building their meeting house, sufficient it would seem from the zeal exhibited, almost entirely to engross their attention and occupy their time, yet they were not unmindful of the necessity of educating their children, and preparing them for future usefulness. Schools were early established and encouraged by every means in their power. Limited indeed were the means;—their funds were low and their books few. The following books composed the library of the pupil:—the Bible, the New England Primer, containing the assembly of divines' Shorter Catechism, Dilworth's Spelling Book, containing a few pages of grammar, his Schoolmaster's Assistant, containing the ground rules of arithmetic, and some rules quite too abstruse for the juvenile scholar. The writing scholar took his first lesson on the bark of the white birch, or was restricted to the use of a few sheets of paper whereon to learn that useful art. His indulgent and kind mother made his ink from the bark of the soft maple or the berries of the sumach. His ingenious father made him an ink-horn, properly so called, of the tip of a cow's horn, and set it in a round wooden bottom. Thus accoutered he hied away with cheerful steps to his school house, in some instances far dis-

tant, there to spend the day in the sultry and confined summer heat, or the piercing cold of winter. The teachers were instructed from the same source and in the same way, taken for a few weeks from their domestic employments to "teach the young idea how to shoot, and pour instruction into the mind."

One still living, speaking of the district schools here three-quarters of a century nearly ago, says: "In the South End District we then had a large school, and one of the best in town, with the best of male teachers for the winter to be had in the region; men competent to teach Algebra and the higher Mathematics,—Astronomy, Chemistry, and other Sciences."

In those early days the only pens in use were quill-pens, and a necessary requirement of every teacher was ability to make these pens, which required some little skill and practice, in the use of a "pen-knife," and in the Yankee art of fine whittling, which art possibly not all the young ladies of the present day possess.

Mr. Salmon Swift, a native and for most of his life a well known and respected resident of the town, now past four score years of age, who attended school in the centre district here, writes regarding early schools: "Serenio Pettibone, brother of Judge Augustus Pettibone, was the first to teach a select school in town. He was thoroughly educated, and a man of ability. He taught in the Conference-room. The lower room was always occupied by small children; sometimes they numbered as high as a hundred and over, and the school in the upper room was partly to relieve the pressure in the room below. Some of Mr. Pettibone's scholars were Mr. E. Grove Lawrence, Dr. James Welch, Frederick Mills, and other young men of that day. I can recall the names of some of the teachers; there was a Mr. Cross, a Mr. Swift, and others. As I write the memory of those childhood days comes back to me very vividly. The school-house, the door, with a split panel, the benches and walls covered with jack-knife carvings, and then the memory of the punishments that I received. I stood very high in that regard; much higher than anyone else in

school, but somehow I never could account for it. That fact never seemed to excite the envy of the rest of the school.

"The teachers in that early day were, some of them, very cruel and tyrannical. I recall one by the name of George Duncan, who taught in the lower room. One of the older boys who no doubt had 'felt the halter draw,' indulged in a verse of poetry. It was this:—

"I saw the devil flying south;
He had George Duncan in his mouth.
He turned around and dropped the fool,
And sent him here to keep our school."

"I think Mr. Duncan was thrown out of school. At any rate the one after him, whose name I have forgotten, was thrown out by the large boys. He had a ferule about eighteen inches long, with square holes through it, that at every blow would raise a blister, when he feruled any of the pupils.

"Many funny things take place as we pass through life, which give a zest to our existence, and are indelibly fixed in our minds, although not of much consequence. Such a case was a boy about fifteen or sixteen years old who attended our school. He was bright enough, but a sad truant to his books. He had to spell out his words, but when he thought he was all right for three or four words he read with great rapidity. The principal reading book in schools at that time was the Testament. We were reading where Christ says, "woe unto you ye blind guides who strain at a gnat and swallow a camel." This boy read it with great rapidity, "strain at a gate and swallow a corn-mill."

I quote from an address read by Mr. Henry H. Eddy, Librarian at the Norfolk Library, at the "Celebration of its Tenth Anniversary, March 6, 1899." "As early as 1768 the town voted to open and support a school at the Center, if ten, or even six families were found who needed that help. This was the conduct of the town in matters of education during all the ensuing years, and in 1780 the parsonage,

the grounds where the Robbins' School now stands, and the school lands were leased for 999 years. In 1796 the School Society was formed, and all school funds transferred to their hands, as hitherto the church and state had been one in many cases, and all religious and secular duties had been directed by the church society.

"Rev. Mr. Robbins' school at the Parsonage was in a flourishing condition at this time, and Rev. Thomas Robbins in his diary makes mention of boys being refused entrance, as the complement of scholars was full; also of his examining his father's scholars from time to time, and at various intervals of having complete charge of them, while his renowned father was absent at Williams College attending to his duties as trustee of that institution, or perhaps at some neighboring town attending a conference of divines.

"In 1798 Isaac Holt left a legacy of \$45 to the society, the interest to be expended for the schooling of some worthy child. The first lady teacher of whom I have record is a Miss Phoebe Guiteau,—a member of the old Guiteau family of this town, which furnished several doctors and prominent officials to the community. She taught before 1800, but further than this there is no record. Between 1800 and 1819 Mrs. Sarah Reeder was the most prominent teacher,—a talented and accomplished lady, whose select school was well patronized, and the maps dated and made by the scholars have come down to this day. Miss Zilpah Grant was for a term a pupil of Mrs. Reeder.

"This school continued for many years, and at last a Mr. Stephen Peet was at the head of it. During this same period Mr. Sereno Pettibone held a school in the Butler house at the North End for the benefit of the families in that part of the town,—and at Pond Hill, then known as the Paug District, Miss Susannah Welch taught and flourished between the years of 1809 and 1816. As the number of scholars increased the Society felt the need of larger accommodations, and in 1819, at a cost of \$1,000, built the old Conference Room on the site of the Battell Chapel.

The upper part was used as a conference room for the church, and for many years also as a school-room, and the lower room for the Center school.

"Rev. Mr. Peet, the successor of Mrs. Sarah Reeder, was probably the first teacher to make use of the new building, and he was helped from time to time by young college graduates, among them being a Mr. Henry M. Swift, a Mr. Cross, and a Mr. Willis. . . .

"Among the many names of women who taught between the years 1820 and 1830, that of Miss Alice Welch seems to take the foremost place, and to be surrounded by memories filled with affection and devotion. Some of the oldest towns-people can still recall the hours spent under her care and guidance. She was a woman of superior mind, and not only looked after the mental training of her scholars, but also of the spiritual, for she took especial pains every Saturday afternoon to give a scripture lesson to the children, either from a certain topic chosen beforehand, or from the "Assembly of Divines' Catechism."

"Monday morning was also a special half day set aside for religious exercises, when the children were made to repeat the sermon of the day before,—and the inattentive and forgetful ones did not always love the first exercise of the week or reach a high state of perfection in it.

"As was the custom in those days, she boarded in the different homes represented in her school, and it was always a red letter day for a scholar when it came his turn to take the teacher home.

"She also taught two seasons in the East Middle district, and when she went to the people in the North district, many of her former pupils from the Center, notwithstanding the added walk to and from school, followed her, to have the benefit of her instruction. During the seasons of 1828 and 1829 she kept a select school in the Conference Room, and from there went to Mr. Joseph Emerson's School at Byfield, not returning again to Norfolk in her capacity as teacher.

"Another teacher of this period was Miss Susan Ames,

who kept an independent school in a small building, formerly the office of Mr. Edmund Aiken, an Attorney,—which stood between the old Aiken-Dowd house and the Eldridge residence. She in turn was succeeded by Miss Cornelia Rockwell of Colebrook, who came from there to take the school, and continued in charge during the period Miss Welch was teaching at the North End.

“The successor to Miss Welch as teacher of the school kept by her in 1828 and 1829 was Miss Eliza Norton. She was a woman of influence and character, and her name and memory are dear to all who attended her school. She continued her school in the Conference Room, while Miss Stark kept a school of different grade in the room below. Twenty pupils was the average for the school, patronized by most of the families in the Center. The elder Mr. Battell was deeply interested in it, and paid the tuition of two pupils and saw that the furnishings of the place were kept in good condition. A new stove appeared at one time, and the entire place was reseated at his expense.

“Miss Norton taught for most of the period between 1832 and 1836, when she was succeeded by her brother, John F. Norton of Goshen, who was so successful that by 1838 there were upwards of seventy pupils under his charge. The next year, the need of still greater accommodations being felt, an Academy Corporation was formed for the purpose of building an academy, and in 1840 such a building was erected on the east side of the Green, for the sum of \$2,000. As the career of Mr. Norton had been so successful he was appointed first principal, and continued as such until duties outside of the town took him away.” “John Foote Norton, son of Dea. Lewis Mills Norton of Goshen, was born September, 1809. Graduated from Hartford Theological Seminary 1837. Spent some months travelling in Europe. Became principal of the Academy in Norfolk in 1838, which position he held for four years. Was pastor of a Church in Athol, Mass., and several other places. Died in Natick, Mass., Nov., 1892.”

At a meeting of the Ecclesiastical Society April 29, 1839,

it was "Voted to accommodate Rev. John F. Norton with the use of the Conference Room for his school for one year, he to be uninterrupted by any meetings during school hours, and without expense to him; and should there be wanted any ordinary and necessary repairs in consequence of his use of it, the expense shall be defrayed by subscription."

The writer feels fortunate in being able to insert here a copy of a "Catalogue of the Trustees, Instructors, Books used, Tuition, etc., of Norfolk Academy for the year 1840," this Catalogue having been preserved by the family of Edmund Brown, Esq., whose two sons and two of his daughters were enrolled as students:

"Trustees.

Augustus Pettibone, Esq., President.

Benjamin Welch, Jun., M. D., Clerk.

Joseph Battelle, Esq.

Rev. Joseph Eldridge.

Dudley Norton.

Hiram Gaylord.

Joseph Battelle, Jun.

Warren Cone."

"Instructors.

John F. Norton, Principal.

Mrs. H. F. Norton,

Edward Norton,

Robert Norton,

Assistants."

"Norfolk Academy.

"This institution, situated in Norfolk, Litchfield County, Conn., has been in successful operation under the direction of its present principal for nearly two years. The place is healthy and easy of access; the inhabitants are moral; the government of the school is strict but mild, and it is the aim of the Instructors to make the course of studies practical and thorough.

Board, including washing, fuel and lights, may be obtained in respectable families at from \$1.50 to \$1.75 per week.

Tuition per quarter of eleven weeks.

For the common English branches \$3.00.

For the higher English branches \$4.00.

For the Ancient Languages and French \$5.00.

The next Term will commence February 8:—the Summer Term May 5:—the Fall Term August 18:—the Winter Term November 17.

Among the books used in the Academy are the following:—The Bible, Webster's Dictionary, National Preceptor, Reader's Guide, Smith's Grammar, Daboll's and Smith's New Arithmetic, Mitchell's Geography, Comstock's Natural Philosophy and Chemistry, Abercrombie's Mental Philosophy, Burrett's Geography of the Heavens,

Watts on the Mind, Goodrich's History of the United States, Whelpley's Compend of History, Playfair's Euclid, Day's Algebra, Flint's Surveying, Harris' Book-keeping, Manual of the Constitution of the United States, Boeuf's French Grammar. French Lessons, together with the standard preparatory works in the Latin and Greek Languages.

The books used in the Academy can be obtained in the village at the current prices.

A neat and commodious edifice has been erected for the Institution during the past season."

In the Library Anniversary address, further mention is made of the primary school, practically a 'kindergarten,' of which Miss Margaret Nettleton, late Mrs. Rollin Beecher, was the successful head, as follows:—

"The last of the old fashioned private schools was kept by Miss Margaret and Miss Desiah Nettleton between the years 1849 and 1871, in their house, now occupied by Mrs. Mary Aiken Curtiss. Morals and manners played as important a part in its curriculum as any branch of learning. The great sunny room on the south was used for the school, and the boys and girls sat upon long benches placed across the room. Miss Margaret taught the pupils their letters, and by her gentle rule over them acquired an influence for good that made a lasting impression on the young boys and girls, and her face seemed beautiful to all her scholars.

. . . The Bible was one of the principal sources of instruction, and each pupil recited a verse every morning, and by the time they were eight years old were supposed to know the names of the books of the Old Testament by heart. Miss Desiah, with other useful things, taught the children sewing, and both boys and girls were compelled to take up this useful branch of learning, and by the time they were through the school, could work on the pieced counterpanes of that day. The favorite mode of punishment was to shut the misbehaved in the narrow back hallway, and leave them there in the dark until repentance came. The great honor was to be allowed to fill the water-pail at the spring, the other side of the brook, on the old parsonage grounds, and after trudging back with it, some-

times losing much in the return journey, to ladle the water out to the other scholars, in the large tin dipper provided for the purpose."

Mr. William B. Rice succeeded Mr. Andrews as principal of the Academy, commencing in 1846, and during all his residence here he was a member of the School Board, and one of the School Visitors. He was a native of Williamsburg, Mass., a graduate of Williams College, and for twelve years taught the Norfolk Academy, being the most successful teacher the Academy ever had. While he was principal, the school was large, flourishing, and had a wide reputation, drawing, especially for the winter terms, pupils not only from this and the adjoining towns in this county, and from towns in Massachusetts, but also a considerable number of young men from New York City, Staten Island and vicinity.

In 1858 Mr. Rice left the Academy to engage in business at Pittsfield, Mass., with Mr. Joseph K. Kilbourn, a native of this town. His interest in schools and his reputation therein followed him to his new home, and for a long period of years he has been a member of the Board of Public Schools of Pittsfield, and for nine years was their Superintendent of Schools.

The town of Norfolk owes a lasting debt of gratitude also, which it can never pay, to Mr. William B. Rice, for what he did, with others, in the movement for the fencing of the green and the planting of trees therein, which work is mentioned in connection with the park.

At a celebration of the tenth anniversary of the founding of the Robbins' School in this town, October 10th, 1894, Mr. Rice was one of the speakers, and as a copy of his address most fortunately has been preserved, some extracts are given herewith. Mr. Rice said:—

"It affords me great pleasure to be here to participate in this reunion of a school which I am led to believe stands as a fit exponent of sound educational principles and methods. The presence of an old time teacher with his old time notions, if he happens to give expression to any, may

serve by contrast, to sharpen and intensify the impression that great advance has been made in recent years in the matter of public instruction. Norfolk has always had special attractions to me. I love her hills, her valleys and streams. I am glad to have been identified with her past; to have had some small part in the work of her improvement and adornment; and again let me say, I am glad to be here.

'I first visited Norfolk in the spring of 1846, coming from Canaan on foot,—the speediest mode of locomotion at my command, reaching Norfolk some three or four hours in advance of Huggins' stage, the only public conveyance at that time in these parts. The spring town meeting, state election, was held that year in the meeting-house. The building was repaired that year, and no more town meetings were ever held there. It was arranged at that time that I should take charge of the Academy in the fall. Early in September the school term began. Two pupils appeared,—Remington and Robbins. We adjourned for a week and began again. The whole number of pupils for the term was nineteen.

'The winter term opened the Monday after Thanksgiving with a much larger attendance,—40 or 50 I think. From that time until the spring of 1858 I continued in charge, being absent one summer term; the attendance being about 30 or 35 in summer, and from 50 to 70 in the winter. Many pupils came from other towns. The larger boys and young men worked during the summer and attended school in winter, a custom not entirely without its advantages. This absence from school was somewhat, but not so very much, longer than the summer vacation of the present day, and they entered with as much zest upon their studies in the fall as do the young people of today after the long vacation.

'The younger pupils were taught after a pretty well defined course, in reading, spelling, arithmetic, geography, grammar, and history, especially of the United States, with generally satisfactory results. The studies of the older pupils were such as each one chose,—somewhat after the modern

plan of some of our colleges,—optional or elective, and included arithmetic, grammar, algebra, mental philosophy, Latin, Greek, etc. Most of them knew pretty well what they wanted, and I made it my business to give them what they wanted, to the best of my ability. Their notions as to the value of education were decidedly utilitarian. As to educational theories, I am not aware that I had any. The object aimed at steadily and persistently was, to lead the boys and girls to think for themselves; to look at the subjects under consideration in a common sense way. A select sentence in one of our reading books ran thus: "Fine sense and exalted sense are not half so valuable as common sense;" and we believed and acted accordingly. So whether it was a problem in arithmetic or algebra, or a difficult sentence that was under consideration, appeal was made to common sense. The discipline thus gained was of far more value than the knowledge gained in the process, and thus was developed and strengthened that faculty, which in men and women is so difficult to define, so easy of recognition. It was not an uncommon thing for a pupil in the course of the winter session to work his way through Adams' or Thompson's arithmetic,—doing as much work and doing it well, as is done in modern graded schools in two or three years. This is to be regarded simply as a statement of fact,—not as a criticism, for the multiplicity of studies is doubtless responsible for much of the difference. Let me say in passing, that in my opinion arithmetic fills much too large a space in our school courses.

'Much attention was given to reading and spelling. Intelligent reading is the very foundation on which to build the entire educational superstructure. Without it, one grapples in vain with a written problem in arithmetic, or a difficult construction in language.

'The net result of those years of work, on the part of pupils and teachers, combined with the excellent moral, religious and social environment, was a goodly number of noble young men and women, well equipped to do duty as citizens, and to exert a healthful influence in the com-

munity; and I take it, the primal, essential object of all our schools, is good citizenship.

Many pupils excelled in scholarship, quite as much to their credit as to that of the school. One whose name now stands among the highest in his special sphere, was for a considerable period on the roll of its membership—Prof. Asaph Hall, then of Goshen, and for many years engaged in the public service at the National observatory, who is now retired, I believe, at the advanced age of 62 years, famous the world over as the discoverer of the moons of Mars, and never better fitted to do his country and the world effective service than now. For enthusiastic devotion to his chosen profession, and complete equipment for effective work in it, I have never known his superior. I do not mention him as one who owes anything to the Norfolk school, but as one who has done much to honor himself and us, and one whom I am sure we all delight to honor. I often recall with pleasure a visit to the observatory at Georgetown while he was in charge, and the magnificent spectacle of Jupiter and his satellites, and of Saturn and his rings and moons, as seen through the great equatorial.

Some of the boys became preachers of the gospel; some became lawyers, others successful business men; many have been elected by their fellow citizens to places of trust and responsibility, and have doubtless discharged their duties well. One fills acceptably the office of president of the board of trade in the largest city in this state, and is happy in having escaped the perils of a voyage undertaken in the interest of pleasure and science toward the Arctic pole. And if I am not mistaken, the candidate for an important office on one of the state tickets this year is one of our boys."

The first one of his 'boys' to whom Mr. Rice refers above is James Dudley Dewell, a native of Norfolk, who since that time has served his native town and state most honorably and acceptably as the Lieutenant Governor.

The other 'boy' referred to was Lorrin A. Cooke, who

since the date of Mr. Rice's address has been elected to and honorably filled the office of Lieutenant Governor, and then Governor of this State.

"The last fifty years have witnessed great improvement in our schools, and the attitude of the people toward them, especially in public schools. . . .

During my stay in Norfolk I attended a teachers' institute at Litchfield,—one of the first, if not the first, institute of the kind ever held in Litchfield County. More distinctly than anything else do I remember a spelling exercise, with which the first day's session closed. There were present fifty-eight teachers. A list of twenty-five words was given, to be written by each member of the institute. It was a fair list of words, such as teachers might reasonably be expected to be able to spell,—maintenance, emigrant, immigrant, separate, twelfth, Cincinnati, hare-lip,—were among them, and as difficult as any in the list. Of the aggregate 1,450 spellings, over 1,100 were wrong. One spelled 24 out of the 25 words wrong. Only one was marked with but one mistake."

The one with "but one mistake," was Mr. William B. Rice of Norfolk, who, as he told us in school afterwards, wrote both h-a-r-e and h-a-i-r-lip, and this was marked against him as a mistake.

"I trust Litchfield County would make a better showing today. It is good to live in times like these. I sometimes think that we who can go back in memory forty or fifty years, have an advantage over the young, in being able to measure more accurately the progress that has been made, not in educational matters only, but in all departments of human effort. They are somewhat in the position of one who inherits an ample fortune, and does not know how to appreciate the real value of money, does not know the worth of a dollar because he never earned one.

A little more than fifty years ago, Daguerre invented photography, and now you have but to touch the button and the machine does the rest. In 1844 Morse erected the first electric telegraph between Washington and Baltimore,

and now in the early morning we have news from all the world over of yesterday's doings. A speech is finished in the British parliament at three o'clock in the morning, and by two o'clock of the same morning it is printed in the city of New York. The wonderful development of the railway system of the world have been observed from beginning to end by men now living. It is only 65 years since the trial trip of the steamboat Rocket between Manchester and Liverpool; only 69 years since passengers and goods were first drawn by a locomotive on the Stockton and Darlington railway. Less than 20 years ago the telephone was invented, and later still, electricity has been harnessed to machinery, and forced to yield us light and power. Medical science and surgery have wrought wonders; many a diseased one has been made whole; many a blind one has gladly cried out, "Whereas I was blind now I see." These are a few of the wonderful instances of material progress with which our age abounds. Truly the youth of this day enter upon a magnificent inheritance.

I sincerely hope that the Robbins School has many prosperous years before it; that its honored surviving founder may long live to see it grow in power and influence; that it may be an influence for good in individual lives,—a stimulus to improvement in every school of the town, and of all this region, alike a model and an inspiration."

Among some interesting documents belonging to the Norfolk Library is an Arithmetic in manuscript, which probably belonged to one of the sons of Ebenezer Burr, a teacher, in 1762. Some of the "Questions," which were evidently given to his scholars to answer, are of interest, showing what the boys and girls of that day had to do, such as the following:—

"Reduction of Long Measure."

"The Earth and sea in circumference are said to be 360 Degrees. I demand how many Barley corns will encompass the same."

"From Norfolk to Hartford is 41 miles. I demand what Barley corns will reach it."

"Reduction of Time."

"Since the birth of our Savior, Jesus Christ, is 1762 years. I demand how many seconds."

"Oliver Burr was born February 21, 1744, Old Style, and 'tis now February 25, 1762, New Style. I demand his age in seconds."

Under the "Rule of Three," some rules are first given, and then several examples. "In this rule are three numbers given, to find a fourth, two of which are always to be of the same name, and must be put in the first and third places, and reduced to the least name of either of them. Also the second number must be brought into its least name. Then observe, if more requires more, or less requires less, then the question is direct. But if more requires less, or less requires more, then the question is reverse. If the question be direct, you must multiply the second and third numbers together and divide by the first; but if the question be reverse, you must multiply the first and second numbers together, and divide by the third." "Note: The Quotient in each operation will be of the same name with that you left the second number in."

"Question 5. If an army of 20,000 men eat 15,000 Barrels of pork in a month, how long will that feed an army of 4500 men?"

"Question 8. If a pin a day be a groat a year, what is 1000 pins worth?"

"Question 13. Two men, A & B, set out from one place. A goes 40 miles a day, and on the 4th day after is pursued by B, who goes 50 miles a day. I demand how long and after how much travel B shall overtake A?"

"Question 20. There are 5000 soldiers in a garrison who have only 200 barrels of pork for six months, and one barrel will serve ten soldiers six months. I demand how many of them must quit the garrison that the rest may be sustained with that provision?"

"Question 23. Jupiter in his journey to the earth went at the rate of 15 rods in a second, and was three months in coming. Query: How far does he live from the earth?"

"Question 24. A merchant ships to his Factum 184 pieces of stuff with orders to sell them at £7 10s per piece, and draw commissions at 5 per cent, and to ship the net proceeds home, half in wine at £6 10s per hogshead, and half in raisins at 10s 6d per hundred. How much of each sort must he have returned?"

"Here endeth the Single Rule of Three."

Then follows "The Double Rule of Three," and "The rule of Fellowship."

"Example 1. Three farmers hire a shepherd to keep sheep six months, for £12. A commits 360 sheep to his care, B 535, and C 700. I demand what each man must pay the shepherd?"

These are given simply as sample questions, of Burr's old manuscript Arithmetic.

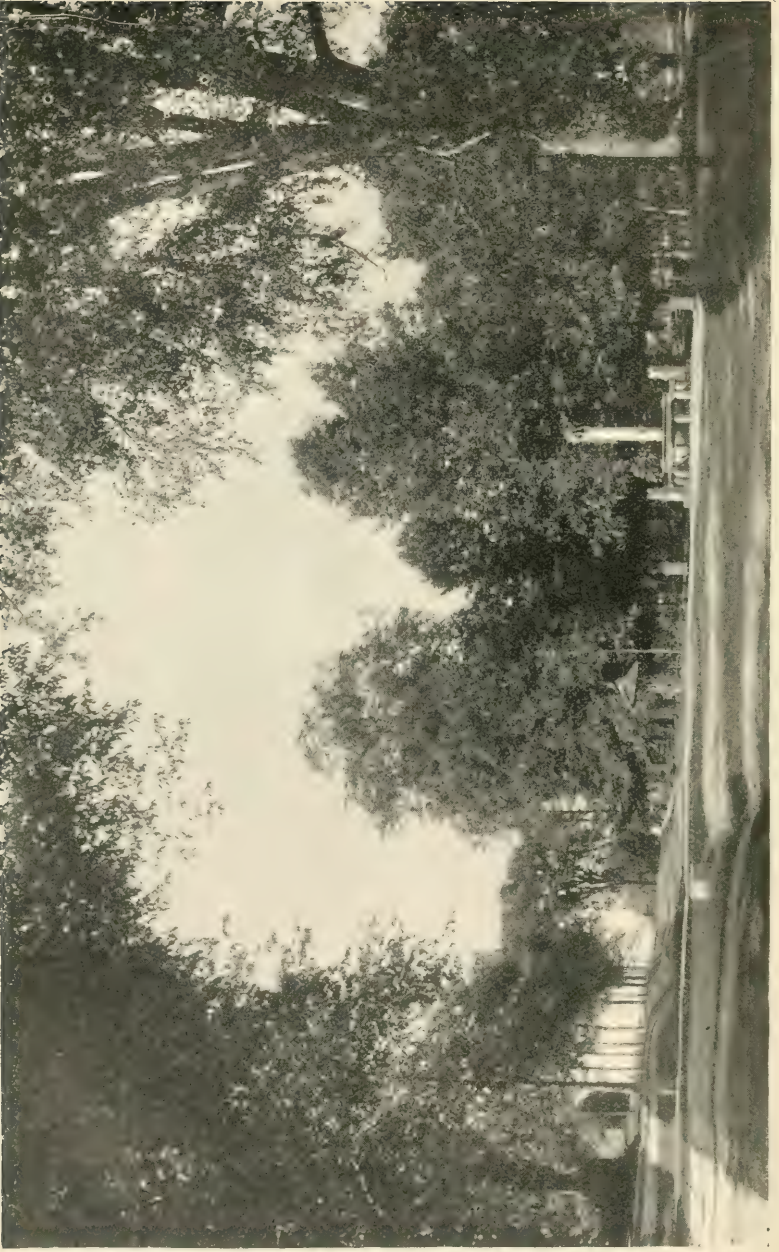
At a special town meeting January, 1837, it was "voted,

that this town will receive its proportion of the money which may be deposited with this state by the United States in pursuance of the act of Congress entitled, "An act to regulate the deposits of the public money, . . . the surplus funds belonging to the United States, and appropriating the interest accruing therefrom for the promotion of education and other purposes." Levi Shepard was appointed agent of this town to receive from the treasurer of this state the proportion of the said money belonging to this town, Oliver B. Butler was appointed treasurer to receive said money from the agent of the town, and Thomas Curtiss and E. Grove Lawrence were appointed agents to conduct the business of loaning the money. The agents were limited to \$500 as a loan to one person; the loans to be made to the inhabitants of this town only, and double security on land required in every case of loan. This was called the "Town Deposit Fund," and continues to the present time; the amount being nearly \$4,000, and the interest therefrom was appropriated to the promotion of Education in the common schools of this town, to be divided "equally to each school district." Later one-half the interest on this fund was appropriated to the ordinary expenses of the town, and one-half to the support of schools.

"October, 1846, E. Grove Lawrence, Erastus Smith and Elizur Dowd were chosen a committee to confer with the proprietors of the Academy in this town respecting the use and occupancy of said Academy building occasionally for town meetings, etc., and if thought best to see how a part of it can be purchased and added to and report."

November, 1846. The "Selectmen were authorized to negotiate with the incorporation of the Norfolk Academy for the purchase of the lower room of said Academy, together with the equal undivided half of the land belonging to the same, at a sum not to exceed \$750. Said building so purchased to be used as a town-house for the transaction of the necessary town business."

In April, 1818, it was "Voted to give the middle school district liberty to erect a school-house east of the travelling



THE BATTELL FOUNTAIN, AND THE PARK.

road by the meeting-house, on the ground near where the timber now lies." The town clerk added the following: "The vote not being sufficiently explicit respecting the exact site, I examined the ground and found it to be about West from the present school-house. Auren Roys." "The center school-house and Conference-room was built in 1819," on the site of the present stone Chapel.

The above vote and location would indicate that at that time the travelled road still ran west of the meeting-house, where it was originally laid. The first school-house in the 'Middle District' stood on the green, about in front of the present old Academy building, and the school-house and Conference room were built in 1819 about west from that point.

THE PARK.

At the time of the first settlement of the town, a reservation of what was called "the meeting-house green," was made by a kind of general understanding apparently. If any formal, definite action, fixing the bounds of this reservation, was made, this writer has failed up to this time to discover it. In about 1845, one hundred years after the first settlement of the town, an effort was made by a committee appointed by the town, to discover and fix the bounds of the green, as will be fully shown a little later from the records of the town of that date. The first road coming from the south, as is mentioned in another chapter, passed west of the old residence of Rev. Mr. Robbins, the site of the present Robbins School, and then on, crossing the site of the present Chapel, west of the meeting-house, "about where Mr. Battell's house now stands, along on the summit of the ledge," as is given in Dr. Thomas Robbins' Century Sermon. It seems probable that this original highway was the west line of the green; but the exact location and width of that highway it is difficult to determine. From Roys' History we learn that the land here was covered with large hemlocks and maples. Speaking of the old meeting-house, he says: "The outside was painted with what was

called a peach-blow color, which must have appeared a glaring contrast to the somber hue of the thick and lofty trees which then surrounded it, so dense that in coming from the south it was not seen until entering the lower part of the triangular green, now in use, and cleared of the incumbrance of lofty hemlocks and wide spreading maples, etc." In this same locality he mentions "rocks, deeply imbedded, that had lain undisturbed since creation; . . . yet some remain as a specimen of the once rough appearance of the surface." Probably not less than twenty-five years after the settlement of the town passed before all of this forest primeval was removed and the ground in a measure cleared. If only we had a photograph of the old meeting-house and the green as it looked then, how interesting it would be. In his Century Sermon Dr. Thomas Robbins says, "the shade trees on this green were set out in the spring of 1788. They were Elms and Buttonwoods. The number set out was 57. Numbers of them failed the first year, and many others afterward, for want of due protection. The green was ploughed and levelled in 1809." We may be sure that some of the stumps of the old trees remained at this time, even if the trees themselves were all gone. The writer remembers one of the old Buttonwoods long since gone and forgotten, that stood fifty years ago in front of the Conference room. Of the original elms, not more than seven remain. Three of the seven stand at the north-east corner of the park. Upon one of these, many years ago, Rev. Mr. Gleason, it is said, when pastor here, placed a tablet of wood, which still bears these lines:

"Voices of the Elms."

"Caesar saw fifty; we, an hundred years.

"Still green, an hundred more we'll stand like seers,

"And watch the generations, as they go,

"Beneath our branches in their ceaseless flow."

Some records of the efforts made in about 1845, to "ascertain and establish the lines of the center public green," by committees appointed by the town, are given. That they were entirely successful does not seem quite clear.

At a town meeting held October 16, 1843, "Joseph Riggs and E. Grove Lawrence were appointed a committee to survey the Center public green, and establish permanent bounds."

October, 1845, "Joseph Riggs, Michael G. Mills and Uri Butler were appointed to ascertain the lines of the center public green and highways surrounding it, and if necessary to employ Judge Burrell to make the survey."

October 20, 1845, the same committee were empowered to compromise and agree with the inhabitants near and around the center green who are particularly concerned in the late survey of the premises and to report at a future meeting.

October 27, 1845, "Voted to accept the doings of the Committee appointed to survey the public center green, and the highway surrounding it, and authorized the above committee still to proceed in the business assigned them, and compromise and agree with the inhabitants concerned, respecting lines, and any claim the town may have upon individuals, and report."

November 3, 1845, "Voted to authorize the committee appointed to survey the center green to employ Judge Burrell to assist them in further attempts to ascertain the accurate lines and bounds of said green, and the highway surrounding it, and report to a future meeting." November 17, 1845, "Voted, to authorize the committee lately appointed to survey the green and the highway around it to make a compromise with all or a part of the inhabitants adjoining said premises; and the selectmen are hereby authorized to give a deed to any of the inhabitants aforesaid which said committee shall agree with, and receive a deed from any or all those with whom they have compromised."

April 2, 1849. "The Selectmen were authorized to enclose the public green with a good and suitable fence, expending \$1.00 on each rod, payable from the town treasury, provided \$1.00 more shall be raised for the same purpose by subscription from individuals."

The following warning of a town meeting is found upon

the records of the town:—"There will be a special town meeting at the town hall on Monday, the 7th instant, at one o'clock, to take into consideration the location of the fence around the public green, and to do any other business proper to be done." The month or year is not stated, there is no date to the warning, and no record that the meeting has yet been held. The next entry upon the record is a notice for a town meeting on February 7th, 1853, to consider "the removing of the ledge of rocks and covering them so as to make the travelling part of the road as near the elm tree as practicable on the northwest corner of the public green, near the sign-post, so as to straighten the road leading south. . . . Also to direct as to the location of a large flat stone in front of the meeting-house, used as a horse-block; also the extending or diminishing of the park fence. Also to take action on a petition to the selectmen to lay a road or highway beginning near B. W. Crissey's or George Rockwell's, running a southerly direction, to terminate near Philo Smith's." There is no record of any action having been taken at this town meeting for "removing the ledge of rocks," and the ledge remains "at the northwest corner of the public green." Neither is there mention of laying the highway from "near B. W. Crissey's," now R. I. Crissey's, "or George Rockwell's," now G. W. Scoville's, "to terminate near Philo Smith's," now Obadiah Smith's, and that highway has never been opened.

At the meeting February 7, 1853, it was "voted that the selectmen so alter the park or green fence that the east line of the same be shortened one length, making the south line nearly straight." This fence extended to the south line of the Academy or Town Hall building, where it remained until about 1876. At the same meeting it was "voted, that if the consent of the adjoining proprietors can be obtained," meaning the owners of the horse-sheds, "individuals shall have the right to build a fence around the south point of the green, leaving a lane of proper width between the north line of the same and the south line of the one now built, but not at the expense of the town."

"Fencing the green" was strongly opposed at the time this first fence was built; one ground of opposition being that it took away from a number of individuals their best piece of cow-pasture, cows being at that time allowed to run in the streets, and this deprived them (the owners of the cows) of one of their inherent rights. The other ground of opposition was urged principally by or in behalf of people living in the out parts of the town; that it made them so much more travel when they came to town to attend church or to transact business, to be obliged to drive around the green instead of across it, as they and their fathers had always been permitted and accustomed to do. So, fencing the north part of the green and leaving the south part open was a compromise, not depriving individuals of all their pasturage, and compelling the owners of the long row of horse-sheds which then stood by the Academy to drive only as far south as the entrance to their property. It was not long, however, before all feeling of opposition to the park died out, and nearly all who at first opposed it came to feel an interest in it, and appreciated the improvement. At a town meeting May, 1854, it was "voted that the grass in the public green be sold at auction to the highest bidder, and that the selectmen cause the holes on the green to be filled up."

In 1855 quite an effort was made to restrain cattle from running at large in the public highways, but the effort failed until years later. As mentioned above, the first vote of the town authorizing the fencing of the green was in April, 1849. The fence was erected in the autumn of that year, and some trees were set in the spring of 1850. Mr. William B. Rice, then Principal of the Academy, was the prime mover in the fencing of the green and the planting of the trees, and to him and his helpers the town, and all the inhabitants thereof, owe a lasting debt of gratitude for this work. Mr. Rice was ably seconded and helped in this enterprise by Dr. Eldridge, Mr. Robbins Battell, Mr. E. Grove Lawrence, Mr. N. B. Stevens, Mr. Myron H. Mills and several others. Mr. Rice did more than any one else in the

planting of the trees. The plan adopted was to plant one or more of every kind of native trees. Elms, sugar maples and evergreens of different kinds predominated. Mr. Myron H. Mills, then carrying on the store on the green, set the white beech a little south of the store, which is now one of the beautiful specimens. Mr. Sherman H. Cowles set several of the fine hard maples. In one of Mr. Rice's visits to the town, many years since, he said to the writer he wished Norfolk people to remember that he set a large number of the trees in the park, but especially that he set the fine tulip tree which stands in the center of the park in front of the Academy. This and another tulip-tree, now dead, Mr. Rice brought on his shoulder from West Norfolk. There is a fine specimen of a "hop-horn beam" on the west side of the park; two large white ash, two bass-wood, and many fine specimens of spruce, hemlock, elms and maples of the original trees. There are no finer trees anywhere than two shag-bark walnuts, that were set in the early '60's by Alonzo J. Maltbie and one of the Crisseys. They also set the two fine butternuts, and the last named set a tamarack nearly in front of the Academy, which tree he brought on his shoulder from Crissey hill, and it is now a large, fine tree. There are two good specimens of the chestnut oak, and two large, fine arbor vitae. Mr. Oliver B. Butler set a juniper tree, which lived many years, and died. Esq. Michael F. Mills set a yellow pine in front of the church, which is also gone. There was a silver-leaf poplar set out by Horace Humphrey, and a nice clump of sumac set by Mr. Rice, now gone, as also are all the varieties of birches, soft maples and buttonwood. In 1876 a great amount of work was done removing the rocks on the west side of the road, south of the church, and in other places, filling up with earth, grading and making a nice lawn, etc. That same year Mrs. Eldridge and Miss Anna Battell set the west side of the road, north and south of the church, and the south end of the green, to elms, which are now fine, large trees. If "he who makes two spires of grass to grow where one only grew before is a public benefactor," how

much more are they, who set and cause to grow in public places a beautiful elm or other tree where only grass grew before! Recently Mr. and Mrs. Carl Stoeckel have filled the space which used to be so bare, north of the church, with beautiful trees and shrubs.

The glory and beauty of Norfolk in these modern days is this charming little park, with its noble trees, its beds of exquisite flowers and shrubs, from the gardens and conservatories of the Misses Eldridge and Mrs. Carl Stoeckel. From the opening of spring until the frosts of autumn these flower-beds are filled, being from time to time changed and replenished with the choicest plants and most beautiful flowers by these ladies, to whom the whole community owes a debt of gratitude for these and numerous other privileges and favors. The writer cannot refrain from at least a word of mention and recognition of the fact that Norfolk Centre is made one extensive park by the beautiful lawns and floral displays upon the private grounds of the Misses Eldridge, Mr. and Mrs. Carl Stoeckel, Miss Isabella Eldridge, at the Library, Mrs. Bridgman, at the Gymnasium, and Mr. Frederick M. Shepard, the fountain and lawn at the Railroad Station.

To the forethought of the first settlers in making the reservation, to Mr. William B. Rice and others who fenced the green and planted the trees, and to Rev. Dr. Eldridge, who vigorously and successfully opposed the Railroad Company in its desire to appropriate and destroy the work of generations, let unceasing gratitude be returned for our beautiful little park.

XXI.

THE PERIOD PRECEDING THE WAR OF THE REBELLION — NORFOLK
MEN IN THE WAR OF THE REBELLION — SKETCH OF ADJUTANT
SAMUEL C. BARNUM — SKETCH OF COLONEL GEORGE RYAN.

The apparent belief of a large majority of the people throughout the North concerning the question of human slavery as practised in a large section of our country during the first half of this nineteenth century, was that it was a divine institution, sanctioned by the teachings of the Bible. That idea seemed to have pervaded pulpit and pew to a considerable extent throughout the North, and south of "Mason's and Dixon's Line" "the Institution" was looked upon by the majority apparently, as the corner stone and pillar of society.

For more than a quarter of a century before the breaking out of the Rebellion in 1861 there had been in many, perhaps nearly every town and community in the northern and western portions of our country, a few men of thought who had studied deeply upon the question of human slavery, and had been convinced that it was a sin and a wrong. Their convictions were like the "leaven hid in three measures of meal," working quietly yet powerfully, perhaps unconsciously, upon those with whom they came in contact.

Norfolk, too, at that period had its thoughtful men; men of "advanced thought," who were in advance of the age in which they lived by at least a score of years. Some, only a part of them, lived to see the marvellous change which was wrought in the minds of men on that "vexed question of human slavery," as it was called, during the two decades from 1840 to 1860,—and in no part of the North was the change of thought and feeling among the masses greater than in New England. The West was then, as it has been since, in advance of the East on many questions, having

been settled by the progressive men and women from the older states.

The first man in Norfolk who publicly showed that he had indeed the courage of his convictions, and dared all alone to vote as he prayed and believed on this slavery question, was Thomas Trumbull Cowles. At the Presidential election in November, 1840, having with his pen prepared the proper ballot, Mr. Cowles went to the voting place, which was at the front of the pulpit in the meeting-house, and cast his vote for James G. Birney, the nominee of the Abolitionists, for President of the United States, this being the first "abolition vote," as it was called, cast in this town. As he walked up to the ballot-box in front of the pulpit and proceeded openly to deposit his vote, Mr. Cowles was applauded somewhat vigorously by some of his fellow townsmen and friends, and this independent act caused some interest and discussion. One "did not believe there was a man in town who had the courage to vote in that way, although he did believe it was right. It was just throwing away his vote, of course, and what good could it do? Better stick by the grand old Whig party until everybody is ready to vote that way, and then it will do some good," etc. But this one vote 'thrown away,' and the thought and discussion which it caused, did accomplish something, leading a number of other men in the town to vote as they believed to be right, so that at the next election, on the first Monday in April, 1841, twenty-one 'abolition votes,' as they were called, were cast in this town.

The "agitation" went on. Those men of thought who then believed fully what it took others a quarter of a century more to learn, were reviled, called fanatics, would have been called "cranks" in this last part of the century, because they "made the world to move."

In the Presidential election of 1844 it is said that nine votes were cast for James G. Birney, the candidate of the Abolitionists.

The "Connecticut State Anti-Slavery Society" had been formed a little previous to the date last mentioned, and not

long after this time the "Norfolk Auxiliary" was formed.

The original document containing the Preamble, Constitution and names of the formers of this auxiliary society has been carefully preserved in the home of Mr. Thomas T. Cowles and his sons, and being an important page of the history of that time as it is, is herewith given in full:

"Preamble."

"We, the undersigned, believing that God hath made of one blood all nations of men to dwell upon the face of the whole earth, and hath bestowed upon all men certain inalienable rights, among which are life, liberty and the pursuit of happiness; and that the holding of men in involuntary servitude, or regarding him as property is a sin, and an impious assumption of power, which is opposed to the elementary principles of Eternal justice;—and to compel him to labour without an equivalent, or to withhold from him the means of social, intellectual and moral improvement, is a gross violation of his natural rights. And believing that the right to hold one man in personal bondage, claimed on the mere circumstance of birth, purchase or colour, would imply so to hold all men, is therefore subversive of the elementary bonds of society.

And whereas, a system of slavery does exist within our professedly free and Christian land, and a large portion of our brethren, —native born Americans, are subjected to the most cruel bondage;

And whereas, we do firmly believe, that it is not only the imperative duty of the masters to give immediate freedom to their slaves, but that it is also safe, and will be conducive to the highest interests of both;

And finally, feeling that we are bound by the highest and most solemn obligations to the oppressed, to our country and to our God, to do all in our power, lawfully, and in the spirit of love and meekness for the redemption of our brethren from bondage, and for the removal of the foul stain from our national escutcheon; we do hereby form ourselves into a society for the promotion of the above named objects, and agree to be governed by the following constitution:"—

"Constitution.

"Art. 1st. This society shall be called the "Norfolk Anti-Slavery Society," and shall be auxiliary to the Connecticut State Anti-Slavery Society.

Art. 2d. The object of this society shall be the entire abolition of slavery within our country,—aiming to convince all of our fellow citizens by arguments addressed to their understandings and their

consciences, that slave-holding is a crime,—a sin in itself,—and that duty, safety, and the best interests of all concerned require its immediate abandonment.

Art. 3d. This society shall aim to elevate the character of the people of colour, by removing public prejudice, by encouraging their moral, intellectual and religious improvement; that they may, according to their intellectual and moral worth, share an equality with the whites in civil and religious privileges.

Art. 4th. This society will in no way countenance the slaves in vindicating their rights by physical force.

Art. 5th. Any person who assents to the principles of this constitution and is not a slaveholder, may become a member of this society by signing these articles.

Art. 6th. The officers of this society shall be a President, two Vice Presidents, a corresponding and recording Secretary; and these officers shall constitute a board of managers; and the duty of these officers shall be the same as are ordinarily performed by such officers in similar societies.

Art. 7th. The regular meetings of this society shall be held on the first Wednesday of January, April, July and October.

Art. 8th. This constitution and preamble may be amended at any regular meeting of the society by a vote of two-thirds of the members present."

"The few, the immortal names that were not born to die," subscribers to this document, are as follows:—

Levi Barlow.	Abel Camp.
Benjamin Welch.	John Cone.
George Brown.	Thomas T. Cowles.
Merrell Humphrey.	Lawrence Mills.
James Humphrey.	

Other abolitionists of those early days were Dea. Amos Pettibone, Dea. Darius Phelps, James Parritt, Sherman H. Cowles, John Humphrey, Zalmon Parritt, Jared Potter, William C. Phelps, Asa Dutton, William Butler, Hiram Mills, James C. Swift.

This society was formed in 1844, and doubtless all the above names were upon the roll of the Norfolk Abolition Society, though not found upon the original document given above.

One now living who was in the 'inner circle' at times says: "Like most pioneers in a good cause, these Abolitionists endured much ridicule and obloquy in those early

days. I well remember the first Abolition meeting, with speakers from abroad. One of the speakers was Abbie Kelley. The meeting was held by the great courtesy of the society's committee in the meeting-house. It was as much as an individual's 'social' reputation was worth to attend it.

Mr. John Humphrey was invariably the candidate for Representative to the Legislature, and always received his full party vote of nine. In 1853 John Humphrey and William J. Norton, a Democrat, were elected Representatives."

THE SUBJECT OF SLAVERY, IN THE CHURCH—A VIEW PRIOR TO 1850.

(FROM THE CHURCH RECORDS).

"Dec. 18, 1846. Church met, being called together in compliance with a request addressed to the pastor, and signed by a number of members, who desired that an opportunity might be had to express views and consult upon the subject of slavery.

After a very free expression of views and feelings, which was done in a very pleasant manner, it was proposed and voted that the meeting be adjourned four weeks, this being the wish of those at whose request the meeting was called.

"January 15, 1847. Church met according to adjournment. Mr. Thomas T. Cowles moved a very strong resolution on the subject of slavery. After a protracted discussion it was rejected.

Deacon Pettibone then moved the following: "While in the exercise of Christian charity we would refrain from passing sweeping resolutions excluding all slave-holders indiscriminately from our communion; yet

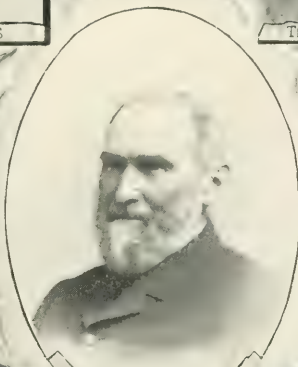
Resolved, That those persons who enslave or traffic in human beings for mere purposes of gain; who are indifferent as to the condition into which they sell them; who violate the domestic relations by separating husbands and wives, parents and children, or who deny to them the Bible, the means of intellectual and religious instruction and improvement, or who allow them in concubinage; all



ALVA S. COWLES



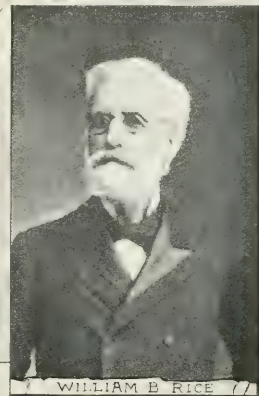
THOMAS TRUMBULL COWLES



HON. JOHN RYAN



CAPT. JOHN DEWELL



WILLIAM B. RICE



persons doing these things do by such conduct forfeit all claims to Christian character, and cannot be recognized by us as worthy a standing in the Christian church."

After some discussion this resolution was adopted.

What was called the "Underground Railroad" ran through Norfolk for many years, and among several 'stations' in the town the house of Dea. Amos Pettibone was one. One of the natives says: "Dea. Pettibone used to take the passengers on to the next 'station' in New Marlboro. I remember his stopping one morning at my home to have us children see a young runaway slave whom he had kept over night, and was then on his way to the next 'station.' He showed the scars on his ankles where he had worn irons."

The doings at a business meeting of the Cong. Church of Norfolk, Ct., November 15, 1850, are as follows:

(FROM THE CHURCH RECORDS).

"At an adjourned church meeting, Brother Thomas T. Cowles introduced the following resolution:—

"Resolved, by this church that we consider slave-holding as it exists in these United States, *prima facie* evidence of sin, and such a violation of the law of God, the precepts and spirit of Christianity, as to merit at our hands just and severe rebuke;—and that any person who is guilty of this sin, is not and cannot be recognized by us as being in good and regular standing in any Christian Church."

"After considerable discussion the question was taken on motion of Deacon Pettibone by yeas and nays, with the following result:

Yes: Darius Phelps, Sherman H. Cowles, Thomas T. Cowles, John Humphrey, Jared Potter, Amos Pettibone (6).

No, 25 votes.

After the defeat of the resolution introduced by Mr. Cowles by the strong vote of 25 to 6, the record goes on to say:—"Then John K. Shepard moved a resolution in the words of one recently adopted by our Consociation, in the words following:—

"Resolved—To institute steps of discipline in every case where our members are or become slaveholders."

This resolution was adopted unanimously."

So far as the writer is able to learn, the last slave bought, sold or owned by a member of this church or a resident of this town was James Mars, who says in the sketch of his life: "The bargain was made on the 12th of September, 1798. Then I was informed that I was sold to Mr. Munger, and must go and live with him." In view of this fact it would appear that the resolution adopted unanimously by the church November 15, 1850, fifty-two years, two months and three days after the last purchase or sale of a slave in the town, was a very safe, conservative resolution to adopt.

But,—“the world do move.” We will here pass over a period of ten years and three months, which brings us within eight days of the inauguration of Abraham Lincoln as President of the United States.

During the decade from 1850 to 1860 a marvellous change was wrought in the minds of people throughout the North. There had been no occasion to “institute steps of discipline where our members are or become slaveholders” in Norfolk, but the six who in 1850 voted for Mr. Cowles’ resolution, which declared “that slavery was a sin, a violation of the law of God and of the precepts of Christianity,” no longer stood alone and despised, but a large majority in this town, as elsewhere, now believed that what these men believed or declared ten or twenty years before was wholly true.

On Sunday, February 17, 1861, Dr. Eldridge gave notice from the pulpit that upon the next Sabbath he proposed to consider the question, “Does the Bible sanction slavery?” and remarked that he gave this notice so that any who might not wish to hear what he should have to say could, if they so desired, stay away. Very few, if any, of his congregation were absent on the following Sunday. A brief synopsis of this discourse follows. At the request of a large number of his people the discourse was published, and many copies are still to be found. He took as his text in the morning Isaiah 61:1, and said:

“We have, thus announced, the aim of the mission of Christ on earth. It was to proclaim and secure deliverance from sin, from

ignorance, from social servitude, and from civil despotism; in short from every species of bondage and oppression. Such was its aim, and such has been its effect, to the full extent of its legitimate influence.

This text I deem a suitable introduction to the task I have undertaken to perform this day. That task is, to examine the question, Does the Bible sanction slavery; southern slavery? Before proceeding to execute the task, I wish to say a preliminary word or two as to the manner in which I mean, God helping me, to discharge this undertaking. I intend to dodge no difficulty; to pervert or strain no passage of scripture from what, after the best lights I have, I regard to be its real import. If I know my own heart in this matter, my sincere desire is, not to handle the word of God deceitfully in order to make out a case, but to present its real teachings upon the point under consideration. To recur then to the question,—does the Bible sanction slavery; southern slavery? Does the Bible represent slavery as in itself a proper institution, a natural institution like that of marriage for example, one that is indeed liable to abuse and perversion in individual cases, but which as an institution, is on the whole wise, safe, Christian; not something to be got rid of as soon as it safely may be, but to be sustained, cherished, perpetuated, extended? Such is the question.

In discussing it, it is evident that we have to do, not with individual cases of slaveholding, that may be exceptional, some involving little evil, others flagrant instances of cruelty and oppression. Our concern is with the system, as established, guarded, and protected by law, and in its general operation."

He then quotes southern authority as to what slavery then was, as sustained by law.

The civil code of Louisiana said: "A slave is one who is in the power of the master, to whom he belongs. The master may sell him, dispose of his person, his industry and his labor. He can do nothing, nor possess anything, nor acquire anything, but what belongs to his master."

The laws of South Carolina declared: "Slaves shall be deemed, sold, taken, reputed and adjudged in law to be chattels personal in the hands of their owners and possessors, their executors and assigns, to all intents and purposes whatever."

In North Carolina,—"The slave is one doomed in his own person and posterity to live without knowledge, and without capacity to make anything his own, and to toil that another may reap the fruits. He has no will of his own. The power of the master must be absolute,—the submission of the slave, perfect."

Dr. Eldridge continued:—"Such, as defined by statute and expounded by southern Jurists is slavery as a system.

In this system sanctioned by the Bible?

There are those who maintain that it is, both in the Old Testament and in the New. On the contrary I believe and shall attempt to show, that slavery is not sanctioned by either the Hebrew or the Christian Scriptures; that it is opposed to the letter and spirit of both, and that above all, it is in diametrical hostility to the whole scope of Christianity. My plan will be, first:—To examine the passages in the Old Testament and in the New Testament that are relied on to support slavery, and to show that they do not support it.

Second. I shall attempt to prove that the general spirit of Christianity, as well as its specified precepts, is diametrically hostile to slavery.

Third. That it is a strong argument in favor of the construction that I put upon the Bible, that it brings its teachings into harmony with the intuitive convictions and spontaneous sentiments of mankind."

Dr. Eldridge then proceeded to examine carefully each passage in the Old Testament that was supposed to lend any countenance to modern slavery, and it would be of deep interest to follow him carefully, as he did effectually dispose of every one.

At the afternoon service on the same day he took up the second part of his argument, and examined the passages in the New Testament that the advocates of slavery relied upon.

He took as his text Luke 4, 16-21, and said:

"My text this afternoon is the same in reality with that of the morning. Here we have it quoted from the prophet by our Lord Jesus Christ, and endorsed by his sanction, as a true prophetic representation of the real spirit and aim of his mission on earth, and which was then beginning to receive its fulfillment. That mission was to proclaim the year of Jubilee, the acceptable year of the Lord; a Jubilee of liberty to all the inhabitants of the world, redemption from the bondage of sin, of oppression and tyranny. We have seen how much sanction the Old Testament lends to chattel slavery. Let us now enquire whether it receives any support from the New Testament. . . . I am firmly persuaded that slavery receives no support from the New Testament. . . There are three classes of passages which embrace every syllable that the New Testament contains referring directly to the subject of slavery, or that can be imagined to afford it any sanction.

1. The passages that are addressed to servants, or if you please, slaves.

2. The passages that are addressed to masters.

3. A part of a letter of Paul to Philemon in regard to Onesimus."

Dr. Eldridge then took up carefully each one of the passages referred to and showed most conclusively and clearly that slavery received no support from any one of them.

Referring to the passages addressed to masters he said:—"You who have not studied the subject and who have heard so much said, and vauntingly said, of the ample support that the New Testament yields to slavery, imagine probably that the class of texts now to be cited is a very large one, and that they set forth the claims of slavery with great explicitness and force. If any entertain such expectations they are doomed to great disappointment, for besides what is said in the epistle to Philemon, there are in this class but two short verses, Ephesians 6—9, and Colossians 4—1. . . .

Besides what is said in the epistle to Philemon, to which I will advert by and by, these two verses are the pillars that must support the monstrous system of human slavery. By what species of chicanery anybody can extort out of these two verses justification for a system of bondage that holds millions of human beings as mere property to all intents and purposes whatsoever, I am utterly at a loss to conjecture." After analyzing thoroughly these passages and also Philemon 8—21 he said again:—"What a heart must that man have who imagines that he can by some species of logical chemistry extort chattel slavery into the right to hold and treat even Christian men as things, from a letter so full of tenderness and breathing such an earnest desire that Philemon would receive Onesimus no longer as a servant, but as a brother beloved."

. On the whole therefore I conclude, that nothing that is said in the New Testament, and nothing that is omitted, affords a shadow of support of modern slavery. We saw this morning that that monstrous institution can derive no just sanction from the Old Testament; so that to the question, "Does the Bible sanction slavery"? we are now prepared to reply, as I do with the deepest conviction, No; it does not. But I do not stop with that negative declaration. I now in the second place declare affirmatively, that the gospel, in its essential spirit, as well as in many of its most important precepts, is diametrically opposed to chattel slavery. What is the spirit of slavery? It is that spirit which lords it over others; disregards and crushes out their wishes and feelings; extorts from them labor by compulsion, and then appropriates to one's self the fruit of such toil, except so much as may be necessary to keep the living machine in good working order. Who can deny that such is the spirit and genius of slavery? Now the spirit of the gospel, as evinced by Christ himself, and as set forth in the New Testament, is the direct opposite of this. . . . The very essence of the spirit of the gospel is a disposition to do as much good as possible to others in a spirit of self sacrifice. What fellowship hath such a spirit with that which would make mere tools of others for one's own gratification or emolument. John 13—13. The example that he gave, and which he would have them copy, was that of humble kindness to

others, a readiness to do humble offices in love. What has such a temper to do with the lordly spirit that belongs to slavery as a system?

While the essential spirit of the gospel is thus diametrically opposed to that of slavery, many of the precepts of Christ virtually prohibit it. "Thou shalt love thy neighbor as thyself." "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them."

Nobody is willing to be a slave. Nobody is willing to be regarded and treated as a thing. Nobody is willing to be shut out from the light of knowledge by law; to toil his whole life at the bidding and for the sole advantage of others; to have no hope on earth for himself or his wretched offspring. And if nobody is willing to be a slave, then nobody ought to be willing to hold others in slavery. It is not doing as he would be done by; it is not loving his neighbor as himself. It is a clear violation of these precepts of the gospel."

"My third point is, that it is a strong argument in favor of that construction of the Bible, that finds it, not friendly to, but hostile to slavery, because that conclusion is in perfect accordance with the intuitive conviction and the spontaneous sentiments of mankind.

The Bible teaches me to call no man master; that my fellow creatures are in the sight of God just as important as I am; that he is no respecter of persons; that my fellow man is under no more obligations to me than I am to him in the nature of things.

The same things are intuitively true. Is it not intuitively certain that I have, under God, a better right to myself and to the use of my own powers than anybody else has, and that if it do nobody any harm, I have a right to seek my own welfare in my own way? Can any logic beat that conviction out of me, or out of you?

Suppose I have not quite so much bodily strength, or intellectual vigor as another, or that my skin is not so white, does this alter the case?

Such is the common feeling of men the world over, just in proportion as they are intelligent and have hearts in the right place. Many slaveholders, notwithstanding all the opiates to which their consciences are subjected, feel so. John Randolph says in his last will and testament, "I give to my slaves their freedom, to which my conscience tells me they are justly entitled." And the statement of men's rights in the Declaration of Independence, is but the utterance of the inherent conviction and the spontaneous feeling of the conscience and heart of man. Even the most fanatical proslavery advocates unconsciously betray something of the same feeling.

Even Dr. Van Dyke is rather of the opinion that slavery will

cease at the time of the Millenium. One would suppose, from his zeal on the subject, that in his opinion heaven would not be perfect without "the institution." . . . And now I ask, who planted these sentiments of right and humanity in our consciences and hearts? Who wrote these laws in the human soul? Why, the same being who has given us the Bible. And is it to be supposed that in that book he has given laws that contradict the law that he has inscribed on the soul? Sooner let my tongue cleave to the roof of my mouth, than give utterance to what I should feel to be an impious libel on the Divine character. And, my hearers, whatever you may allow yourselves to do for the sake of politics, do not, I beseech you, inspire your children with the domineering, the selfish spirit of slavery. . . . If what I have said in regard to the Bible be true, then slavery is doomed to expire. Not merely the intelligence and conscience of the civilized world are against it, but Christ the Redeemer is also against it. It may be bolstered up for a time, but its ultimate doom is sealed. No human foresight can now determine the when and the how of its demise; but that it will die, I regard as only a question of time. And who is not prepared with me to say, "O Lord, hasten the day!"

No apology is needed, nor will any be made, for inserting at length this extract from Dr. Eldridge's discourse on a subject long since settled, but which was the burning vital one at the time of its delivery. His words from our standpoint today seem nothing less than prophetic. If for no other reason, his discourse in full, which can be found at the Norfolk Library and elsewhere, is richly worthy a careful perusal as a specimen of his clear, cogent reasoning, showing, as it does, the power, the breadth and the scope of his mind.

"There were giants in those days."

It is said that Deacon Amos Pettibone was the head and front of the 'Anti-Slavery,' or 'Abolition party,' in this town. The caucuses were usually held at his house, around his fireside, in the early days. Their full roll for considerable time was nine. The sentiments and convictions of a few were so intense that they withdrew from the churches, and thought it wrong even to vote, so long as the Constitution of the United States sanctioned slavery. Of these were Mr. Merrill Humphrey, Mr. Abel Camp and probably others.

NORFOLK MEN IN THE WAR OF THE REBELLION.

The following record of service is largely as published by order of the State Legislature in 1885. This state publication is in many cases incorrect:

President Lincoln's proclamation calling for men for three months was issued April 15, 1861. The First Regiment, Connecticut Volunteers, arrived at Washington on the steamer "Bienville," via Chesapeake Bay and the Potomac, May 13th.

"These were days of intense excitement in Washington, and false alarms were frequent, but cool heads were in control of the Connecticut Brigade." There were no Norfolk men in the First Connecticut Regiment.

The Second Regiment, Connecticut Volunteers, enlisted for three months. Col. Alfred H. Terry, was mustered into the United States service at Brewster's Park, New Haven, May 7, 1861. It embarked from that port May 10th on the steamer "Cahawba" for Washington, D. C., arriving there May 14th, camping at Meridian Hill. On the night of June 16th it crossed Long Bridge, entering upon the "sacred soil of Virginia." On the 17th it was ordered to the support of Col. McCook's Ohio regiment, which had that day been attacked at Vienna Station." . . . "The Second Connecticut took part in the battle of Bull Run, July 21st, acquitting itself with great credit, demonstrating by its coolness under fire the excellence of its material and the thoroughness of its discipline. At the expiration of its term of service the Second Regiment returned to New Haven, where on August 7th, 1861, its men were mustered out, most of them to make use of their experience, training and discipline in the three years' regiments of the State, wherein a large number became valuable officers."

Norfolk was well represented in this regiment, Rifle Co. E or Infantry Co. F containing the first men to enlist from this town, viz., Samuel C. Barnum, Charles N. Decker, George J. Karmann, Samuel J. Mills, Calvin N. Sage and John M. Walker.

In Co. A, or Rifle Co. B, the Norfolk men were Edward Adams, Stephen Barden, Philo Blake, William J. Downer, Charles A. Lewis and Timothy Ryan.

In the Third Connecticut Regiment, which was in the same brigade as the First and Second regiments, in Rifle Co. A, was Willis H. Tyrrell of Norfolk.

These Norfolk men were all mustered out at the close of their three months' term of service; nearly all of them, however, re-enlisted. Samuel J. Mills, a native of this town, son of Irad Mills, died not long after his return, his death occurring Sept. 5, 1861, from

disease contracted in the service, and was buried here with military honors, his being the first death of a Norfolk soldier, and the first military funeral here.

In the First Squadron Conn. Vol. Cavalry, which was consolidated with the Second New York, known as the "Harris Light Cavalry," in Company A, were Sergeants Edward C. Morehouse and Russell A. Murphy from Norfolk, both mustered in Aug. 13, '61. Morehouse continued in the service until mustered out, September 10, 1864, the expiration of his term. Murphy was taken prisoner June 9, '63, at Brandy Station, Va.; died at Andersonville, Ga., 1864.

This regiment was among the very first volunteer cavalry regiments to prove that Union cavalry could match and overmatch the rough riders of the Confederacy."

In Co. B was Corporal Damon S. Pendleton of Norfolk (son of Harry Pendleton), who was mustered in a private August 29, 1861. Promoted March 1, '63. Re-enlisted a veteran Dec. 21, '63. Wounded at Rapidan, Va., March 1, '64. Died March 25, '64.

Also in Co. B, Charles A. Lewis; mustered in August 29, '61; discharged for disability Feb., '64.

In the First Regiment Conn. Vol. Cavalry, Co. G, was William Stuart from Norfolk, mustered in May 14, '64; mustered out Aug. 2, '65.

In Co. I, from Norfolk, Alexander McDonald, a substitute, mustered in Aug. 6, '63; captured Oct. 17, '64; paroled March 1, '65; discharged, disability, June 12, '65.

In Co. L, Charles Gordon, Norfolk; mustered in Nov. 16, '64; mustered out Aug. 2, '65.

In the First Regiment Conn. Vol. Heavy Artillery was Jonathan H. P. Stevens, M. D., Assistant Surgeon; mustered in Oct. 14, '61; resigned September 1, 1862.

Dr. Stevens was a native of this town, a life long resident, and from the time of his graduation as a physician and surgeon until his death a much esteemed, trusted and successful practising physician. He was a man of sterling character, integrity and worth, whose death in middle life was deeply deplored by the entire community.

In Co. E of this regiment from Norfolk were Corporal Lewis W. Curtiss; mustered in May 23, '61; promoted Sept. 24, '63; term expired May 22, '64.

James L. Mason, wagoner; mustered in May 23, '61; term expired May 22, '64.

Loren R. Curtiss; mustered in May 23, '61; term expired May 22, '64.

In Co. F, Frederick Barber, substitute; mustered in Dec. 2, '64; mustered out Sept. 25, '65.

In Co. G, Sergeant Edward E. Bettis. Mustered in a private

May 22, '61. Re-enlisted a veteran Nov. 3, '63. Promoted Corporal May 24, '64. Promoted 2nd Lieutenant Co. L, Nov. 8, '64. Mustered out Sept. 25, '65.

In Co. L, Thomas Smedley. Mustered in Feb. 7, '62. Re-enlisted a veteran Feb. 16, '64. Mustered out Sept. 25, '65.

In the Second Regiment, Conn. Heavy Artillery, called the Litchfield County Regiment, a considerable number of Norfolk men enlisted and passed through long and severe service, participating in not less than thirteen engagements, in which several were killed, others wounded and disabled for a time or for life, and many others suffered and died from sickness. The Regiment was enlisted in August, 1862, at "Camp Dutton," in Litchfield. September 11th was formally mustered into the United States service and on the 15th of September proceeded by rail to Washington.

The Norfolk men in this regiment were Sergeant Robert Crawford, Co. A. Mustered in a private Dec. 28, '63. Wounded at Cold Harbor, Va., June 1, '64. Promoted Corporal Jan. 1, '65; Sergeant July 10, '65. Mustered out Aug. 18, '65.

In Co. B, Auguste Adams. Mustered in Sept. 11, '62. Wounded at Cold Harbor, Va., June 1, '64. Discharged July 7, '65.

Godfrey Miller. Mustered in Dec. 9, '63. Wounded at Cold Harbor June 1, '64. Mustered out August 18, '65.

In Co. C, Christian Bjornsen. Mustered in Dec. 15, '63. Wounded at Cold Harbor, Va., June 1, '64. Died June 18, '64.

In Company E of this regiment the largest number of Norfolk men enlisted.

The First Sergeant of this company was Hiram D. Gaylord (son of Captain Hiram Gaylord of this town). Mustered in Sept. 11, '62. Promoted Second Lieutenant Co. A July 8, '63. Died from typhoid fever Nov. 18, '63. (Buried here with military honors). Also in Co. E, Q. M. Sergeant Edwin R. Canfield. Mustered in a private Sept. 11, '62. Promoted Corporal May 15, '64; Q. M. Sergeant March 1, '65. Discharged July 7, '65.

Corporal Charles M. Burr (son of Silas Burr). Mustered in private Sept. 11, '62. Wounded (lost a leg) at Cedar Creek, Va., Oct. 19, '64. Promoted March 1, '65. Discharged, disability, May 23, '65.

Corporal Sherman H. Cowles. Mustered in Sept. 11, '62. Discharged, disability, May 18, '63.

Charles N. Decker (also in Co. E, 2nd C. V.) Mustered in Dec. 16, '63. Promoted March 1, '65. Mustered out Aug. 18, '65.

Corporal Isaac R. Knapp. Mustered in private Sept. 11, '62. Promoted Mch. 1, '65. Discharged July 7, '65.

Corporal George H. Pendleton (son of Hobart Pendleton). Mustered in private Sept. 11, '62; promoted July 6, '64; wounded in breast at Winchester, Va., Sept. 19, '64. Died Oct. 11, '64. (Buried here with military honors).

Sherman A. Apley. Mustered in Sept. 11, '62. Missing at battle at Cold Harbor, Va., June 1, '64; probably killed; no further report.

Jean Christina. Mustered in Sept. 11, '62; discharged July 11, '65.

Michael Donahue. Mustered in Jan. 5, '64. Taken prisoner at Cedar Creek Oct. 19, '64. Died at Salisbury, N. C., Dec. 14, '64.

William Downer. Mustered in Dec. 23, '63; mustered out Aug. 18, '65.

Adam Feathers. Mustered in Sept. 11, '62; discharged July 7, '65.

Oliver C. Fitch. Mustered in Sept. 11, '62; discharged, disability, Nov. 20, '62.

William Gager. Mustered in Sept. 11, '62; deserted June 2, '63.

Richard C. Gingell. Mustered in Sept. 11, '62; wounded at Cold Harbor June 3, '64; discharged, disability, Sept. 9, '65.

Julie Jackman. Mustered in Sept. 11, '62; discharged July 7, '65.

Matthew Jackman. Mustered in Sept. 11, '62; discharged Sept. 10, '65.

Bowden D. Knapp. Mustered in Dec. 23, '63; missing at battle Cold Harbor June 1, '64; probably killed; no further report.

Elizur Maltbie. Mustered in Sept. 11, '62; wounded at Cold Harbor June 1, '64 (leg amputated); died July 2, '64 (buried here with military honors).

Joseph Robinson. Mustered in Dec. 22, '63; died Oct. 3, '64.

William A. Turner. Mustered in Sept. 11, '62; transferred to Co. I, 19th Reg., V. R. C., Jan. 30, '65; discharged July 10, '65.

In Co. F, George W. Scoville. Mustered in private Dec. 17, '63; promoted corporal July 11, '65; mustered out Aug. 18, '65.

George N. Andrus. Mustered in Sept. 11, '62; died June 23, '64.

Ammi Bailey. Mustered in Dec. 24, '63; mustered out Aug. 18, '65.

James Hyde. Mustered in Dec. 29, '63; wounded Sailors' Creek, Va., April 6, '65; discharged July 14, '65.

Benjamin A. Murphy. Mustered in Dec. 22, '63; mustered out Aug. 18, '65.

William Scoville. Mustered in Dec. 17, '63; mustered out Aug. 18, '65.

In Company G. Sergeant Matthew P. Bell, Jr. Mustered in private Sept. 11, '62; promoted corporal Feb. 13, '64; sergeant Oct. 15, '64; wounded at Cedar Creek, Va., Oct. 19, '64; discharged, disability, June 2, '65.

In Co. K. Charles A. Campbell. Mustered in Sept. 11, '62; discharged July 7, '65.

In Co. E. Corporal Theodore Robbins. Served from Sept. 11, '62, to June 1, '65. Robbins was a resident of Norfolk, but in the Record was put down as from Winchester.

Edmund B. Sage, also in Co. E. Served from Sept. 11, '62, to July 7, '65. He was a Norfolk boy and man, well known to the compiler hereof, and is on the Record as from Winchester.

Co. F. Edward P. Smith. Entered service Aug. 11, '62; promoted sergeant June, '63; discharged July 7, '65.

FIFTH CONNECTICUT REGIMENT, INFANTRY.

In Co. A. Enos A. Sage. Mustered in as private July 22, '61; promoted corporal Aug. 21, '61. Re-enlisted veteran Dec. 21, '63; promoted 1st sergeant July 22, '64; first lieutenant Co. B Apr. 29, '65; mustered out July 19, '65.

Daniel A. Keyes. Mustered in as private July 22, '61; wounded at Cedar Mountain, Va., Aug. 9, '62; promoted corporal Sept. 23, '62; transferred as private to Co. E, 20th C. V., Jan. 11, '64. Re-transferred as corporal Mch. 26, '64; term expired July 22, '64.

William W. Downer. Mustered in July 22, '61; re-enlisted veteran Dec. 21, '63; mustered out July 19, '65.

Charles E. Keyes. Mustered in July 22, '61; died Dec. 22, '62.

In Co. I. George Martin. Mustered in July 22, '61; promoted corporal Nov. 10, '63; re-enlisted veteran Dec. 21, '63; wounded at Culp's Farm, Ga., June 22, '62; transferred to 41st Co., 2nd Batt., V. R. C., Apr. 22, '65; discharged Aug. 31, '66.

John D. Barden. Mustered in July 22, '61; wounded at Cedar Mountain, Va., Aug. 9, '62; captured at Chancellorsville, Va., May 3, '63; paroled May 14, '63; re-enlisted veteran Dec. 21, '63; mustered out July 19, '65.

In Co. I. George M. Lewis. Mustered in July 22, '61; transferred to Co. P, 20th C. V., Jan. 11, '64; discharged July 22, '64.

John McDonald. Mustered in July 22, '61; discharged July 21, '64.

Philip Perkins. Mustered in July 22, '61; re-enlisted veteran Dec. 21, '63; mustered out July 19, '65.

SIXTH REGIMENT, INFANTRY.

In Co. E. Nathan W. Barden. Mustered in Sept. 4, '61; re-enlisted veteran Dec. 24, '63; mustered out Aug. 21, '65.

James Newbold. Mustered in Oct 3, '63; discharged Oct. 16, '65.

George W. Cobb. Mustered in Sept. 4, '61; died Oct. 23, '62.

Edwin M. Downer. Mustered in Sept. 4, '61; discharged Sept. 11, '64.

William J. Downer. Mustered in Sept. 4, '61; discharged, disability, March 9, '62.

John W Peck. Mustered in Sept. 4, '61; died Feb. 9, '62.

SEVENTH REGIMENT, INFANTRY.

In Co. E. Henry J. Andrus. Mustered in Sept. 7, '61; re-enlisted veteran Dec. 22, '63; promoted corporal June 22, '64; mustered out July 20, '65.

Darwin C. Andrus. Mustered in Sept. 7, '61; mustered out Sept. 12, '64.

Horace Russell. Mustered in Sept. 7, '61; mustered out Sept. 12, '64.

Francis Steck. Mustered in Sept. 7, '61; re-enlisted veteran Dec. 22, '63; captured at Bermuda Hundred, Va., June 17, '64; transferred from Savannah, Ga., to Florence, S. C., Nov. 20, '64. No further report. Francis Steck's name is on the soldiers' monument as having died in 1865.

Edward B. Gage. Mustered in Sept. 7, '61; killed at Drewry's Bluff, Va., May 14, '64.

In Co. I. Philo Bailey. Mustered in Sept. 13, '61; wounded at Ft. Wagner, S. C., July 11, '63; re-enlisted veteran Apr. 29, '64; transferred to Invalid Corps.

NINTH REGIMENT, INFANTRY.

In Co. B. Patrick Day. Mustered in Oct. 12, '61; discharged, disability, Oct. 16, '62.

In Co. F. William Allen. Mustered in May 7, '64; deserted Aug. 3, '64.

Samuel Bryan. Mustered in May 7, '64; "absent without leave since Aug., '64."

In Co. I. William Mason. Mustered in Oct. 1, '61; re-enlisted veteran Jan. 4, '64; transferred to Co. D, 9th Battalion C. V., Oct. 12, '64; mustered out Aug. 3, '65.

TENTH REGIMENT, INFANTRY.

In Co. I. John Hennessey. Mustered in Nov. 16, '64; discharged Nov. 13, '65.

In Co. K. Thomas Kerrigan. Mustered in Nov. 17, '64; wounded at Ft. Gregg, Va., Apr. 2, '65; discharged, disability, July 22, '65.

ELEVENTH REGIMENT, INFANTRY.

Adjutant Samuel C. Barnum. Entered service in this regiment Nov. 27, '61, as First Lieutenant Co. E; promoted to Adjutant Oct. 24, '62; wounded at Cold Harbor June 3, '64; leg amputated; died June 15, '64; buried in Norfolk with military honors.

Quarter Master Sergeant Egbert J. Butler. Mustered in Oct. 25, '61; promoted from Sergeant Co. E April 3, '62; 2nd Lieut. Co. B July 18, '62; resigned Jan. 5, '63.

In Co. C. Gabriel La Bouss. Mustered in May 16, '64; wounded at Petersburg, Va., June 28, '64; died July 4, '64.

Arthur Linshott. Mustered in May 19, '64; killed at Petersburg, Va., Aug. 21, '64.

Jean Paul. Mustered in May 18, '64; killed at Petersburg, Va., July 30, '64.

In Co. E. Captain John H. Dewell. Mustered in Nov. 27, '61; resigned June 16, '62.

John B. Miller. Mustered in Nov. 14, '61; re-enlisted veteran Dec. 13, '63; promoted Corporal Apr. 11, '64; wounded at Cold Harbor, Va., June 3, '64; promoted Sergeant Co. K Sept. 19, '64; Second Lieut. Jan. 16, '65; mustered out Dec. 21, '65.

Charles S. Spaulding. Mustered in Oct. 25, '61; promoted Sergeant April 3, '62; First Sergeant Jan. 22, '63; re-enlisted veteran Dec. 13, '63; wounded and captured at Drewry's Bluff, Va., May 16, '64; paroled Nov. 19, '64; discharged June 8, '65.

(In Co. E.) Michael Gallagher. Mustered in Nov. 14, '61; promoted Corporal May 3, '63; re-enlisted veteran Dec. 13, '63; wounded and captured at Drewry's Bluff, Va., May 16, '64; paroled Nov. 19, '64; promoted Sergeant Dec. 1, '65; mustered out Dec. 21, '65.

William Humphrey. Mustered in Corporal Oct. 25, '61; promoted Sergeant March 1, '64; term expired Oct. 24, '64.

George W. Spellman. Mustered in Oct. 25, '61; wounded at Antietam, Md., Sept. 17, '62; re-enlisted veteran Jan. 5, '64; promoted Corporal March 18, '64; Sergeant Dec 1, '64; mustered out Dec. 21, '65.

Willis H. Tyrrell. Mustered in Oct. 25, '61; promoted Corporal Jan. 2, '62; wounded Antietam Sept. 17, '62; promoted Sergeant Feb. 9, '63; died Aug. 25, '63.

Orlo H. Wolcott. Mustered in Corporal Oct. 25, '61; promoted Sergeant June 16, '62; transferred to 118th Co., 2d Batt., V. R. C., Dec. 18, '63; discharged Oct 24, '64.

Seth Barden. Mustered in Oct. 25, '61; promoted Corporal Mch. 20, '62; discharged, disability, Sept. 18, '62.

Stephen Barden. Mustered in Oct. 25, '61; re-enlisted veteran Dec. 13, '63; promoted Corporal Feb. 20, '65; discharged Dec. 1, '65.

Theodore S. Bates, Corporal. Mustered in Oct. 25, '61; killed at Antietam, Md., Sept. 7, '62.

Philo Blake. Mustered in Nov. 14, '61; mustered Co. M, 3rd Reg., U. S. Artillery, Oct. 25, '62; re-enlisted veteran April 23, '64; discharged April 23, '67.

Irwin Clemens. Mustered in Feb. 6, '64; promoted Corporal Dec. 1, '65; mustered out Dec. 21, '65.

George Daniels. Mustered in Oct. 25, '61; re-enlisted veteran Dec. 13, '63; promoted Corporal Feb. 20, '65; no record of discharge.

Nezair Demars. Mustered in Nov. 20, '61; promoted Corporal Dec. 23, '62; re-enlisted veteran Feb. 16, '64; mustered out Dec. 21, '65.

Elliott Peck. Mustered in Dec. 2, '63; promoted Jan. 11, '65; mustered out Dec. 21, '65.

James J. Slater. Mustered in Oct. 25, '61; re-enlisted veteran Dec. 13, '63; promoted Corporal April 11, '64; transferred to U. S. N. April 30, '64; served on U. S. S. "Florida," "Queen," and "Dictator"; discharged Sept. 3, '65.

Francis J. Burgess. Mustered in wagoner Oct. 25, '61; re-enlisted veteran Dec. 13, '63; mustered out Dec. 21, '65.

Albert H. Bailey. Mustered in Nov. 23, '61; died April 7, '62.

Benjamin J. Beach. Mustered in Oct. 25, '61; killed at Antietam, Md., Sept. 17, '62.

Hiram Camp. Mustered in Oct. 25, '61; discharged, disability, July 18, '62.

Leander Campbell. Mustered in Oct. 25, '61; killed at Cold Harbor, Va., June 3, '64.

Edward Carman. Mustered in Nov. 20, '61; transferred to Co. M, 3rd Reg., U. S. Artillery; discharged Nov. 14, '64.

Devanry Celestian. Mustered in Nov. 27, '61; re-enlisted veteran Dec. 13, '63; mustered out Dec. 21, '65.

Xavier Chalton. Mustered in Oct. 25, '61; transferred to Co. E, 2d Reg., U. S. Cavalry; re-enlisted veteran Feb. 25, '64; discharged May 19, '65.

James Clark. Mustered in Nov. 20, '61; discharged, disability, Feb. 6, '63.

Hiram Clemens. Mustered in Dec. 2, '63; wounded at Peftersburg, Va., June 22, '64; mustered out Dec. 21, '65; served also in 9th Reg., Co. I, Oct. 6 to Jan., '63.

Peter Demars. Mustered in Oct. 25, '61; discharged, disability, June 28, '62.

Willard Evans. Mustered in Oct. 25, '61; died Jan. 12, '62.

Joachim Filieau. Mustered in Oct. 25, '61; discharged, disability, Oct. 1, '62.

Michael Flaherty. Mustered in Oct. 25, '61; discharged Oct. 27, '64.

Moses J. Hall. Mustered in Oct. 25, '61; wounded at Antietam Sept. 17, '62; re-enlisted veteran Dec. 13, '63; wounded June 3, '64, at Cold Harbor, Va.; deserted Oct. 25, '64.

Edward J. Humphrey. Mustered in Oct. 25, '61; died April 22, '62.

Isaac M. Knapp. Mustered in Nov. 27, '61; transferred to Co. I; discharged Feb. 28, '63.

John Laber. Mustered in Nov. 14, '61; re-enlisted veteran; wounded at Petersburg, Va., June 15, '64; discharged Sept. 16, '65.

Theodore Parrett. Mustered in Nov. 27, '61; killed at Antietam, Md., Sept. 17, '62.

Charles Spellman. Mustered in Oct. 25, '61; died May 22, '62.

John Sughrue. Mustered in Nov. 23, '61; died April 20, '62.

Lucius Watrous. Mustered in Oct. 25, '61; discharged, disability, March 3, '62.

Charles Root. Mustered in Oct. 25, '61; re-enlisted veteran Apr. 23, '64; deserted July 23, '65.

John O'Brien. Mustered in Nov. 23, '61; discharged April 29, '64.

Halsey Roberts. Mustered in Oct. 25, '61; died Feb. 6, '62, at Annapolis, Md.

In Fourteenth Regiment Infantry, Co. I, was James Hearty. Mustered in Aug 23, '62; wounded Fredericksburg, Va., Dec. 13, '62; transferred to 3d Co., 2d Batt., V. R. C.; discharged June 12, '65.

NINE MONTHS' SERVICE — TWENTY-EIGHTH REGIMENT, INFANTRY.

Company F. George Barden. Mustered in Nov. 15, '62; wounded June 14, '63, Port Hudson, La.; died June 15, '63.

Martin Green. Mustered in Nov. 15, '62; mustered out Aug. 28, '63.

Schuyler B. Pendleton, Co. F. Mustered in Nov. 15, '62; died Sept. 3, '63.

Charles N. Hollister, Co. F. Enlisted Sept. 9, '62; discharged Aug. 28, '63.

TWENTY-NINTH (COLORED) REGIMENT, INFANTRY.

In Co. A. Alanson Freeman. Mustered in Mch. 8, '64; mustered out Oct. 24, '65.

Henry Freeman. Mustered in Mch. 8, '64; mustered out Oct. 24, '65.

In Co. G. Ensign Prince. Mustered in Mch. 8, '64; died April 17, '65.

In Co. K. Samuel Smith Musician. Mustered in Mch. 8, '64; mustered out Oct. 24, '65.

In Co. C., 29th Reg., Corporal Joseph Prime. Enlisted Dec. 23, '63; discharged Oct. 24, '65.

In Co. F, 29th Reg., James Prime. Enlisted Dec. 23, '63; discharged Oct. 24, '65.

Chauncey Crossley and Edward Hine, of this town, colored men, served in the 49th Massachusetts Regiment nearly two years.

Eugene Murphy. Mustered into Co. B, 37th Mass. Infantry, Aug. 30, '62; killed at Wilderness, Va., May 6, '64.

Joseph P. Nettleton. Mustered into Co. G, 59th Mass. Infantry, Feb. 22, '64; transferred to 57th Mass. Infantry June 1, '65; discharged July 31, '65.

Another Norfolk boy who served his country and lost his life in the War of the Rebellion was Edward J. Ryan, as he was known in town and among his schoolmates, many of whom still remember him. He was John Barlow, the son of Levi Barlow, mentioned elsewhere; was adopted by Mr. Edward E. Ryan and given the name in baptism of Edward John Ryan.

He enlisted in Co. B, 3d Regiment, Conn. Vols., as John Barlow, and at the end of the three months' service was discharged. The following year he enlisted from Milan, N. Y., in Co. C, 128th N. Y. Vols. He went in the expedition to New Orleans under Gen. Banks, and there with others of his Regiment joined Company E, Capt. Yeaton, First Louisiana Cavalry. He was an orderly for Gen. Augur at the siege of Port Hudson. Later he was detailed as orderly to Col. Birge, 13th Conn. Vols. He was drowned in the Mississippi River at Carrollton, La., August 1, 1863."

Col. Birge wrote Miss Barlow under date of Sept. 10, 1863, from Thibodeaux, La., as follows:

"I am pained to be obliged to confirm the report which has reached you of your brother's death. . . . I sympathize with you in your sad bereavement. Though your brother had been with me but a short time I had become much interested in him. He was correct in his habits, prompt and reliable in the discharge of his duty, and a good soldier. I wish he could have been spared for his country and for you. . . . Efforts to recover his body were unsuccessful.

Your obedient servant,

HENRY W. BIRGE, Col."

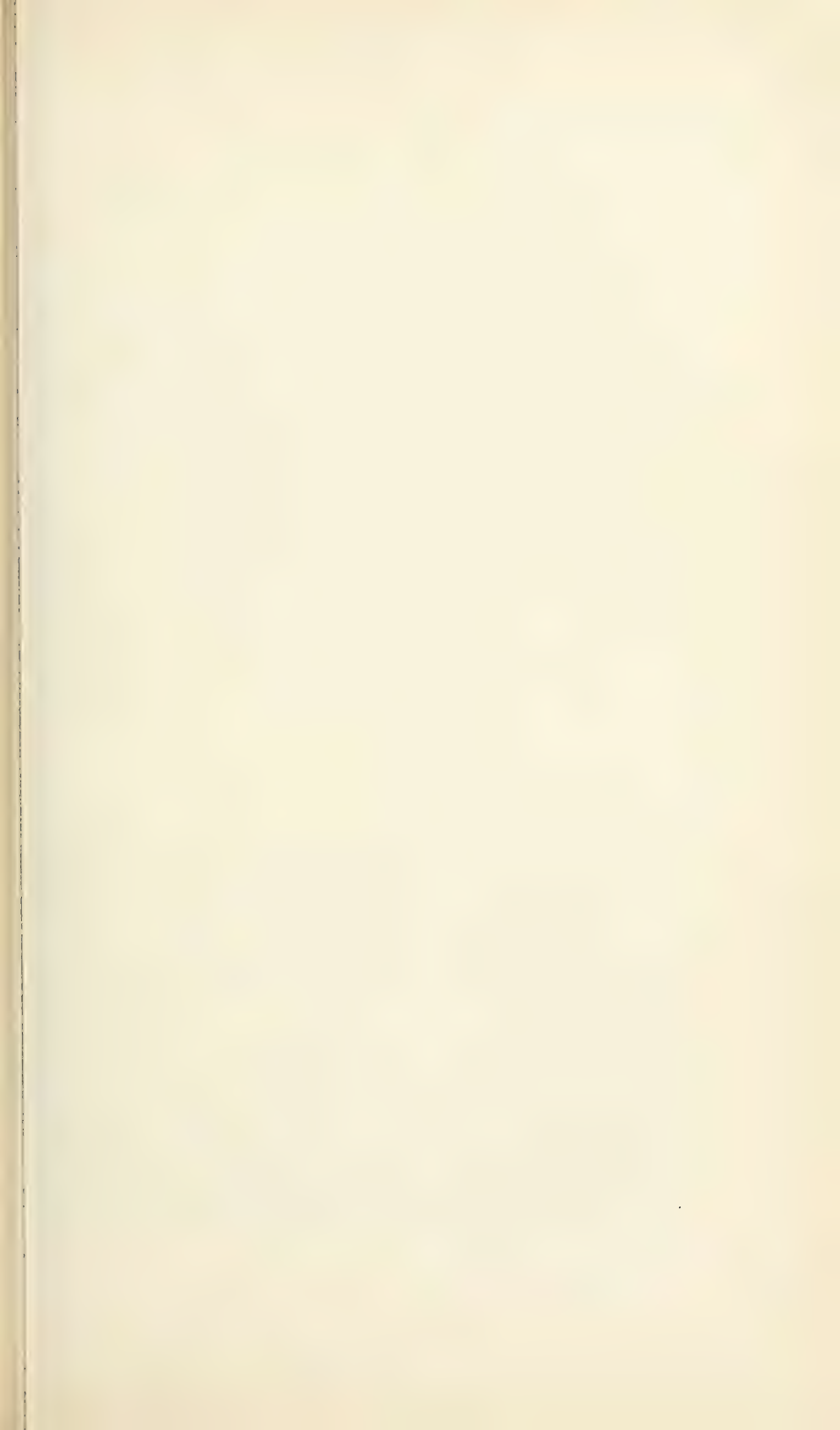
THE SOLDIERS' MONUMENT.

A few years after the close of the war of the rebellion a desire was generally felt in this community to have some suitable monument erected to the memory of those who from this town gave up their lives in the great struggle for the preservation of our government. The place decided upon was near the centre of the park, in front of the Congregational Church. The town voted \$750 toward the expense of the monument, the remainder being raised by private subscription. The monument was designed and built by William A. Burdick, the agent of the "Westerly quarries," from the celebrated granite of Westerly, Rhode Island. The whole cost of the monument was \$2,200. It stands in a fine location and is an ornament as well as an honor to the town, being, as it is, a permanent recognition

of the great sacrifice of the noble young men from this town who gave their lives in order that "a government of the people, by the people and for the people should not perish from the earth."

The monument has two bases, a die, a plinth and a shaft. The lower base is six feet square, the second base four and a half feet square, and the die three feet nine inches square and three and a half feet high. The entire height of the monument is 24 feet and a little more. Upon the west side is the inscription, "To the memory of the soldiers from this town who gave their lives to their country in the War of the Rebellion." Upon the four sides the names of thirty-five of those who gave their lives in the war are carved. 'The monument is simple, effective, grand; in its silent massiveness eloquent of the story it shall tell to all posterity of the steadfastness, even unto death, of those whose glorious deeds it commemorates, and whose memory it preserves.' The names of the soldiers upon the monument are:

Adjutant Samuel C. Barnum; died June 15, 1864.
Lieutenant Hiram D. Gaylord; died Nov. 18, 1863.
Corporal Theodore S. Bates; died Sept. 17, 1862.
Corporal Damon S. Pendleton; died March 24, 1864.
Corporal George H. Pendleton; died Oct. 11, 1864.
Schuyler B. Pendleton; died Sept. 3, 1863.
Sherman A. Apley; died June 1, 1864.
Edward J. Humphrey; died April 22, 1862.
Edward Hine; died July 18, 1864.
Charles E. Keyes; died Dec. 22, 1862.
Elizur Maltbie; died July 2, 1864.
Samuel J. Mills; died Sept. 5, 1861.
Russell A. Murphy; died 1864.
Theodore Parrett; died Sept. 17, 1862.
John W. Peck; died Feb. 9, 1862.
George N. Andrus; died June 22, 1864.
Albert H. Bailey; died April 7, 1862.
George Barden; died June 15, 1863.
Benjamin J. Beach; died Sept. 17, 1862.
Christian Bejornson; died June 18, 1864.
Leander Campbell; died June 3, 1864.
George W. Cobb; died Oct. 23, 1862.





Michael Donahue; died Dec. 13, 1864.

Willard Evans; died June 12, 1862.

Joseph Robinson; died Sept. 17, 1864.

Halsey Roberts; died Feb. 6, 1862.

Timothy Ryan; died Aug. 2, 1862.

Edward B. Sage; died May 4, 1864.

John Sughrue; died April 20, 1862.

Charles Spellman; died May 25, 1862.

Sergeant Willis H. Tyrrell; died Aug. 25, 1863.

Francis Steck; died 1865.

Auguste Didier; died (no date).

Bowden E. Knapp; died (no date).

Ensign Prince; died (no date).

ADJUTANT SAMUEL C. BARNUM, MORTALLY WOUNDED AT COLD
HARBOR, VA.

One of the noble men who gave his life freely, conscientiously and willingly for his country was Samuel C. Barnum, whose record as a soldier is mentioned briefly above. Fortunately among the public records, and in the possession of friends, who remember and recall him with great affection and tenderness, facts and material are to be found for a brief sketch of his life.

Samuel Carter Barnum was born at Brookfield, Connecticut, in 1838. When he was about eight years old his mother died, leaving a large family of young children, and as his father did not feel equal to the task of properly caring for and training all his motherless children, homes were found for some of them, and for the little boy Samuel a home was offered by Mr. and Mrs. Philo M. Trowbridge of Woodbury. When told that he was to go and have a home with Mr. Trowbridge, in his enthusiasm, which was a marked characteristic with him through his brief life, he threw up his hat and called out "three cheers" in his childish zeal. Few boys are as fortunately and happily placed in homes of their own parents as was he in the Christian home of Mr. and Mrs. Trowbridge, the latter being a native of Norfolk, Miss Sarah Aiken, daughter of Mr. Lemuel Aiken, a well known and life long resident of this town. Surrounded by the best of Christian home influences and training, with

good school advantages, grateful for and appreciative of all the kindness shown him and the advantages given him, he spent the years of his youth in Mr. Trowbridge's family. When about fifteen years of age, from close and intense application to his studies, there seemed danger of his health being seriously impaired, and the family physician advised that he, for at least a time, should be relieved from his studies and placed in some different position. Just the right place for the boy, now coming into manhood, opened up for him in the home of Mr. and Mrs. Peter Curtiss of this town, the latter being a sister of Mrs. Trowbridge. Here he was given a position as clerk in Mr. Curtiss' store, and never was boy or young man more faithful and attentive to his duties than was he, and with his happy home life and most excellent Christian influences he was again most pleasantly and favorably situated. With the same degree of truthfulness could it have been said of him during his life in Norfolk, as when in the army: "Wherever he had acquaintances he had friends." After some five years' experience in Mr. Curtiss' store he accepted the position of bookkeeper in the Norfolk Hosiery Company, and in that position he remained until his country's call "to arms" was sounded, when, upon President Lincoln's first call for volunteers for three months, the name of Samuel C. Barnum was one of the very first enrolled from this town. He served as a private during that three months' campaign, being present and taking part in the first battle at Bull Run, and it is safe to say that no soldier in the army or citizen at home felt more chagrin, disappointment and humiliation at that disastrous defeat than did he. At the close of the three months for which he had enlisted he returned to his home in Norfolk for a few days, his mind being fully made up to again enter the service, and shortly afterward he enlisted for three years in the Eleventh Connecticut Regiment. He was every inch a soldier, as will appear by some extracts from letters which he wrote when at the front, addressed to his foster father and ever dear friend, Mr. P. M. Trowbridge, and

which are found in full in the "History of Woodbury."

He entered the service in the Eleventh Connecticut in November, 1861. His first letter, which was preserved, was dated Newbern, N. C., March 18, 1862, in which he mentions his Regiment going in an expedition to Newbern, and describes the battle at that place: "The firing continued about four or five hours. The stars and stripes were planted on the enemies' breastwork about 11.30 o'clock, and then such cheering and shouting. It must have penetrated even further than the roar and din of battle had, but a few minutes before. The rebels fled in great confusion and haste. In some of their camps food was still cooking, or spread upon the tables. They burnt the bridge commanding the approach to Newbern, and set the city on fire. Our loss was 91 killed, 463 wounded, and of the wounded some 20 mortally so. Our men, with a few individual exceptions, acted nobly in the fight. I can hardly say enough in praise of the brave men. . . . The boys were busy for a day or two in securing prizes. I have a splendid genuine secession flag, which I would not swap for all the rest. I intend to send it to Norfolk the first opportunity I have. Won't it excite a sensation there, though?"

That "genuine secession flag" is still in the possession of Mrs. Peter Curtiss.

"The country for miles around is almost entirely deserted. The men have been allowed to go out foraging quite freely. It would amuse you to see them come in. Some will have a pig or sheep slung over his shoulder, and some come with a mule or horse loaded down with poultry. . . . The slaves here seem overjoyed at our success, and avow that they never shall call any man master again. I am now enjoying the satisfaction of having done my duty, and wiped out Bull Run."

Yours affectionately,

SAMUEL C. BARNUM.

To P. M. Trowbridge, Esq."

He wrote from Washington, D. C., Sept. 6, 1862, to Mr. Trowbridge, as follows: "Our regiment arrived here night

before last. We are now bivouacking on the very identical spot upon which the Second Connecticut were encamped. How curious the coincidence, and how little I thought when I left it, over one year ago, to advance into Virginia, that after a year of marching, voyages, battles, privations, etc., I should come back to the old camp ground, to begin anew; for it seems that our forces are but little advanced, comparatively, from what they were at that time. Still I have hope that all will yet be well. We evacuated Fredericksburg on the 31st of August, burning the bridge behind us. Our regiment was a part of the rear guard, and did not arrive at Acquia Creek until the morning of the 3d. The men are all well and in good spirits. We shall remain here probably not long, as we are under marching orders. I do not know where we are going. I am still in command of Co. K, alone. I am rejoiced to hear that the North are at last wide awake."

Again he wrote:

"Camp of 11th Connecticut Volunteers,
Opposite Fredericksburg, Va., Nov. 27, 1862."

My Dear Friend: "It is Thanksgiving in Conn. today, and I have been thinking of you constantly, and I need not say how often I have wished I were with you to enjoy it. There are so many pleasing associations clustering about the day that it has always seemed to me one of the happiest of the year. Bright visions of your festivities have flitted before me today, until I have almost imagined myself there in reality. And thus it is I often derive great satisfaction in the thought of the happiness of friends at home. You must not imagine, however, that I am wanting in the comforts of life. On the contrary I have enjoyed a sumptuous dinner today, prepared by the cook of our mess, and at which Col. Harland, our Brigadier, and Surgeon Warner of the Sixteenth were guests. I enjoyed it, but felt almost guilty at the thought that the men of the regiment had nothing but hard crackers and "salt junk." The rank and file are the ones who make the greatest sacrifices, after all. You wish me to tell what position I occupy, etc. I am at

present acting as Adjutant. The Adjutancy is a staff appointment and a very desirable situation. His business is to make all reports, etc., of the regiment, write, publish and copy all orders, attend to the officers' correspondence, and in the field to form the regiment and assist in maneuvering it; also to mount the guard. I am entitled to a horse and many other privileges which I could not otherwise have. Besides I very much enjoy the society with which it brings me in contact. Col. Stedman has told me that he should be pleased to have me remain where I am, but at any time I wish to go in the line I can have a captaincy. My present rank is that of First Lieutenant."

Yours affectionately,

"To P. M. Trowbridge, Esq."

SAMUEL C. BARNUM."

He wrote again Dec. 10, 1862: "I am still with the field and staff, and enjoy it very much, not only as it is just in my line of business, writing, but it brings me into a very refined circle of society, under the influences of which I feel that I am improving. It is announced this afternoon that the troops will move tomorrow morning at daylight. Stirring scenes are ahead. While I write the rumbling of wagons, etc., betokens preparation for the coming contest. We may awake tomorrow morning to the music of cannon. The battle may be severe and critical. I am inclined to think it will be. This seems to me a critical period. Great events may be hanging on the issues of the next few days. God grant that our cause may triumph this time. Maybe you would like to know what my feelings are in regard to the prospect of a fight. I assure you they are none of those ever described as "spoiling for a fight." I would much rather the thing be accomplished without the shedding of a single drop of blood; but if it is to be otherwise, I desire to meet it squarely, coolly and bravely. The experiences of Newbern, South Mountain and Antietam have taught me that there is an awful reality to be sternly met."

The evening of December 11th he wrote again, in part

as follows: "Just as I predicted last night, we awoke this morning to the music of cannon. At precisely five o'clock A. M. the sullen boom of a heavy gun sounded out upon the morning air, and opened the ball. Our troops are in Fredericksburg, and the city is in ruins and burning." A few days later he wrote again to Mr. Trowbridge, giving quite a vivid report of the terrible battle at Fredericksburg on the 12th and 13th. "On the morning of the 13th we were detailed to support the pickets in front of the 3d division, which were stationed just beyond the outskirts of the city. . . . At about 10 A. M. the engagement became general. The picket headquarters were at a small house on an eminence, considerably to our left, and within 800 yards of the rebel breastworks. From this position we could observe every movement on each side.. . . The position of the enemy was one of great strength, not only by nature but by all the appliances of military science. . . . As soon as our men emerged from the city they were opened upon with shell, and as they came nearer, by the infantry. The shell made awful havoc among them. The first to advance was Couch's corps, Hancock's division. We could see the men fall, and flags go down and come up again, and count the dead and wounded behind them, as they swept on, by dozens. . . . On the night of the 15th we recrossed the river and reached our old camp, which had been left standing, before midnight.

I am rejoiced to see that the public do not blame our beloved General Burnside, for we think that he did everything that lay in his power, and that, too, with a vigilance, promptness and gallantry which reflect great honor upon him. It is said that he did not want to advance at the time he did, and thought that to do so would result only in slaughter, but he was ordered to do so. The sequel proved his superior wisdom. . . . For my part I am tired of this useless sacrifice of life. I feel a strong devotion to my country. I am willing to undergo any privation or sacrifice, even to that of my life, to establish its union and maintain its honor, but I do not like to throw my life away

at the caprice of those who do not understand the movements and welfare of any army."

Yours affectionately,

To P. M. Trowbridge, Esq." SAMUEL C. BARNUM."

In "Cothren's History of Woodbury," in the "List of Woodbury Soldiers in the War of the Rebellion," is the following: "Samuel C. Barnum enlisted in the three months' troops May 7th, 1861, and was in the battle of Bull Run. Enlisted the second time in Co. E, Eleventh Conn. Volunteers, November 27th, 1861. For good conduct in battle he was promoted successively to be Second Lieutenant, and First Lieutenant and Adjutant June 16th, 1862. For a time he acted as A. A. A. G. of Brigade. He was wounded at Cold Harbor June 3d, 1864, and died of secondary hemorrhage at Washington, D. C., June 19th, 1864. He sent for his foster-father, Deacon P. M. Trowbridge, to attend him, and he was with him when he died. He was very cheerful under his sufferings, endured them with great fortitude, and finally died almost instantly, a true Christian patriot."

From "History of Connecticut During the Rebellion."

"Colonel Stedman led his brigade bravely in the terrible onset for the possession of Cold Harbor, on the night of June 2, 1864. In a private letter written at the time Col. Stedman said: "We formed in the woods in solid columns. I gave the command Forward. We started with unloaded muskets and fixed bayonets. I was the first to enter the open field and see the enemy's lines,—a curve. I bade farewell to all I loved. It seemed impossible to survive that fire, but I was spared, while the officers of my staff who followed me closely were struck down. We reached a point within thirty yards of the enemy's main works, but the fire was too murderous and my men were repulsed. We left the works with two thousand men; in five minutes we returned six hundred less."

The "Eleventh" had lost nine killed and seventy-five wounded. The Colonel escaped with several bullet holes through his coat. Major Converse, Capt. Amos S. Allen and Adjutant Samuel C. Barnum were mortally wounded, and soon died."

"From History of Connecticut During the Rebellion."

June 24, 1864, Col. Stedman wrote: . . . "One thing makes me sad,—the loss of so many friends. Yesterday I learned that Adjutant Barnum's leg had been amputated, and to-day that he is dead. I loved him very dearly. Always cheerful and happy, he was a most efficient officer, and a perfect gentleman. I do not

think I ever heard him utter a word that he might not say to ladies, and I once told him I consider that the best rule for one's guidance is, never to say or do among men what would be improper before mother or sister."

The following is from the "Connecticut War Record" of July, 1864, in their correspondence by the Chaplain of the Regiment:

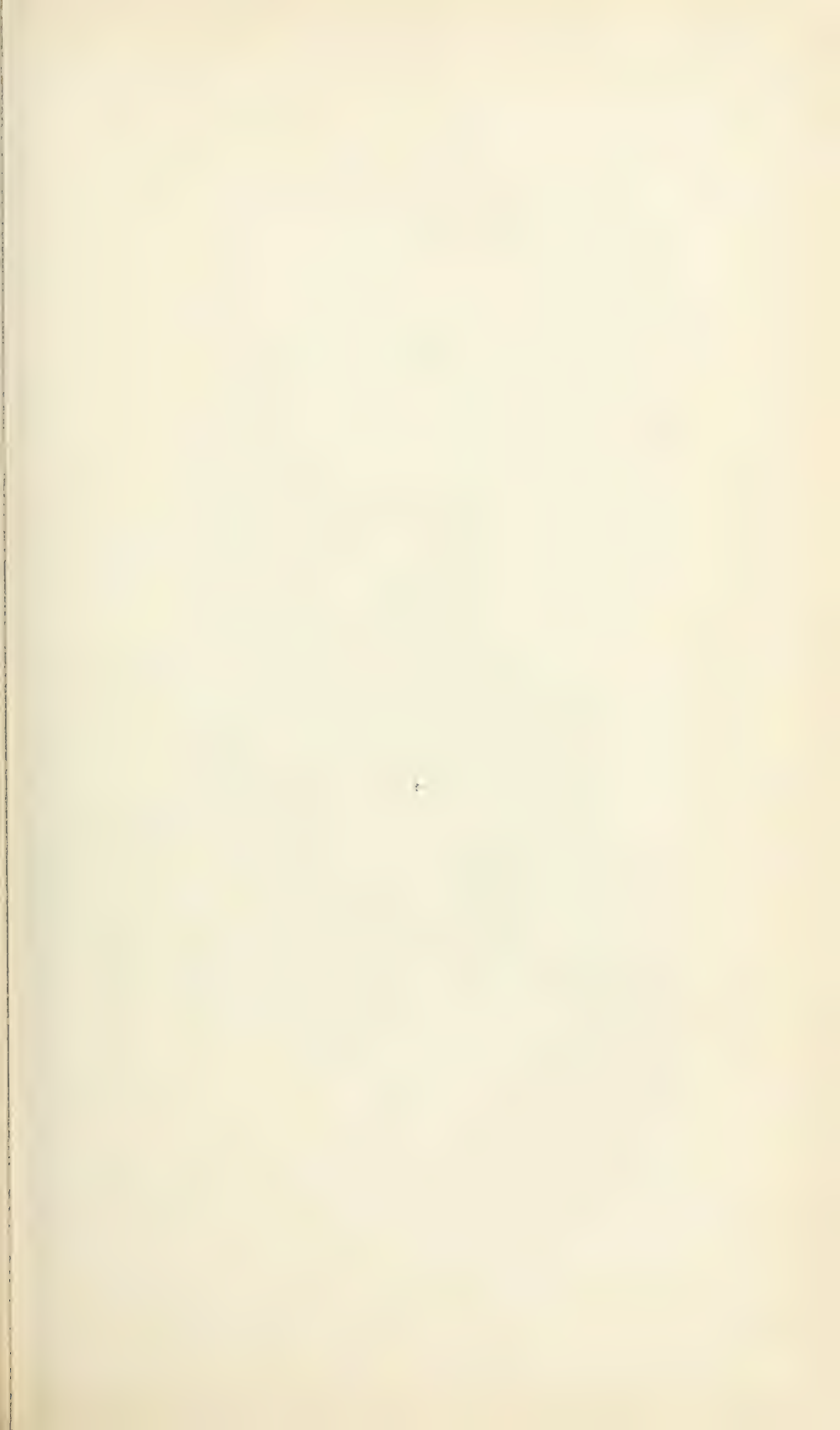
"From the Eleventh Regiment,"

"Field near Petersburg, Va., June 30, 1864.

. . . Friday, the 3d inst., at Cold Harbor was a day of blood. How our loved ones and our mighty fell in battle. The heroic and accomplished Major Converse, foremost in danger, most trusted of the staff officers of General Martindale, was mortally wounded at the first volley in that terrible charge. . . . In that charge many of our bravest and best were cut down. It was but a few moments. The point was not carried. The fire was murderous; a perfect hail-storm of lead; a tempest of ball rain. In that charge we lost one hundred men. An hour or two afterwards on that bloody morning a minnie ball struck Adjutant Barnum in the leg. He was Colonel Stedman's Adjutant General; always at his side and therefore always in danger, if duty became dangerous. We thought it would prove not a permanent injury, nor lead to amputation. His patient endurance deceived us, for his fortitude in enduring was not surpassed by his bravery in receiving the wound. But we now mourn him also, for we hear from Washington that a tardy amputation was followed by a speedy death. He died among his friends, who attended him in those last days; but he always had friends wherever he had acquaintances. Thus another of that little circle which are known as the Field and Staff of the 11th Connecticut Volunteers has become a martyr of liberty. Let their names go down to posterity with others. . . . A picture of Saturday the 4th would give an idea of the days we have passed. I was early at the front, asking Colonel Stedman if possible to come for one-half hour to the hospital. There Major Converse was dying. By his side was the Adjutant, Barnum, smiling, without a groan or murmur, but pale. . . . Let the long list of officers and men who have suffered and died in battle,—who have joined the number of martyrs of Liberty, tell what we have done in the National cause."

(By Chaplain H. C. DeForest.)

When Adjutant Barnum was first wounded in that terrible battle at Cold Harbor, he would not believe that he was permanently disabled, that he could do no more, and at first refused to be taken from the field, thinking that after a little he should be able to mount his horse again and do





COLONEL GEORGE RYAN.

further service. So eager was he to do more in his country's service into which he had entered with all his heart and soul that he reluctantly consented to the amputation of his leg, as he hoped it might be saved, and he be a whole, sound man again, to further serve his country. He was not only "every inch a soldier," he was as true a patriot as ever went forth to war, and a willing martyr. He gave his life, and longed for another life to give. The surgeon who attended him said that his fortitude and courage at the amputation of his limb were most remarkable and rare. Not a groan, a murmur or a complaint did he make. He was removed to Washington, and at a hotel everything that his old friends and new found friends were able to do in ministering to him was most gladly done; but unexpectedly, almost instantly at last, his noble life went out. He was but twenty-six years old.

COLONEL GEORGE RYAN, MORTALLY WOUNDED IN THE BATTLE OF
THE WILDERNESS.

Another of Norfolk's noblest boys who most faithfully and efficiently served his country and gave his life in the War of the Rebellion was Colonel George Ryan, who as Colonel of the 140th New York Regiment led his men in a charge at the battle of Laurel Hill, or Spottsylvania, Va., where he was mortally wounded May 8th, 1864. He was a son of John Ryan; was brought to Norfolk when an infant; spent the days of his childhood, youth and early manhood here; was much beloved by all his friends and companions, being a gentleman of refinement by nature and early training, and his early death was deeply lamented.

George Ryan, Colonel of 140th New York Volunteers, Captain of 7th Infantry, United States Army, son of John and Joanna Boomer Ryan, was born April 19th, 1836, at Medway, Mass. About one year after his birth the family removed to Norfolk, where he attended the District School and the Academy taught by William B. Rice, previous to entering the U. S. Military Academy at West Point, July 1st, 1853, having been appointed a cadet there by Judge

Origen S. Seymour of Litchfield, who was then Congressman from the Western District of Connecticut. He was graduated and promoted in the army to Brevet Second Lieutenant of Infantry July 1st, 1857, and served in garrison at Newport Barracks, Ky., until some time in the following year. He was assigned to the 1st Infantry as Second Lieutenant, Oct. 31st, 1857, but was transferred June 24th, 1858, to the 7th Infantry. During the years 1858-60 he was on duty in the Mormon campaign, which terminated in the capture of Utah. July 1st, 1859, he was in an Indian fight at Camp Box Elder. In 1860 marched with his regiment to New Mexico, and was stationed for some time at Fort Defiance. He participated in the Navajo expedition of 1860-61. He was promoted to First Lieutenant, 7th Infantry, April 22d, 1861. During the early part of the rebellion of the seceding states he was conveying trains, and was captured July 27th, 1861, at San Augustine Springs, N. M., by Confederates, and was not exchanged until August 27th, 1862. While on parole he did garrison duty at Jefferson Barracks, Mo., and on the Canadian frontier. He was Adjutant of the 7th Infantry from September 1st, 1861, to July 9th, 1862, when he was made one of its Captains. Upon being exchanged he joined the Army of the Potomac with his regiment, and was engaged at Smucker's Gap November 3d, 1862, on the march to Falmouth, Va. He was detailed December 1st, 1862, to be Acting Assistant Adjutant General of the 2d Division, 5th Army Corps, which division was composed of regulars, except the 140th New York and some other volunteer forces. He was in the Rappahannock campaign from December, 1862, to June, 1863, being in the battle of Fredericksburg, where he rendered meritorious services which received due recognition from General George Sykes, his division commander; and also in the battle of Chancellorsville, May 24th, 1863, where he did so well that he was again publicly complimented by General Sykes and recommended by him for promotion. He was in the Pennsylvania campaign, June and July, 1863, having been engaged in

the battle of Gettysburg July 1st-3d, and in the pursuit of the enemy to Warrenton, Va. In this campaign he was Chief of Staff for General R. B. Ayers, then commanding this 2d division, who, in his report of that battle, favorably mentioned Captain Ryan for the intelligence and gallantry shown by him in that sanguinary contest. After ten months at the front, performing every duty with a zeal and ability that completely won the admiration of the entire division, he was, August 29th, 1863, upon the unanimous request of the officers of the 140th New York, appointed its Colonel by Governor Horatio Seymour. He promptly entered upon his work with an energy and thoroughness of method that soon attracted general attention. No detail seemed to escape him. Even the personnel of each soldier appeared to be taken by him into account, for before long it was noticed that he never spoke to an officer or man except by giving his proper name without the slightest hesitation.

In the Rapidan campaign, October to December, 1863, Colonel Ryan and the 140th were engaged in the combat at Rappahannock Station, November 7th, and in actions on the Rapidan and Mine Run, November 24th to December 1st, '63.

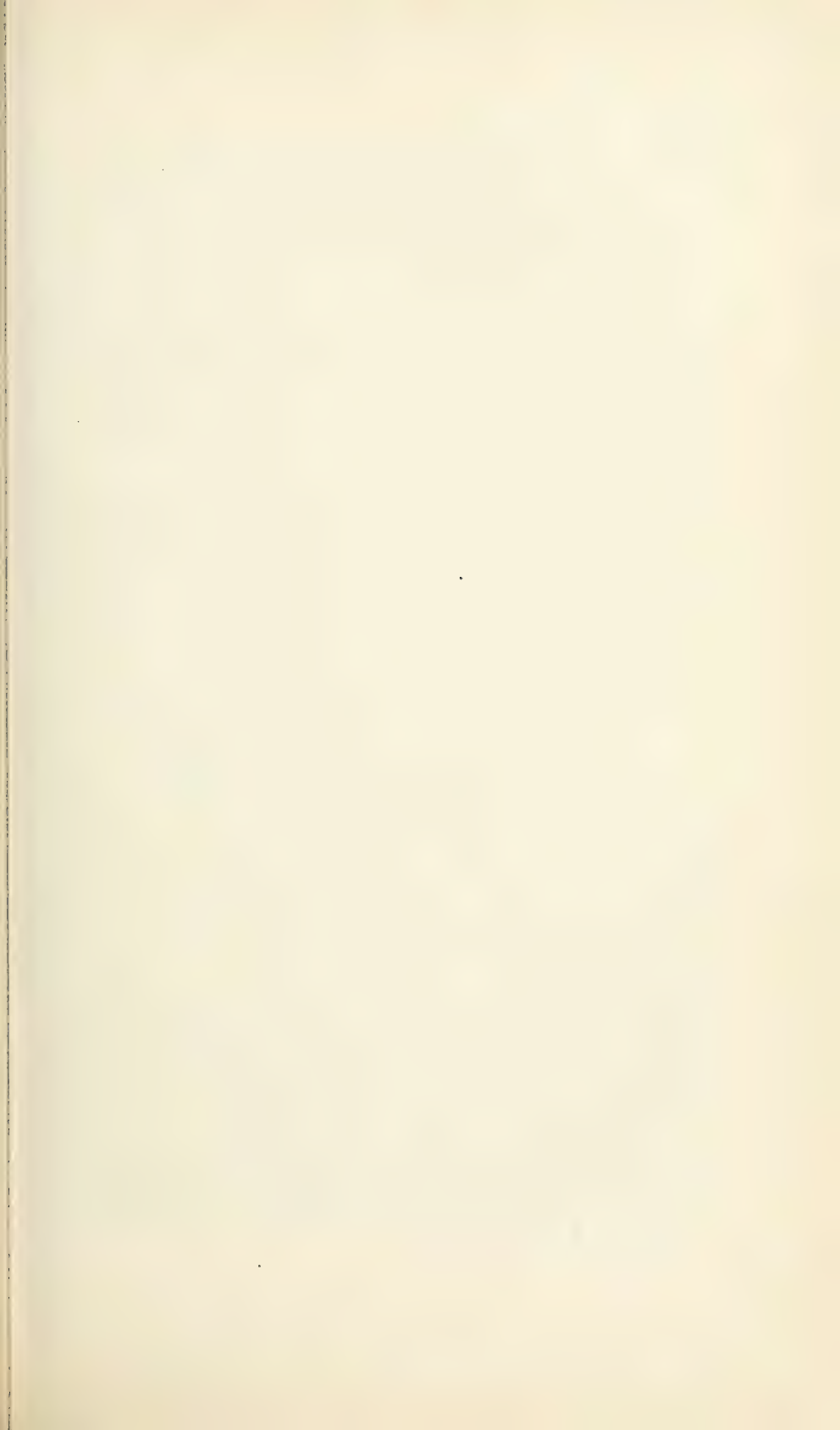
On the 5th of May, 1864, the first battle of the Wilderness was fought. The 140th New York occupied a position in the center of the first brigade, first division of the Fifth Corps, General Ayres commanding.

Colonel Ryan led his regiment in a most gallant charge against the enemy, where bullets poured from the right flank and rear; the regulars failing to come up, and seeing that his regiment was about to be surrounded, they fell back, and following their Colonel they cut their way through the rebel line to their point of starting. The number of dead, wounded and missing in this charge was 365 men and eleven commissioned officers.

This gallant regiment was in other charges and skirmishes in that terrible battle of the 'Wilderness,' on the 6th and 7th of May. On the night of the 7th they moved

from the position they had occupied to the extreme left of the line, marching all night. Before they had time to cook their rations in the morning orders came to resume their forced march, which they did. Sheridan's cavalry were fighting in the woods, and being likely to be overpowered, two regiments were ordered to charge. Colonel Ryan led the charge on double quick, with dauntless ardor, on the rebel line, which was lying behind a rail fence. When about 300 yards from the fence the rebels rose and poured a fierce volley on the advancing column, which broke and drove back in confusion the Twelfth regulars, but it did not impede the onward march of the 140th boys, who, following their brave Colonel, rushed on to within fifty paces of the fence and, halting, poured a volley into the rebels that fairly swept them from the ground. Rushing forward, the men commenced tearing down and climbing over the rail fence, when the gallant Colonel Ryan was struck in the neck by a bullet and fell from his horse. The rebel lines re-formed and the regiment was ordered to fall back, which it did, bearing the bleeding body of their beloved Colonel Ryan. He was wounded about eleven o'clock in the morning and died about four o'clock in the afternoon.

Colonel Ryan had barely reached the age of 28 years when his career, so full of promise, was thus closed. Yet he had already made a fine record. General Ayres said: "George Ryan showed us all what could be done with a regiment; he was the best colonel in the army." Colonel Ryan was buried at Decatur, Ills., where his parents then resided, but soon afterwards they complied with the request of the survivors of the 140th, who had organized the favorite military corps of Rochester, N. Y., the Ryan Zouaves, in allowing his remains to be disinterred by them and removed to the latter city, where the regiment had been raised, and where he now reposes with many of his old command.





HAYSTACK AND OLD RAILROAD STATION.

XXII.

HIGHWAYS—A RAILROAD OVER THE HILLS.

An important matter, one of deep interest and concern to the early settlers, was the question of roads or highways. We must not lose sight of the fact that this and practically all the towns adjoining were in early days one "forest primeval"; that the usual mode of travel was on foot, or at best on horseback. When Rev. Ammi R. Robbins brought his bride to this town in 1762 they rode upon horseback, his wife riding behind him upon a 'pillion' and one horse with a saddle and pillion were considered ample means of conveyance on quite a journey for a man and wife with two or more children. The roads were little if anything more than a mere trail or bridle path, cleared of underbrush or fallen trees, through the forests, turning to avoid a tree or a rock.

Roy's says: "The first road cut through Norfolk was done by Capt. Isaac Lawrence of Canaan. In its course it came to what we now call Loon Meadow. There they found a meadow or opening of some extent. The grass grew upon it in considerable quantity and of good quality. On it they found a dead loon that had apparently come to the close of life in a quiet manner, and this circumstance gave the name to the place."

Boyd, in his *Annals of Winchester*, says: "Before the survey and allotment of the Winchester lands, settlements in Goshen, Norfolk and Canaan had begun, rendering it necessary for settlers from the eastern towns to pass through our township to their new homes. The Lawrences and other settlers of Canaan, about 1738 to 1740, came from Windsor and Simsbury, first entered the wilderness by way of New Hartford, the northeast part of Winchester

and southwest part of Colebrook, to the center of Norfolk. They left their families and stock at points along the way where openings in the forest could be found for grazing, and went forward with their axes and cut down the trees and cleared a trail from one such opening to another and then moved their caravan. Tradition says they made one of their halts on the Hoyt Farm in Colebrook, and went forward with their trail to a natural meadow at the northerly border of the small pond, a mile east of Norfolk Center, where they found a dead loon, and hence the name by which the location is known. They returned and brought forward their families and flocks to this oasis." Mr. Boyd's location of Loon Meadow, "at the northerly border of the small pond a mile east of Norfolk Center," is not quite correct, the location being a mile or more northeast from Wilcox Pond, as this little sheet of water was formerly called. "From Loon Meadow they cleared their way to the foot of Haystack Mountain, and thence along the Blackberry River to the land of Canaan, which to them must have been a happy land indeed after the toils and privations of their journey."

This road or way mentioned by Boyd, from Loon Meadow toward Canaan, doubtless ran somewhere near the line of what was later called the "Tucker Road," which led from Loon Meadow, south of the Dea. David Frisbie, later the John Nettleton, now the Frank Jackman place, half a mile or more north of the pond, coming out upon Beech Flats, near the old Humphrey place, later the Lemuel Bigelow, now the Mrs. C. J. Cole residence, on near the present Laurel Way, to the former residence of Michael F. Mills, Esq., now The Hillhurst; then down the hill west, crossing the meadow and Haystack Brook, and up near the old residence of Col. Giles Pettibone, winding around the hill near the present Methodist church; through the present Centre Cemetery; on west along the side of Haystack Mountain and Ragged Mountain, at some little distance up from the river in many places; passing above West Norfolk, on to the earliest settlements in the town, the house of Cornelius

Brown and John Turner, later the Ives, Pease and Holt farms, the present residence of Nathaniel S. Lawrence, and the Eldridge farm, into Canaan.

Roys sends the party that found the dead loon on by a different route from that mentioned in Boyd's tradition. Quoting Roys again, he says: "There they gave part of their team a chance to feed, and with the remainder went forward towards what was after called the North Green. They returned at night and found all things safe and also an increase of their stock,—a mare which they left in the morning had brought them a fine colt. This road or pass-way led on through the northwest part of the town, near Mr. John Smith's, and on to what is called the College farm." This road, running northwest from the present farm of Frank Jackman, passed the Titus Nettleton, the Lawrence Mills and the Earl Percy Hawley farms, and came out at the North Green, just where it is joined by the "Lovers' Lane" road, running north from the Hillhurst. On this green, which was then a clear, open lot, stood the school-house of the "North Middle District." Erastus Burr and probably others are living who attended school at this place. Passing the present residence of Egbert T. Butler, the road turned northwest at the present schoolhouse, and on to the College Farm, and thence into Canaan.

In the records of the General Assembly, May session, 1758, we find: "Being advised that the road or way now often travelled through the towns of Simsbury, New Hartford and Norfolk, to and through the northwestern parts of Canaan, towards Albany, is in many respects ill chosen and unfit for use, and that some new and better road through said towns, or some of them, or the towns adjacent, may probably be discovered more direct and convenient, as well for carriages as travelling, to the great accommodation and benefit of his Majesty's subjects, and especially in time of war, occasionally travelling or marching, either from the eastern or central parts of the colony; therefore Resolved, That Colonel John Pitkin of Hartford, Seth Wetmore of Middletown and Colonel David Whitney

of Canaan be appointed a committee, as soon as conveniently may be, to repair to and through said towns, and towns adjacent if need be, and with all care and diligence to view and observe said roads now used, and also with the utmost care to explore and find out how and where any other shorter and better way, in whole or in part, may be practicable, and their full description thereof with their opinion thereon, make report to the Assembly October next."

The Assembly accepted their report and directed the committee to "lay out and make plain and certain the said new country road from the mansion house of Samuel Humphrey in Simsbury to Colonel David Whitney's in Canaan." "In May, 1760, the committee having discharged their duty, the Assembly ordered the way to be cleared and made passable for travelling before November 20, 1761, by the towns and proprietors of townships through which it ran," etc.

In Annals of Winchester, Boyd says: "This thoroughfare, known to a former generation as 'The North Road,' and now almost a myth, had in its day an importance and renown which justified our detailed history of its origin and progress. According to tradition, it was a wonder of the age that a direct and practicable route could be found and opened through the jungles and over the succession of steep, rocky hills and mountains of the 'Green Woods' for travel, and the movement of troops and munitions between Hartford and Albany. It soon became and continued until 1800 the great and almost the sole thoroughfare of the colony in the direction of Albany. Continental troops passed over it for frontier service. Detachments of Burgoyne's army, as prisoners of war, marched over it to the quarters assigned them. . . . It should not be inferred from the amount of travel that this was an 'Appian Way.' On the contrary, direct as it was, it went up and down the highest hills, on uneven beds of rocks and stones, and passed marshy valleys on corduroy of the coarsest hemlock log texture. Commencing at the North-end village

in New Hartford, it ran westerly up a steep hill, then turned northwesterly through the Bourbon region, crossing the Greenwoods turnpike a little west of the toll-gate, then northerly by zigzags to the top of a lofty hill, then over Wallen's Hill by the northeast schoolhouse, down to Still River near Daniel Wilson's, then up Dishmill Hill and onward by the Rowley Pond to Colebrook, and onward through Colebrook Center to Pond Hill in Norfolk, and thence by Norfolk Center and Canaan toward Albany.

Another bridle-path entered the township from the vicinity of Burrville, and passed northwesterly by landlord Mott's Tavern to the south part of Norfolk before any settlement was made. In 1762 a committee of the Assembly, previously appointed, reported a highway, 'beginning at a rock about three rods west of the fore door of the house belonging to Rev. Mr. Gold in Tarringford, and running in a northwesterly direction a little more than a mile to Still River, about a hundred rods south of Yale's Mill, at Burrville; thence in a northwesterly direction by Spectacle Pond and Mott's house, to a stake and stones in Norfolk line.' "

This road doubtless came into the South End district in Norfolk, passing over the Stannard farm, made its way by various turns and angles to the vicinity of the Grants, by the Beckley place, near Blakesley pond, Carter Hill, Chestnut Hill, over Gaylord Hill to Beech Flats, there joining the other road coming from Colebrook, mentioned above.

Boyd says again: "This was the South Road, by which emigrants from the southeastern towns wended their toilsome way to the western townships in process of settlement. It was so 'hard a road to travel' that good Landlord Burr, living near the Hayden brick yard, used, it was said, to detain his travelling guests until after morning worship, that they might have the benefit of his prayers in aid of their arduous efforts to get up the old dug-way road west of Burrville, an aid greatly needed. . . . There is a tradition that Col. Ethan Allen, while on military service in the Revolutionary War, presumed to desecrate the Sab-

bath by travelling over one of these roads, instead of spending the day in sacred meditations at the hostelry of Landlord Phelps, or Roberts on Wallen's Hill, or of Landlord Freedom Right, further westward, when a little, bushy-headed grand juror of our town, Winchester, emerged from his log cabin by the road-side, seized the bridle rein of the Colonel's charger, and attempted to arrest him as a Sabbath-breaker. The Colonel, sternly eyeing the legal dignitary, drew his sword, and flourishing it aloft, irreverently exclaimed: 'You —— woodchuck, get back into your burrow or I'll cut your head off.' Grand Juror Balcomb, finding what a Tartar he had caught, prudently abandoned his captive and retired to his cabin."

This country road, or 'old colony road,' sometimes so called, from Beech Flats east, passed the Capt. Benjamin Bigelow place and on over the hill, formerly called Gaylord Hill, upon the summit of which stood the house of Reuben Gaylord, son of Timothy Gaylord, one of the early settlers. Then it passed on down the hill, turned south and ran near and east of Blakesly Pond, on a little east of the modern Grantville, into the town of Winchester.

As proof that this route mentioned above was the regularly travelled road to Winchester in former times, I cite an incident as related by a member of the family. Rev. Ira Pettibone, in 1857, settled as pastor of the church in Winchester. After that date Mrs. Bidwell, a sister of Mrs. Pettibone,—both ladies being daughters of Dr. Benj. Welch, Sen.,—was driving from Norfolk to Winchester, knowing the old route thoroughly; so she went up the hill east to the Flats, turned to the right, as the law directs, passed the old Capt. Bigelow place and on over Gaylord's Hill. She reached Winchester, but via brush pastures, gates, bars, rail fences and other tribulations, the road for a considerable distance having been discontinued for several years. (Moral: Be sure you take the right road; if not sure, enquire.)

In his Century Sermon Dr. Thomas Robbins said: "The first road through the town from Canaan to Torrington

came on the north side of the main stream of the town, through what was called the Dug-way, over the hill north of the Burying-ground; thence south and ascended the north side of this hill, coming along on the summit of what we used to call 'The Ledge,' about where Mr. Battell's house now stands; passed to the south, crossing to the west of the bridge near the west side of my father's house, and went on to the south, near the foot of the Burr Mountain. The road to Goshen was opened soon, but the eastern one I suppose was the first."

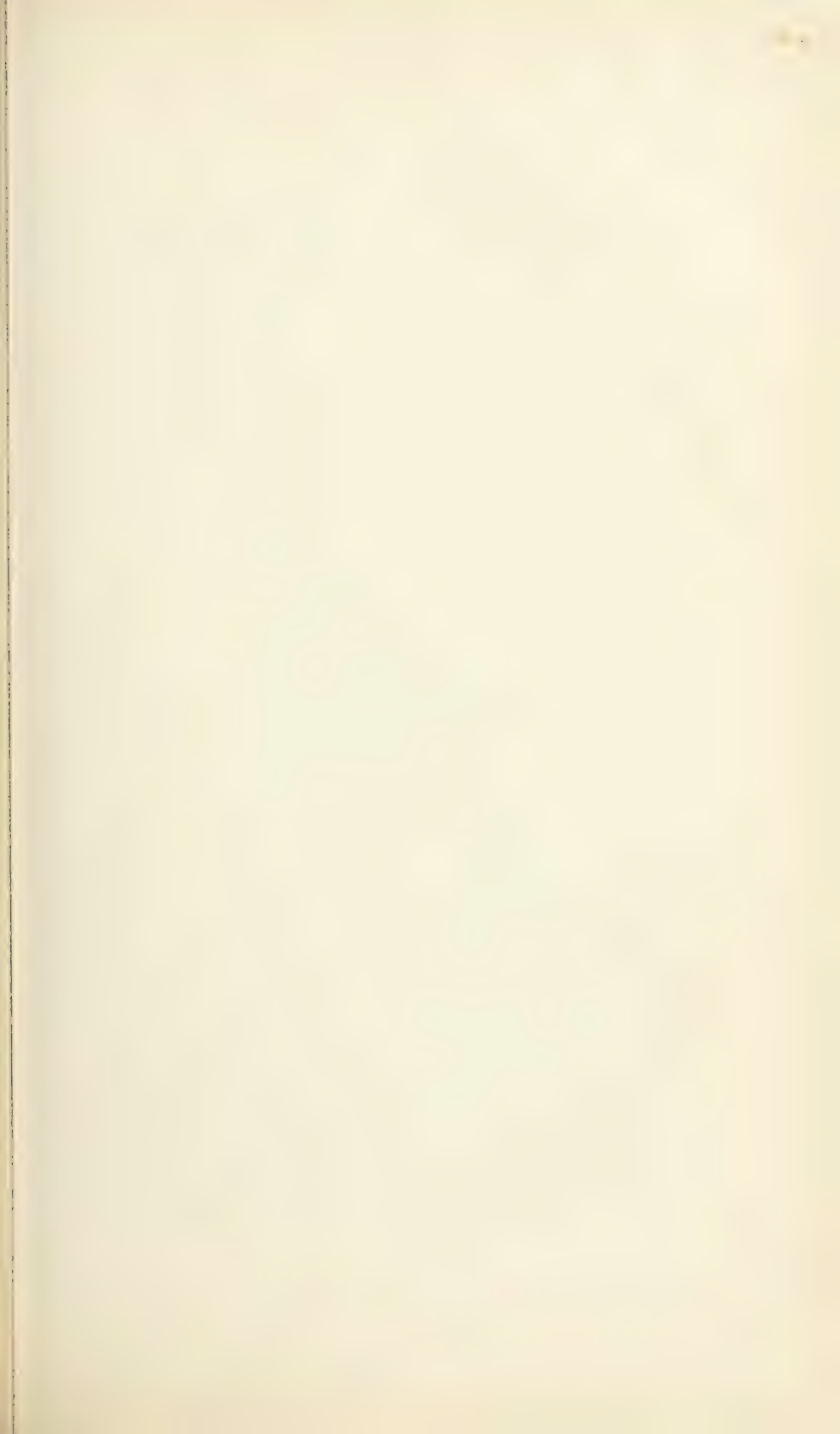
By 'this hill,' Dr. Robbins evidently meant the hill on which the meeting-house stood in which he was then speaking. The road came up from near the grist-mill, on the summit of . . . the Ledge, a little west of where Mr. Battell's house now stands, and a little west of the meeting-house, along where the chapel now stands, and where the Eldridge mansion stands, west of the Robbins house, where now stands the Robbins school; up south, crossing the Goshen road at an acute angle about thirty rods west of the entrance to the Bridgman grounds and near the Bridgman mansion, 'the foot of the Burr Mountain,' which is near the old Tibbals place, later the Joel Beach place, and then on south along the west foot of Dutton Hill, coming out to the present Goshen road not far from the railroad crossing; then on in about the line of the present road, passing the old Moses place, now the summer residence of Dr. A. S. Dennis; on south past the old Asa Burr place at the crossing of the east and west road; thence south, passing the Capt. Reuben Brown place and the Seth Brown place, the Hiram Roys place, the Eden Riggs, Harmon Riggs, Miles Riggs, Frederick Riggs place, down the hill, passing the Harlow Roys residence, later the Samuel D. Northway, now the Charles Northway residence; crossing the Naugatuck river, here a mere brook, very near the old tannery site; on southwest, up the 'steep hill road,' east of Ethan Pendleton's house and over the top of the high hill into Goshen.

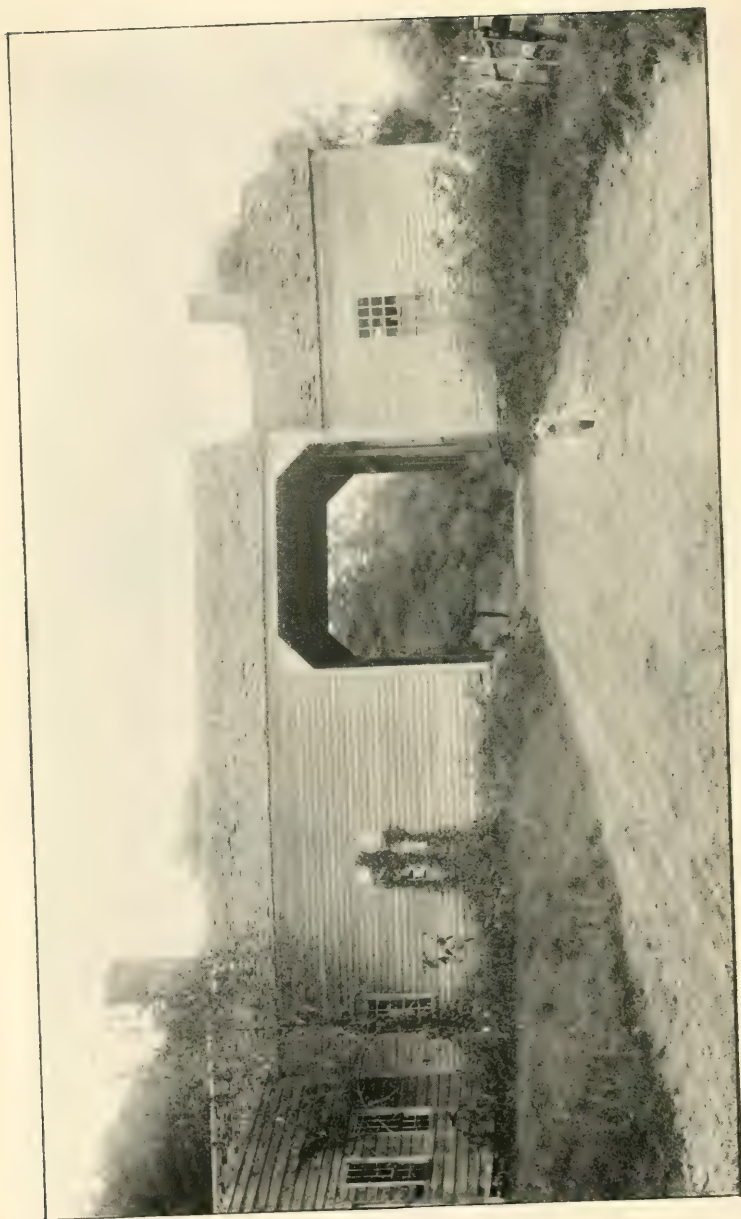
Roys says: "Course of road south of meeting-house es-

established 1802. The present road to Goshen established 1811."

The next road running south started near the grist-mill and circled around south and west, past the old Munger place, later occupied by Solomon Curtiss, Dea. Jonathan Kilbourn and others, now owned by Edward Gaylord; then turning south at the old Aiken place, later the Lewis Dowd place, since owned by Mr. Edward Swift; thence south, passing the Curtiss place, on up the hill south, as is mentioned elsewhere, passing where Samuel and Noub Tibbals lived; on south by the golf grounds and the end of "the winnow," to near the present residence of Mr. Amos Collar, previously the Silas, and Daniel Barr, and still earlier the Nathaniel Roys place; then, avoiding the low meadow, as was always done in laying out roads, they kept on west a short distance, then turned south to what was later the Edmund Brown, then the Ralph and Plumb Brown, now the Benjamin Brown place; then east about as the present road runs until it joined the Goshen road, at which junction stood the old schoolhouse of the South Middle District, later called the South Center District. This old schoolhouse was built into a blacksmith shop soon after 1840 by Mr. Samuel Johnson, a new schoolhouse having been built in the hollow at the foot of the hill, west, and not many years since rebuilt at the junction of the Goshen and Winchester roads. East, a short distance from the Brown farm just mentioned, a road branched off south, passing the place where Mr. Abraham Balcom lived, a half mile or so south, passing not far from a small pond, called from him Balcom Pond, or sometimes Dolphin Pond, from an Indian named Dolphin, who lived near there. This old road or trail went on south through Meekertown, near the house of Mr. Phineas Meeker, until it joined the road running to South Canaan.

The Greenwoods turnpike, for half a century or more a great thoroughfare between Hartford and Albany, passing diagonally across this town from east to west, was completed in 1799, at a cost of \$19,500, as is mentioned by Roys.





THE OLD TOLL GATE.

This turnpike road was built by an incorporated company, and the stock for many years paid a good dividend, and was somewhat sought for as an investment. These turnpike roads were under the supervision of commissioners appointed by the governor, their duty being to inspect the road, and if it was not kept in satisfactory repair they were authorized to order the toll-gates to be thrown open and no toll received until the road was satisfactorily repaired. Persons travelling to or from public worship were exempt from paying toll at any turnpike gate.

The ownership of the highway was vested in the company, as appears by an act passed October, 1801, when it was enacted "That the property of all trees now growing, or which shall hereafter be set out for shade or ornament within the limits of the highway, purchased by the Turnpike Company, and of all the stones and other material left on said road when the same was opened, is hereby vested in said company. Each and every person who shall, without the permission of said company, take up or destroy any such tree or trees, or shall remove from off said road any stone or other material, shall forfeit to and for the use of said company three times the value of such trees or stones; and for each tree so cut down, taken up or destroyed, a further sum of two dollars, besides the three-fold value thereof as aforesaid." There was a toll-gate toward West Norfolk. Persons using the turnpike could, if they desired, pay a certain sum for the year. The rates of toll were: For each head of neat cattle, etc., 1c. A single horse and wagon, 'four pence ha-penny' (6 1-4 cents.) A double team and wagon, nine pence (12 1-2 cents.) For a loaded two-horse team, 'one and tuppence' (18 3-4 cts.), etc.

THE OLD TOLL GATE.

(FROM THE CONNECTICUT WESTERN NEWS, OCTOBER, 1872).

"The collecting of tolls from the old Turnpike Gate, between Norfolk and West Norfolk, was discontinued the first of the present month. The first gate on the Green-

woods turnpike, running from Hartford to Albany, was located near the present residence of Mr. James Humphrey, in West Norfolk, and was one of the most primitive style, being one of the old-fashioned swing gates. In the progress of events this gate was discontinued and a new one built and located on the site of the present one, and after years of service an improvement was thought necessary on this building, and it was purchased by Mr. Levi Shepard, then in the height of his business career. The present building was at that time built, and toll has been received there at the rate of from \$800 to \$1200 a year up to the 1st of October, 1872. Mr. Levi Shepard is still living, still quick and more sprightly than many of his age, and to him we are indebted for the above information."

Many alterations and changes in the location of the original highways were made, some roads or portions of roads were discontinued and new ones laid, others were made 'pent roads,' that is, closed to general travel, and liability for damages from the town in case of accident withdrawn. It has been said often that the plan adopted in laying the first roads was to go on the highest land possible from the top of one hill to the next, avoiding all low or wet ground.

Roy's says: "The manner then pursued and approved of for making roads was to dig a pass or trench through knolls and on the declivities of hills sufficiently wide for carts to pass forward, but in general not to pass each other but with difficulty. The wet and marshy places which crossed their route were filled with round timber laid across the road. In some places they were left naked; in others the interstices were filled with earth, which formed a level for a time above the water and mud. When coming to a rock of considerable size they very prudently sheered off, and took a circular turn, avoiding it as an unconquerable obstruction. The course of the highways generally was over high ground, in order to escape the swamps and dense forests which in many places lay directly in their way. Later, when the surface was cleared and dry, many

alterations were made in their direction, which better accommodated the inhabitants in every part of the town."

Some changes and improvements were made from time to time in the old turnpike. When it was first opened, the hill just east of the Green in this town was very steep, but in a few years the grade was made easy by walling up the sides and filling in. Since the turnpike was given up to the town, this fill has been widened and much improved.

A short distance west from Pond Hill pond the road originally ran straight over the hill, but when after a few years it was discovered that "the bail of a pail is no longer when it lies down flat than when it stands up," the road was changed, running around the hill as at present, avoiding the grade. Going around this hill was by Moses Pierce, a shrewd old resident of the town, who lived just at that point, called "doubling the cape," and that point is still known as "the cape."

At a town meeting November, 1836, the warning mentioned among other business to be done, "To discontinue the road leading from John Heady's west from his house to its intersection with the road near Daniel Spaulding's house; also to discontinue the road called the Balcom road, mentioned above, from its intersection with the road between Edmund Brown's and Joshua N. Moses' dwelling houses to its intersection with the Meekertown road near Asa Burr's house. Also to discontinue the road from the forks of the road beyond Benjamin W. Crissey's house to Canaan line. Also to discontinue the cross road leading from the Goshen road to James and Hiram Roys' from its intersection with the Goshen road near the school-house to its intersection with the new laid road.

In December, 1843, the 'Meadow road,' as it was called, was by vote of the town laid out, 'Beginning near the meadow bridge, so called, thence running northerly through Thomas and Solomon Curtiss's land to intersect the road running from the Grist-mill of Augustus Pettibone, Esq., via Solomon Curtiss's dwelling house.' The above vote was at a later date rescinded, and in 1845 Auren Tibbals and Daniel White brought suit to compel the town to open a road, 'running from near the old Treat place, and terminating near the Grist-mill.' Not long after the last date mentioned that road was opened and built, but not without considerable opposition.

At the annual town-meeting, October, 1854, the selectmen were

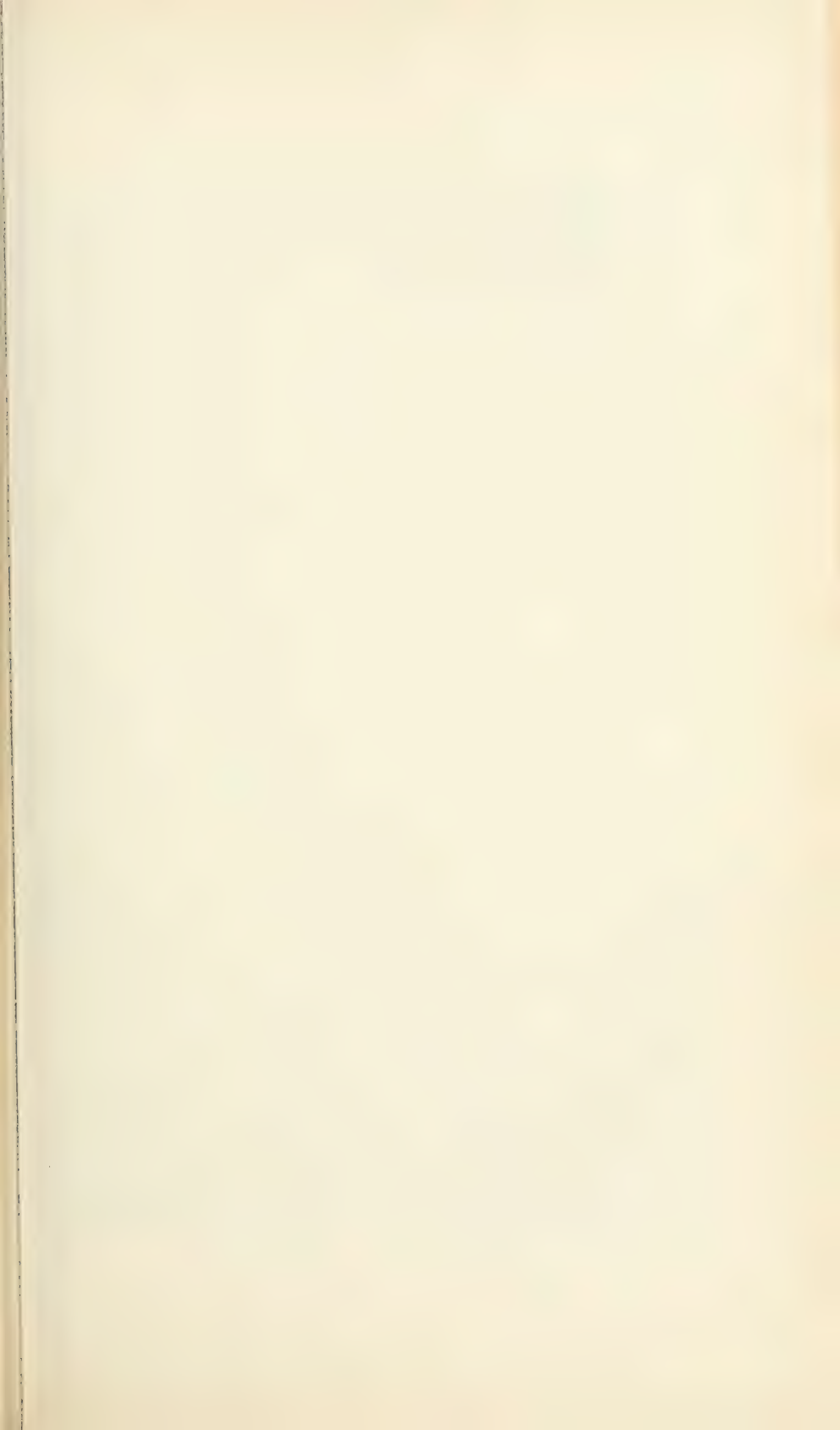
instructed "to proceed forthwith to survey the most feasible route for a road commencing near the Grist-mill of Messrs. Ryans, and running thence parallel with the Blackberry river, on the south side, to connect with the turnpike at a point near the works of the Dewell Seythe Co., and report." At an adjourned meeting it was "resolved that the proposed road on Blackberry River be located so as to intersect with the turnpike near Stevens' Hoe Shop, and that we accept of Mr. Dewell's road as already laid out as a public highway." The project of building this road on the south side of the stream was pushed for considerable time, but the matter was finally dropped. At that time there was a good deal of manufacturing being carried on along the stream, and building-lots were in demand.

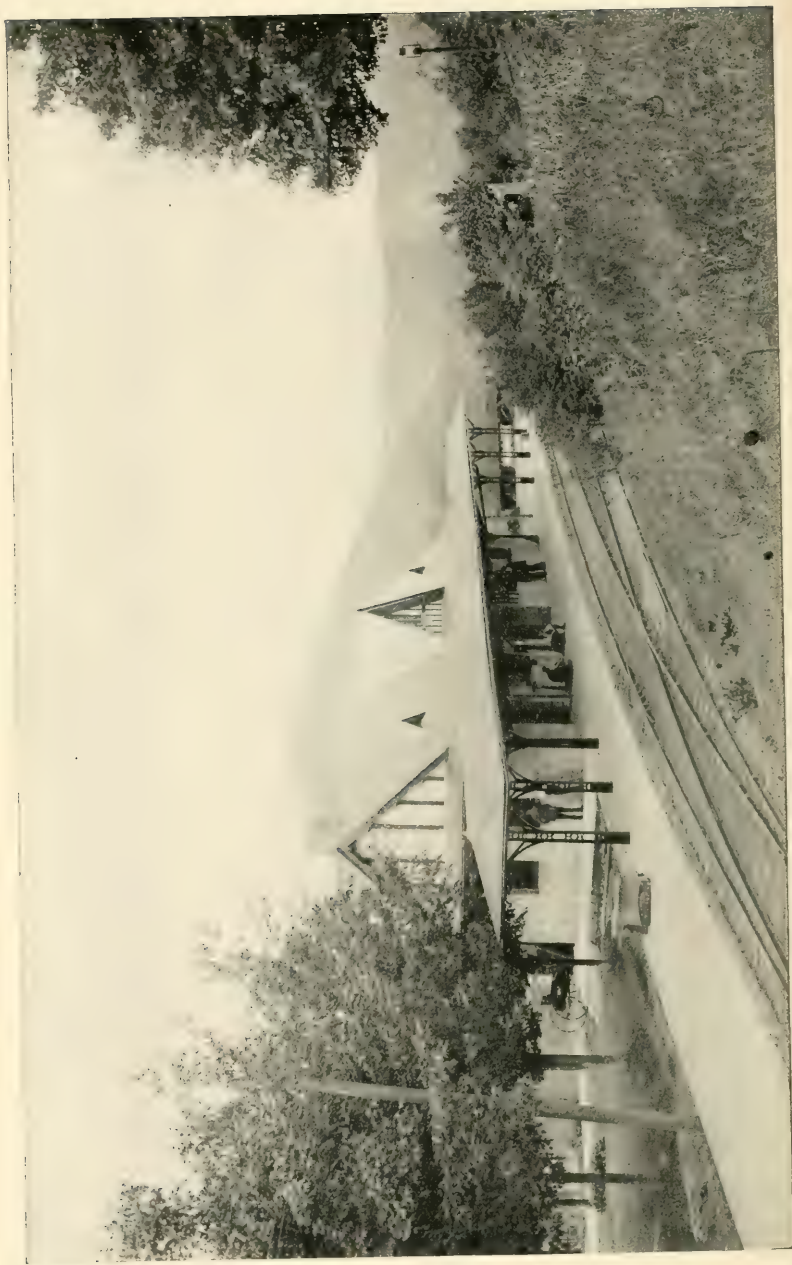
In 1856 quite an effort was made by a few persons living in the northeast part of the town to have one of the original roads reopened and made passable for travel, but that project failed. This road intersected with the Beech Flats, or Old Colony road, at the old Humphrey place, later the Lemuel Bigelow and Sullivan Butler place, now the C. J. Cole summer residence, and ran about two and three quarter miles in a north easterly direction, with various turns and angles "to the old school-house corner," as it was called in the Loon meadow district. This old road in different parts was sometimes called the "Florida Road," "Hart's Road," and more recently the eastern portion of it, the "Tucker Road."

Brief mention will be made of some action of the town respecting highways, at various times. In April, 1818, "an alteration in the highway passing by Barzel Treat's was accepted by the town." This was a short section of the Canaan mountain road, which ran from the Curtiss place nearly in a straight line east to Treat's corner, instead of circling around to the north as at present, to avoid the hill.

January, 1820. "Voted to accept the doings of the Selectmen, discontinuing the old road from Oliver Hotchkiss's to Canaan line and laying out a new one from Israel Crissey's to Canaan line." At that time Oliver Hotchkiss lived about half a mile west of Israel Crissey's, on the old road, at a place which was known afterward as "Snyderville." The new road then laid is the road as at present, leading to Canaan mountain.

In the records of June, 1824, is an entry that Michael F. Mills brought suit against the town concerning a new contemplated road from the meeting-house to the North Middle School-house. This is the road running from the Hillhurst, which was Esq. Mills' old home, to the old school-house on the "North green," as it was called, which is mentioned elsewhere. This shows approximately the date of the opening of that road. It was called 'the new road' until





THE RAILROAD STATION.

about 1840.. Earlier than that date several families named Holt lived in the neighborhood north-east from the 'north green,' and it has been said that a son of one of the Holts had been jilted by a young lady living on the road to town, and could not bear to pass her house any more, hence the project of the new road to soothe the lacerated feelings of the young man.

January 13, 1823, the town voted, 'to accept the doings of the selectmen, in laying out a highway commencing near Ebenezer and Silas Burr's, as appears on the records of this town.' The Burr home of that day, and for nearly half a century later, was the farm now owned and occupied by Mr. Amos R. Collar, and the highway then laid out was that running from near the Burr house northeast to 'Treat corner,' near 'the sandbank,' where it joined the Canaan mountain road, passing the Daniel White farm, now the summer residence of Mr. C. M. Howard, and the Elmore E. Canfield farm, now the summer residence of Professor M. I. Pupin.

November, 1833, 'Voted to discontinue the Chestnut Hill road, and also the road which formerly passed by Capt. Timothy Gaylord's, to the north corner of land formerly owned by D. W. Roys.'

April, 1854, 'Approved the doings of the selectmen, discontinuing the highway from near the farm house of B. W. Crissey to Snyderville, so called.'

November, 1846, 'Voted to discontinue the Ducher road, northerly of Benjamin Bigelow's, and that it be made a pent road, without expense to the town.'

The writer has been informed by one of the patriarchs of the town that this old Ducher road branched off from the old Winchester road, on the north side of Gaylord Hill, east of the Capt. Benjamin Bigelow place, and by a circuitous route joined the present Winchester road not far from the former residence of Stephen Harlow Brown.

A RAILROAD OVER NORFOLK HILLS.

When the project of building a railroad through Norfolk was first agitated, in the 60's, a wealthy business man of New York, a native of the town, upon being told of the project, replied: "Build a railroad through Norfolk! Why, when I was a boy and lived there it was with difficulty that even the crows could fly over the Norfolk hills."

To Mr. Egbert T. Butler, now living, quite hale and

heartly, nearing his 87th birthday, is due the credit of originating the idea of a railroad through the town; and to his perseverance, to a large measure, the successful completing of the road. Mr. Butler says: "About the year 1864 I became impressed with the idea that a railroad through Norfolk was the only thing that could prevent its becoming practically an abandoned town, like many of the New England hill towns. I first conceived the idea of connecting the Canal Railroad with the Housatonic by a line from Collinsville through New Hartford, Winsted and Norfolk, striking the Housatonic at Canaan.

I wrote some articles which were published in the Winsted Herald, stating some of the advantages that would be derived from such a railroad. Nearly every one scouted at the idea; some thought me crazy, and said if I had anybody to care for me they should place me in the insane asylum. My ideas expanded until I conceived the plan of having a road from Springfield and Hartford to Millerton, where it would join the Harlem road, and give an outlet west by both the Housatonic and the Harlem roads, and bring the terminal at Millerton, so near three important points on the Hudson river, viz.: Kingston, where the Delaware and Hudson Canal Co. deliver their coal for New England; Poughkeepsie, that by a short railroad could reach New England; and Fishkill and Newberg, where the Erie railroad enters. These points were in fact all connected with this New England road by short roads, built within two years after its completion. When I applied to some of the wealthy citizens of Winsted and Hartford for four or five hundred dollars to pay for the preliminary survey and map that were necessary, not an individual would give a dollar for so ridiculous and impossible an undertaking.

"But by persistent effort the money was raised, a survey was made, a charter was drawn which by its provisions allowed the towns through which the road should pass to take five per cent. of their grand list in stock to help build the road, this being the first charter ever drawn in Connecticut asking such a privilege.

The incorporators named were E. Grove Lawrence, Nathaniel B. Stevens, William W. Welch and Egbert T. Butler of Norfolk, Alexander H. Holley, William H. Barnum of Salisbury, William G. Coe, William L. Gilbert, John T. Rockwell, Theron Bronson of Winsted, and others.

The charter was approved June 25, 1868. Soon after, the company was formed, directors chosen and engineers set to work to survey the line through the towns named in the charter. I christened it The Connecticut Western Railroad.

A subscription of Seven Hundred and Fifty Thousand Dollars was subsequently made in Hartford for the stock, which with other subscriptions aided in building the road. Contracts for building the road were let, and I had the great satisfaction of breaking ground in Winsted and shovelling the first dirt for the construction of the road, October 20th, 1869, and the greater satisfaction of spiking the last rail, December 7th, 1871. On the 21st of December, 1871, which was my fifty-eighth birthday, the first train of cars was run over the road on schedule time."

Norfolk has the distinction of being the highest point in the state reached by a railroad, the station being 1250 feet above tide water. The summit of the road is a mile or more south of the centre station. Just where the best line was for the road through the town proved a somewhat difficult question, the great problem being to get over the Norfolk hills. Coming east from Canaan, a very low point was reached in the east part of that town, at the crossing of Whiting River, and after various routes had been examined and surveyed the one adopted seemed the most feasible, requiring a massive arched bridge at Whiting River, and a second massive arch for a passageway for teams under the fill at that point, which fill was 140 feet high.

East from Whiting fill the railroad by a steep grade skirts along the precipitous side of 'Ragged Mountain,' on and up through 'Stoney Lonesome,' where ordinary laymen would say a railroad can never be built; then winding around upon the steep hillsides between Bald Mountain

and Haystack, all the way rising at a pretty sharp grade, the center of the town and the old meeting-house green was reached. Just where to locate the road for the next eighth of a mile caused a sharp controversy among Norfolk people, but fortunately the matter was settled right, thanks to the wisdom, foresight and determination of one noble man.

This struggle for a time was a pretty severe one. I will quote what one writer, who appears to state the question fairly and briefly, said in 1876:

"The surveyors insisted that the railroad must run directly through the beautiful little public green, in the heart of the town. As the people wanted the road on any terms, all assented except the village pastor, Rev. Joseph Eldridge, who for forty years and more occupied the pulpit, and won the love, admiration and respect of his people by the beauty of his life and character and his sterling intellectual ability. Dr. Bushnell pronounced him the ablest of his compeers in the state. Single-handed and alone Dr. Eldridge fought against the proposed lay-out, on the ground that it was useless and would wantonly ruin a beautiful park that had always been dear to every true-born Norfolkite. After many hearings Dr. Eldridge won the fight, and the railroad speedily demonstrated that he was in the right by taking another route more convenient to all concerned.

Now it is impossible to find any one who ever favored any other location."

The above writer was not wholly correct in saying that "all assented except the village pastor." There were a few who felt just as Dr. Eldridge felt, among them being Robbins Battell and a few still living who rendered him every possible assistance, but without Dr. Eldridge their efforts would doubtless have been of no avail.

The first lay-out took a width of six rods through the center of the park and was rejected by the R. R. Commissioners. Then the second and third, on the same line nearly, narrowed down to a width of three rods, was vig-





STONY LONESOME.

orously pushed. These lay-outs would have taken down the Soldiers' Monument, many of the finest of the trees, and made a cut 18 to 20 feet deep through the park, coming about to the surface in Dr. Eldridge's garden, as it was then.

And yet a most zealous advocate of this line for the railroad through the park, in an article published at the time in a local paper, said:

"But two out of 256 voters of this town appear to oppose the line through the Green. A petition signed by 204 of 256 voters of this town reads as follows: 'We the undersigned, voters and tax-payers of the town of Norfolk, being desirous of promoting the best interests of the town in the location of the Railroad through said town, and fully believing that the business interests, the protection to private property, the safety to public travel, and proper depot facilities, require that the road be laid out and located on the line through the public Green in said town, do earnestly desire and respectfully request the Hon. General Railroad Commissioners of the State of Connecticut to adopt the line asked for by the Officers of the Connecticut Western Railroad.' This petition was presented to the Railroad Commissioners, and a large number of citizens who did not sign this petition were present at the hearing, and advocated the location through the Green, and but two individuals in town appeared to oppose it."

At this hearing before the Railroad Commissioners in January, 1870, Dr. Eldridge in part said:

"In opposing this lay-out across the Green, if I know my own heart, I am not prompted by any desire to carry a point simply for the sake of carrying it. I deeply regret the necessity of opposing the views of so many of my fellow citizens, with all of whom I have the most friendly relations. I do it because, in my judgment, I am required to, in order to promote their real and permanent interests.

The petition addressed to you, gentlemen, and numerous signed by citizens of Norfolk, astonishes me. Had I been informed that a petition in reference to the lay-out across the Green had been drawn up and signed, and had I been ignorant of its character, and been left to conjecture what it entreated you to do, I should have concluded it would run somewhat in this strain: "We, the subscribers, citizens and tax-payers of Norfolk, strong friends of the Connecticut Western Railroad, having bonded the town in its

support to the full extent allowed by the law, and expecting to derive much benefit from it, ask your honors, if possible, to spare our little Green. It was laid out and planted by our ancestors, and has become quite beautiful, and forms a pleasant center. It attracts the attention and excites the admiration of visitors, and we should deplore anything that should disfigure or mar it." Such is the petition that I should have naturally expected from the citizens of Norfolk, had I been left to conjecture its character. That actually presented is the very opposite. The question which you are here to decide, whether there is any imperative necessity to cross the Green in order to have a good, practicable road, this petition assumes as already settled, and you are besought to sanction the lay-out across the Green. I confess this amazes me. Do any of these petitioners desire the mutilation of our Green if there is no necessity for it? I will impute no such desire to any of the signers of this petition. On reflection I can account for its existence in consistency, only with the idea that its signers would in itself considered, regret the marring of the Green.

The impression was made after the first lay-out was rejected, that the Railroad must cross the Green if we were to have the road at all. It was a common remark in town. The actual working upon the railroad dissipated that impression. A railroad we should have at any rate. Then the alternative was, that it must cross the Green or the station would be three quarters of a mile from the Center. That alternative was urged upon persons to induce them to sign this petition, and many signed it under the belief that the lay-out across the Green must be adopted, or the depot would be so located as to be very inconvenient for many parts of the town.

Another consideration was urged. It has a very plausible look when first presented. The town of Norfolk is a stockholder to a large amount in the Railroad, and as such is interested to have as good a road as possible. Anything that increases the value of the road, enhances the value of the property possessed by the town in it. The line across the Green would increase the value of the railroad as a whole, and the town would share in this gain. The whole town is thus interested to have the line across the Green adopted, while the Green is comparatively a local interest, and as such, must yield to what the general good demands. This is the argument, fairly stated, and as I said just now, it has an air of plausibility. Let us examine it a little more closely and see how much there is of it.

The Connecticut Western Railroad when ready for business, will have cost it is estimated about Three Millions of Dollars. The town of Norfolk is a stockholder to between forty and fifty thousand dollars. We will for the sake of the argument put it at fifty

thousand dollars; that is, the town of Norfolk will own one sixtieth of the Railroad, and will of course share in any benefit that the Railroad may derive from crossing the Green in that proportion. Suppose then the C. W. R. R. would be benefitted twenty thousand dollars by crossing the Green, what is the amount of the share of the town in that benefit? Why, three hundred and thirty-three dollars, thirty-three and a third cents. Suppose the advantage to the Railroad would be forty thousand, then the share of the town of Norfolk in advantage resulting from spoiling the Green would be six hundred and sixty-six dollars, sixty-six and two-thirds of a cent. We are very much in need of a new hearse; by sacrificing our Green the increased value of the Railroad might enable us to buy one. But alas! no man of sense imagines that the Railroad would be increased in value forty, or twenty, or even ten thousand dollars by crossing our little Green. The town of Norfolk, as a stockholder, has no motive to sacrifice the Green.

In the next place has the town or the public, looking to the C. W. R. R. as a carrying agent, any appreciable interest in having it cross the Green? I answer no; and ask your attention while I prove what I say. What does this town or the public want in a Railroad as an agent of transportation? These three things,—speed, cheapness, and safety. Now does anybody imagine that in arranging the time-tables over this Railroad, any difference will be made whether it crosses the Green or goes around it?

Then again, in fixing the fares for passengers, or the rates for freight, will those who operate the road make any difference in the prices, whether it crosses the Green or not? Mr. Barnum, President of the Railroad, in a conversation I had with him, admitted that the idea that it would make any difference was nonsensical.

The only remaining point is the safety. The curve around is an eight degree curve. Now I have examined your Report, Gentlemen Commissioners, in which you question the Railroads of the State in regard to their curves, and I find that every Railroad in the State that has responded to the inquiry, has on its main track curves as sharp; many have curves sharper than that around our Green. Mr. Alfred Dennis, President of the New Jersey Railway, informed me that on that Railroad, a short distance from the station, there is a curve sharper by one-half than that required to avoid the Green. More than one hundred trains pass over that road every twenty-four hours. The road has been in operation over thirty years, and no accident has occurred near that curve. Now this notion of danger is a mere bug-bear. . . .

Why, then, should the Railroad cross the Green? Above all, why should any citizen of Norfolk desire it?

It is a matter that I cannot explain. But I can understand why the Directors desire it. The road across the Green would cost the company somewhat less, and being nearer straight, would as a piece of engineering be more perfect. We can have a good practicable road around the green with the station where it ought to be, but it will cost the Railroad more. They propose to take the route across the Green without paying anybody anything for the right of way, so that we come to the real question to be decided by you, Gentlemen, on this occasion.

It is, whether this great money corporation, armed with almost despotic power, whose object is pecuniary gain, shall be saved, what in reference to the magnitude is a trivial additional expenditure, at a sacrifice to this poor little town of many times the amount. That is the question. Now, gentlemen, I must trouble you with a few remarks on the value that many of us attach to the Green, and the injury that must accrue to the town if it is defaced by a railroad track, some eighteen or twenty feet deep, and more than fifty wide, running through it from end to end, amid clouds of smoke and dust, many times a day. This public Green is an heirloom,—an inheritance. It was laid out by our fathers, and they planted these grand old elms. It is central to this town. The roads all converge to it.

It is a pleasant gathering place where the people assemble to worship God, or for other purposes. The Academy looks out upon it, is approached by paths through it. It is a safe pleasant playground in one part; in the rest, shade and tranquility. It is such a Green as no town in this part of the State possesses, or could secure. It makes the town attractive to strangers. Professor Thatcher of Yale College, and Mr. Northrop, Superintendent of Common Schools, were here last season, and expressed themselves as greatly delighted with it. They said it was already very beautiful, and might be made much more so. Many natives of the place living elsewhere, deprecate the idea of its desecration; among them such men as Mr. Frederick Shepard of New York, who has taken stock in this road; Mr. Joseph Battell, also of New York; and Mr. George Phelps of Chicago.

The most enlightened people in the towns around would regard the sacrifice of our Green as an act of barbarism. The work of destruction once done it is done forever. The injury would be irremediable. Money lost may be regained; a building burned may be rebuilt; but once locate a Railroad across our Green, and it would be ruined forever. Other towns would spend large sums could they purchase such a Green. We have it by the forethought, the liberality and the toils of the past generations. They designed it for the town, and for coming generations, to be enjoyed and transmitted.

I now come to considerations that may have weight with those, in whose estimation those that I have already suggested are of little importance.

The Railroad it is hoped will contribute to the prosperity of the town. It will do this more particularly, it is expected, by bringing into profitable use the water power on our stream. Surely in a business respect we have been in a bad way. Most of the business enterprises started in the last twenty-five years have proved disastrous failures. A great deal of property has been sunk. Our farmers have suffered in some cases very severely. One coming from Canaan through West Norfolk up to the Centre, will see many signs of abortive undertakings; much proof that the stream has not hitherto contributed to our prosperity. First will be seen a broken roofed scythe shop, with a scythe perched on a pole. Then the chimney of an abandoned furnace with some out-buildings, all rotting down, will attract his notice. Then on Patmos Island, as it is called, a hoe-shop, not now in use. Next comes the great stone structure erected as a machine shop. This building is occupied, but not to its full capacity. Adjacent is the foundry, going to decay, and then a planing-shop in like condition. Arrived in the city, the traveler is greeted with the charred ruins of the great factory that once stood there. Looming up the hill, a nice bank building presents itself. Alas, that building is for sale. Now if the prayer addressed to you this day is granted, and our Green has a deep, broad ditch cut through it, the picture of ruin will be complete. These past disasters have generated in town a sort of desperation; something must be done to retrieve our affairs. And when the idea of a Railroad through town was proposed, it was greeted with the utmost enthusiasm. That would save us. That would prove the Sarsaparilla of the veritable old Dr. Townsend; sure to remedy all our pecuniary troubles. I shared in this enthusiasm to a degree. I was in favor of bonding the town. I took ten shares of the Railroad stock. And I still expect that the town will derive essential benefit from the road. But how? Not as an investment. I never expect to get any returns for my stock. If we have anything to transport it will prove an advantage. But a railroad through the town will put no money into anybody's pocket. It will not build up factories on our streams. It will not lift the mortgages now resting on some of the structures already built. It will furnish no capital with which to carry on business.

How then will it contribute to the prosperity of the town? It will do so, so far as it induces men of capital and business capacity to come and reside among us, who shall bring our water-power into profitable use. But such men are not to be drawn here by mere water privileges. They can find them elsewhere, and right by the side of Railroads; for example, Falls Village.

Men of capital and business capacity are likely also to be men of taste, with families to be educated, and a beautiful village and advantages for schools, where their children may be happy and safe, and their taste improved,—such a village in connection with water power, may draw them. We have such a village, and now have such an Academy. Drive your cars right through its heart, right in front of the Academy, cut down the town to a railroad station, and you will look in vain for your men of capital and business capacity. Spoil your Green, and you weaken very much the probability that the railroad will bring our water power into profitable use; or that it will greatly benefit the town. In this view, the railroad itself will be short sighted to insist on this line; for whatever tends to mar or hinder our prosperity, will diminish the revenue we shall yield to it as a transporting agent.

Now, your Honors, you are appointed, not to carry out the edicts of these great corporations, invested as they are by naked legislation with almost unlimited power, and which they are very liable to abuse, overriding the weak resistance of local and private interests. You are appointed to protect local and private rights and interests against unnecessary encroachments. If there are sacrifices to be made, you are to distribute them equitably and fairly. You are not to save a railroad some little expense and inflict a much larger injury upon an individual or a town. In our case it will be wholly uncompensated. They propose to take our Green for nothing. I appeal to you to protect us. Indeed, I believe in their secret heart we have the Directors with us. The President of the road and his co-directors I regard as men of liberal feelings and cultivated tastes. As agents of the railroad they must push its interests; but if without responsibility on their part, this lay-out should be rejected, and the little Green of Norfolk left intact, I do not think they would be very much grieved.

Thanks that we have not as yet to deal with such men as James Fisk, Jr., and his acolytes. I leave our case in your hands. I have only to add, that, if as would seem to be the case by the tone of feeling developed in this assembly, any odium is to be attached to efforts to protect our green, in that case let it be poured without stint on my head while I live; let it rest on my memory after I am dead.

I wash my hands of all responsibility in regard to the desecration of our green. If the deed is perpetrated, I shall remain silent, but shall ever consider it one of folly and barbarism."

An effort was made through articles published in the local papers to reply to the argument of Dr. Eldridge before the Commissioners, but it was a sorry failure. No

answer was possible save that of the Commissioners given February 9, 1870, which triumphantly vindicated Dr. El-dridge's position and forever settled the question of "the desecration of our green."

In their decision the Commissioners said: "The first hearing of the application for the approval of the location through this Park was held at the Norfolk Town Hall in June, 1869. After a full and impartial hearing that lay-out was disapproved.

On the 5th day of July succeeding, a new Commissioner took his seat in the Board, and soon after another application was made for a location, by the same Railroad Company, through the same park, and a second hearing was held at the same place, and the lay-out again disapproved by the Board unanimously. Again on the 14th day of January, 1870, a hearing was given to a third application for a new layout through the same park, and now a third time denied unanimously by the Commissioners. The persistency with which this line through this Park has been urged, is without parallel in the history of Railroad enterprises in the State, and seems to indicate insurmountable objections on the part of the Company to any other route through that village.

On the other hand, the unanimous decisions of the Board in disapproval indicate their belief that another route can be found without so great damage to public and private interests, as the one asked by the Company through the Park.

The Railroad Commissioners have no power or desire to dictate to a Railroad Company where they shall locate their line, but only to say where it shall not be located.

The reasons why we cannot approve the location of the Connecticut Western Railroad Company through the village of Norfolk as asked, are:

First: Because the law of the State forbids a railroad crossing a highway at grade; and one of the lines asked for, came out of a cut eighteen feet deep, upon a level with several converging roads, making it a dangerous place for travellers upon the highways, and almost ensuring railroad accidents at that place.

Second. Because gratitude to our noble defenders will not allow us to let a railroad run over, or seriously injure a memorial monument dedicated to their memory, at the same time striking down in its passage trees of a century's growth, necessary to the comfort and enjoyment of the public, and for which money is no equivalent,—unless we feel compelled to it by such controlling necessity as does not here exist.

Third. The last line asked for was equally objectionable;—the same deep cut, destroying more trees, crossing the highway acutely

near the converging roads, and running parallel with the eastern highway which surrounds the Park, making it just as dangerous for travel in carriages upon the highway as the others.

Fourth. The objections of the Board to establishing a precedent for running a railroad line through any Public Park. These objections, which we consider well founded in law and equity, together with the fact established by the report of the experienced engineer, that there is a practicable line outside the Park, to which there is no serious objections, have caused us to disapprove for the third time the location asked for by this Corporation."

And so the question was decided finally, to the great joy and satisfaction of Dr. Eldridge and the few who stood with him through the contest against the Railroad Company, and "204 out of 256 legal voters of the town." It was not long before the majority saw their mistake, and a few went to Dr. Eldridge, acknowledged their mistake and thanked him for what he had done in saving the park for all time.

A feasible lay-out around the green, a few rods to the east, was at once accepted, and the road went on to completion. A "railroad celebration" was held in the park in September, 1871, upon the day that the engines first met, before the completion and opening of the road, when a general jubilee with speechmaking was indulged in, as shown in the following brief report which has been preserved. One of the local papers said: "The citizens of Norfolk appreciated the services of Mr. E. T. Butler, and at a railroad celebration held in their park September 12, 1871, he was presented with a superb gold watch and chain. On the outside of the watch-case was engraved the monogram "E. T. B." and a train of cars, while the inside of the case bore the following inscription: 'Presented to E. T. Butler, Esq., by the citizens of Norfolk, in recognition of his services in the originating and completion of the C. W. Railroad.' "

Looking back almost thirty years, the query arises, did the reporter fail to record it, or did we all really forget at this celebration to thank Dr. Eldridge that the park was spared, and so we had that beautiful place in which to hold our celebration?

It may be permitted to add briefly that at this railroad celebration a procession was formed in front of the Norfolk House; with a company of horsemen and the Lakeville Brass Band they marched to the Park amid firing of cannon, the ringing of the church bell and the whistle of the locomotive. Prayer was offered by Rev. Dr. Eldridge. John K. Shepard, as chairman, made the opening speech of welcome. All partook of the bountiful repast prepared by the ladies of the town. After refreshments Dr. Eldridge was introduced, and in his remarks paid a high compliment to Hon. William H. Barnum as the man to drive through to completion such a gigantic enterprise as the building of a railroad over the mountains of Norfolk. He said: "One of the benefits of the road to the citizens of this town would be to teach them to be punctual; that when they wished to take the cars they must remember that 2 o'clock meant 2 o'clock, and not 2.30." He gave due praise to Mr. Butler and others for their persistent labors in pushing the building of the road to completion.

Mr. E. T. Butler then gave a concise history of the starting the project for a railroad through this town, the difficulties met in locating and building it, and said that to Mr. George H. Brown more than to any other man was Norfolk indebted for the road.

Mr. Brown was next introduced, and spoke of the difficulties of getting the road started and awakening the interest of the people on the line of the road.

Mr. Henry J. Holt then extended to Mr. Butler the thanks of the citizens of Norfolk for his great efforts in starting the project, locating and building the railroad, and in behalf of the citizens of the town presented him with a fine gold watch and chain, as has been already mentioned, and this watch Mr. Butler still carries with laudable pride and pleasure.

XXIII.

THE WHIPPING POST AND STOCKS — FIRST POST OFFICE — TEMPERANCE ORGANIZATIONS — SILK CULTURE — OUR INDIAN STORY — NORFOLK BANKS — PRICES CURRENT, 1778.

Several persons are living (1900) who well remember the whipping-post and stocks in Norfolk, those indispensable pillars of New England law and order; and not of New England only, for the state of Delaware to this day has not abolished and yet occasionally uses the whipping-post. They stood in this town near where the guide-post now stands, opposite the old Shepard Hotel, at the N. W. corner of the park.

In the absence of any discovered record or description of the institution as it existed and was used here in Norfolk, I take the liberty of copying from Boyd's description of the one in Winchester,—both having doubtless been built upon scientific principles, at nearly the same time, and upon the most approved plan. He says:

"The whipping-post and stocks stood on the green near the meeting-house. The post did extra duty as a sign post, on which public notices were fastened, and to which, when occasion required, the petty thief was tied to receive from the constable his five or ten lashes 'well laid on to his naked back.'

The stocks were an upper and lower plank, say six feet long, eight inches wide and two inches thick; the lower one lying edge-wise near the ground, mortised at one end into the post and firmly fastened to the ground at the other. The upper plank was attached to the post at one end by a heavy hinge, so that its lower edge came in contact with the upper edge of the other, and they were held together by a hasp and padlock at their outer ends. At the line of junction of the two planks were four holes, half in the upper and half in the lower plank, about three inches in diameter, ranged at suitable distances for receiving the ankles of two culprits."

As proof that this institution was sometimes useful as a means of reformation as well as punishment, I will quote still further from Mr. Boyd:

"A well authenticated tradition is handed down of one Meacham, a hired laborer of Squire Hurlbut, of very moderate intellect, who after a faithful service and inoffensive life of several years, took it into his head to run away, and to carry with him a variety of articles purloined from his employer's premises. He was pursued, brought back, tried on a grand juror's complaint, found guilty and sentenced to be publicly whipped at the post.

The sentence was duly executed on Saturday. On Sunday following, though not a church member, he attended public service, occupying a prominent seat. At the close of service he arose, and the minister read to the audience his penitential confession, asking pardon of the church and the community, and that he might be restored to public confidence. The minister then exhorted the people to accept his confession, and to extend to him their sympathy and encouragement in aid of his reformation. He is said to have continued to live with his old employer for several years a blameless and exemplary life."

Query:—Do our modern penal and reformatory institutions show any better results than the above? Regarding the whipping post in Norfolk, Mr. E. Lyman Gaylord, a native of Norfolk, now living in Rocky Hill in this state, writes: "I well remember the old whipping post, and precisely where it stood, and the last person that was whipped there; an incorrigible from the north part of the town, by the name of J—, for the crime of theft. He had made much trouble and had often been sent to jail, which did no good. He was finally taken to the whipping post and well dressed down, which completely cured him."

POST-RIDERS AND POST-OFFICE.

The early postal privileges, privations we should now consider them, in this county are of interest. Until the year 1793 the nearest post-office was Hartford, and not even a post-rider came into this county until 1766, when, as appears in Kilbourn's History of Litchfield, "William Stanton was a post-rider between Hartford and Litchfield. It is supposed he did not go as often as once a week."

The first post-rider through Norfolk was in 1789, when Jehiel Saxton, a post-rider between New Haven and Lennox, passed through this town, doubtless at stated inter-

vals, it is said; what the intervals were is not stated. In 1790, Kilbourn says, 'a primitive letter carrier commenced his long and lonely ride over the hills between Litchfield court house and New York, leaving each place once a fortnight. That was a proud day for Litchfield.

A post-office was established in Litchfield March 20, 1793, and Benjamin Tallmadge appointed postmaster. In the Litchfield Monitor, March 28, 1794, Ebenezer Burr of Norfolk advertised himself as a "post-rider from Litchfield, through Goshen, Norfolk and Canaan to Salisbury, and solicits patronage as such; but requests all who need his services as county surveyor to call upon Mondays and Tuesdays, as he shall be away the rest of the week."

A post-office was established in Norfolk in 1804, during the administration of President Jefferson, Michael F. Mills, Esq., being appointed postmaster. The office was kept first at the house of Esq. Mills, who then lived in the Ariel Lawrence tavern, on the corner opposite the Dr. Welch house. A small table drawer, or bureau drawer, was all the room needed for the outgoing and incoming mail of that day. The "Connecticut Courant" and the "Litchfield Monitor" were the only newspapers taken in the town, and but few copies of them. These facts were told the writer in July, 1900, by Mrs. Sarah Mills-Shepard, daughter of the first postmaster of the town.

Mr. Joseph Jones was postmaster for a number of years, holding that office in about 1815, and quite possibly some years earlier. He lived and kept the post-office at his house, adjoining the present parsonage, being at the same time Town Clerk. The question of the location of the post-office was one that interested the residents of the town for many years, and was something of a bone of contention between the rival villages, on the Green, and in "the City," each location maintaining that "our" part of the town was entitled to the post-office; and so it went back and forth, down the hill and up the hill, many times. It was kept in the Shepard Hotel for several years, then went down the hill to the store of Lawrence and Swift, and later Law-

rence and Stevens; then up to the Shepard Hotel again, and for a time, about 1852, in the store built by William Lawrence, Myron H. Mills being then the postmaster. After the old Battell store was abandoned as a store, the post-office was at different times kept in that building, by Giles P. Thompson and Aaron Gilbert, when they respectively were Norfolk's U. S. officials.

About 1855, under the administration of President Pierce, Mr. Aaron Gilbert being the postmaster, the question of location was by him disposed of in a way that proved quite satisfactory, on the national plan of compromise between the North and the South, when he erected between the two rival sections of the 'State of Norfolk,' sometimes then so called, an octagonal building that accommodated his own business as a tailor, with room for the post-office, the building being located nearly opposite the present Village Hall. Here the ark of the post-office rested in peace during the Buchanan administration, and until some months after the inauguration of President Lincoln, March, 1861, when the office was moved again into the old store, Giles P. Thompson having been appointed postmaster, and here it rested some eight years.

The Greenwoods turnpike was opened and a line of stages run upon it from Hartford to Albany, beginning not later than the year 1800, and that probably became a post route quite early in the century.

In the winter of 1812 and '13 a stage commenced running weekly from New Haven, passing through this town on its way to Albany, but first carried the mail once a week in 1816, increasing to two or three times a week about 1820.

In 1821, in connection with a daily steamboat from New York to New Haven, a four-horse stage line commenced running daily from New Haven across this state, passing through this town on its way to Albany, sometimes requiring extra stages to accommodate the passengers from New York city and vicinity *en route* to Albany to attend the winter sessions of the Legislature there. The idea that a great route of travel between New York city and Albany

once passed through this town will be new to some,—seem preposterous to others.

Let us see. This was many years before the day of railroads. Men living in New York city and vicinity, elected to the Legislature of that state, must reach Albany soon after January 1st, at which time the Hudson river would almost invariably be closed, making necessary a drive of 150 miles, or a little more. Long Island Sound remained open, and the steamboat to New Haven would land them within about 100 miles of Albany, saving them about one full day's drive overland, which, with the mercury say at about zero, was a consideration, and sent the law-makers and others of the Empire State *en route* to Albany by way of Norfolk as the shorter overland route.

The contrast between the post-office facilities and the facilities for travel between the early days mentioned above and this year, 1900, seems marvellous. The writer recalls that in about 1846, soon after trains commenced running as far north as Canaan, upon the Housatonic railroad, he heard a prominent Norfolk man relating the circumstances of a very wonderfully rapid trip he had just made to New York, stating that he ate his breakfast at home in Norfolk, drove to Canaan and took the car for Bridgeport; there took another train that landed him in New York so that he ate his supper in New York. This seemed very rapid travelling then, to one accustomed to a day's drive to Hudson or Hartford, and then another day's travel by water to reach New York. At the present time a Norfolk man can have breakfast leisurely with his family at home, take a train at about eight o'clock, reach New York at eleven-thirty, have four hours in that city, take his train at three-thirty, and reach Norfolk in time to hear the chimes and the clock strike seven, all between sunrise and sunset.

TEMPERANCE ORGANIZATIONS.

In the early days of the agitation of the temperance question, as all along the years since, there have been

earnest advocates of and workers in this cause. In 1829, in this town, a branch of the "Litchfield County Temperance Society," auxiliary to the State Society, was organized, and carried on an active, aggressive work for several years. This was in the early days of the total abstinence movement and of the agitation of the temperance question; and not very long after Dr. Lyman Beecher, then of Litchfield, preached and published his "six sermons on the nature, occasions, signs, evils and remedy of Intemperance," and which book in a little more than a year from May, 1827, reached its fifth edition. His answer to the question, "What, then, is this universal, natural and national remedy for intemperance?" was, "It is the banishment of ardent spirits from the list of lawful articles of commerce, by a correct and efficient public sentiment, such as has turned slavery out of half our land, and will yet expel it from the world." The "pledge," which was signed by the pastor, the deacons and other prominent men in this town, "in 1831 had received 340 signatures,—144 men, 136 women and 60 juveniles."

The pledge was as follows: "We will abstain from the use of distilled spirits, except as a medicine in case of bodily hurt or sickness; and we will not allow the use of them in our families, nor provide them for the entertainment of our friends, or for persons in our employment; and in all suitable ways we will discountenance the use of them in the community."

Up to the time of this temperance movement the use of strong drink in every family, and probably by almost every individual, was the almost universal rule. When making his pastoral calls the minister expected the "decanter of rum" to be set before him, and not to do this would have been considered discourteous. In later years, about 1850, there was for a time a flourishing organization of "Sons of Temperance" here. In about 1875 the "Murphy Blue-ribbon movement" had here a brief run, when a great number "put on the blue ribbon," and in a short time took it off again.

The following is from the Town Records, and shows the carrying out of a state law that doubtless had but a brief existence, as there is no record of its having been complied with but one year.

"October 6, 1845.

"The town being required by law to appoint three Commissioners to regulate the sale of wines and spirituous liquors, they appointed by ballot Philo Smith, Harry M. Grant, and Darius Camp, to act in that capacity for the ensuing year."

These special Commissioners "having approved of Amos Pettibone to be a retailer of wines and spirituous liquors in Norfolk, subject to the laws recently enacted in this state, hereby give him license to commence and continue said sales, restricted to Medical and Mechanical uses only."

Amos Pettibone refused to accept the appointment, and later the Commissioners appointed E. Grove Lawrence & Co., William Lawrence and James C. Swift to be retailers of wines and spirituous liquors. They were required to keep a correct register of the names of the persons sold to, and the quantity and kind sold him at the time.

This law was perhaps repealed at the next session of the Legislature, or became a dead letter. License, fifty-five years ago, did not solve the problem. It has not yet done it, and never can do it. Licensing a wrong then could not make it right. "You can't make a silk purse out of a sow's ear."

At a time when there was no active temperance organization here, Dr. Eldridge secured John B. Gough, then in the early years of his fame and wonderful work, to come and deliver a lecture in the church, which he did in the winter of 1853. A few years later, in a temperance sermon preached one Sunday afternoon, Dr. Eldridge gave, as an illustration of the necessity of having our example wholly right at all times, a bit of personal experience, and a lesson, as he said, which he himself had received; and although he was the victim of shrewd Irish wit, he appreciated the situation, and enjoyed it afterward fully. He said he had been annoyed by finding his man, Patrick, at times a little exhilarated, and unusually and unduly suave and polite,

and one day took the opportunity to reprove Pat mildly, telling him of the danger of touching strong drink in the least, and that total abstinence was the only safe course for every one. Pat listened most intently and politely, and when the Dr. ceased speaking Pat said, Yes, but I notice your reverence has his barrel of cider in the cellar, and takes a glass now and again! Dr. Eldridge said, I have that at the recommendation of the physician, and when I have a little bilious difficulty in the spring he orders me to take a glass of cider with my dinner. Pat was ready, and said, "Indeed, your reverence, its right; ye'er very right, and the doctor is right; a glass of cider does ye good; a drop of whiskey does me better."

In the early '70s there was a most flourishing Good Templars organization in the town, which did most excellent work in driving the saloons and liquor dealers out of town. In August, 1876, a correspondent of the Springfield Republican wrote as follows, the main facts of which article are said to be correct:

"Nearly all the young people in town belonged to the Good Templars, and all other means having failed, they determined to stop the sale of liquor at the Village Drug Store by seizing the liquor under the Maine Law. Having legally accomplished this, and stored the casks and hogsheads in a cellar, apprehension was felt lest by some legal dodge it would be recovered. Hence at a full meeting of the order it was voted to carry the liquor over the state line into Massachusetts, a few miles distant, and there to destroy it. So on a bright moonlight night the young people assembled at the rendezvous, loaded the casks into a big four-horse wagon, and a procession of carriages with banners followed, starting off with song and cheers. All along the route people turned out and harnessing up, in hot haste followed the procession into Massachusetts. The druggist had by this time got wind of the proceedings, and hastened in such rapid pursuit that the Good Templars dared not stop to recover one cask that, falling from the wagon rolled down a hill. Arriving in

Massachusetts the casks were unloaded, their heads knocked in, and a circle formed about the stream of liquor that flowed away, while "Sparkling and Bright" was sung to a merry tune, and general jollity indulged in. Next day legal process was served on the whole party, and the result of a series of lawsuits was that it cost the Good Templars \$880, and eventually put an end to the order in Norfolk."

In his Centennial address at Litchfield in 1851, Judge Church, in speaking of the temperance reformation, said: "Many years before the modern movement was suggested, such a project was conceived in this town, Litchfield, and encouraged by the most prominent men here. A Temperance Pledge was signed in May, 1789, repudiating the use of distilled liquors, by 36 gentlemen, men well known and remembered here. The results of this grand effort have been as successful here as elsewhere. If any special cause has operated to retard the final success of this charity, it has been the strangling, death-ensuring embrace of party politicians,—the scathing curse of many a good thing. As long ago as 1816 there were distilleries in every town in the county, and in New Milford as many as 26, and in the whole county 169; and besides these, there were 188 retailers of spirits, who paid licenses under the excise laws of the United States, to the amount of \$3,760 Whether there be a distillery now in the county I am not informed; I believe but very few." It is to be hoped that equally good progress has been made during the last fifty years of the century.

CULTURE OF SILK.

Probably but few persons now living, (there are a few,) ever knew or heard that the culture of silk had at any time received any attention in Norfolk. Anyone who will take Vol. 14 of the "New American Cyclopaedia," at page 651 may read: "In Connecticut the culture of silk was undertaken at an early period, and was encouraged by the home government, as in the other colonies. In 1790 about fifty

families in New Haven were engaged in the business, and in Norfolk about thirty families raised and spun '1200 run of silk.' " For how long a period any attention was given in this town to this industry the writer has been unable to learn. Mr. Obadiah Smith, now nearly eighty years of age, living near Grantville, well remembers that about 1830 his father, Mr. Philo Smith, raised mulberry trees from the seed, and his not too willing son had as part of his daily task to cultivate the young trees, help pick the leaves which were fed to the silk-worms, (a great worm as large as a man's thumb, which they handled as readily as Norfolk's trout fisherman now handles angle-worms), and these made the silk cocoons, from which the silk was reeled, etc.

Other Norfolk men who at about the same time engaged in silk culture with more or less success, were Mr. Stephen Tibbals, then living near the present residence of Mr. H. H. Bridgman, and Dea. Darius Phelps, then living in the house which is now Dea. Ralph I. Crissey's residence; and probably there were others.

OUR INDIAN STORY.

So far as the writer has been able to ascertain from record or tradition, this town was never famous as the camping-ground, hunting-ground, or burial-ground of any of the Indian tribes that in the early Colonial days were found, especially in Woodbury, in the south part of the county, and along the course of the Housatonic River. The "great wigwam" of the Housatonic Indians was on the site of the town of Great Barrington. From the blood curdling stories, such as the killing of poor defenseless women and children, in Gt. Barrington, Stockbridge and many other towns, we are happily spared. The finding of a few Indian implements of stone, a few arrow heads, etc., in the vicinity of some of our ponds, is evidence that the Indians pursued their avocation of fishing and hunting at times in this town. The one story to have a place in this volume is of a good Indian. That "the only good Indian is a dead one," let this disprove. While all may not acknowledge that the first

part of the story is really good, most may be led to say it is not bad. The narrative is from "Travels in New England and New York," by President Timothy Dwight of Yale College, and the location was Litchfield County. The writer is convinced from internal evidence that this good Indian had that day, fished, hunted, travelled and was acquainted in Norfolk; hence this insertion. Dr. Dwight, with characteristic caution remarks, "this story may be circumstantially erroneous; in substance I believe it to be true."

"Not many years after the county of Litchfield began to be settled by the English, a strange Indian came one day into an Inn in the town of Litchfield in the dusk of evening, and requested the hostess to furnish him with some drink and supper. At the same time he observed that he could pay for neither, as he had had no success in hunting, but promised payment as soon as he should meet with better fortune. The hostess refused him both the drink and the supper; called him a lazy, drunken, good-for-nothing fellow, and told him that she did not work so hard herself, to throw away her earnings upon such creatures as he was.

A man who sat by and observed that the Indian, then turning about to leave so inhospitable a place, showed by his countenance that he was suffering very severely from want and weariness, directed the hostess to supply him what he wished, and engaged to pay the bill himself. She did so. When the Indian had finished his supper he turned to his benefactor, thanked him, and assured him that he should remember his kindness, and whenever he was able would faithfully recompense it. For the present he observed he could only reward him with a story, which if the hostess would give him leave, he wished to tell. The hostess, whose complacency had been recalled by the prospect of payment, consented.

The Indian addressing himself to his benefactor, said: "I suppose you read Bible?" The man assented. "Well," said the Indian, "Bible say, God made the world, then he took him and looked on him and say, 'It's all very good.' Then he made light, and took him and looked on him and

say, 'It's all very good.' Then he made dry land and water, and sun and moon and grass and trees, and took him and looked on him and say, 'It's all very good.' Then he made beasts and birds and fishes, and took him and looked on him and say, 'It's all very good.' Then he made man, and took him and looked on him and say, 'It's all very good.' Then he made woman, and took him and looked on him,—and he no dare say one such word." The Indian, having told his story, withdrew.

Some years after, the man who had befriended him had occasion to go some distance into the wilderness between Litchfield, then a frontier settlement, and Albany, where he was taken prisoner by an Indian scout and carried to Canada. When he arrived at the principal settlement of the tribe, on the southern border of the St. Lawrence, it was proposed by some of the captors that he should be put to death. During the consultation an old Indian woman demanded that he should be given up to her, that she might adopt him in the place of a son whom she had lost in the war. He was accordingly given to her and lived through the succeeding winter in her family, experiencing the customary effects of savage hospitality. The following summer as he was at work in the forest alone, an unknown Indian came up to him and asked him to meet him at a place which he pointed out, on a given day. The prisoner agreed to the proposal, but not without some apprehensions that mischief was intended him. During the interval these apprehensions increased to such a degree as to dissuade him effectually from fulfilling his engagement.

Soon after, the same Indian found him at his work again, and very gravely reproved him for not performing his promise. The man apologized, awkwardly enough, but in the best manner in his power. The Indian told him that he should be satisfied if he would meet him at the same place on a future day, which he named. The man promised to meet him and fulfilled his promise. When he arrived at the spot he found the Indian provided with two muskets, ammunition for them, and knapsacks. The Indian ordered

him to take one of each and follow him. The direction of their march was to the south. The man followed without the least knowledge of what he was to do or whither he was going, but concluded that if the Indian intended him harm he would have despatched him at the beginning, and that at the worst he was as safe where he was as he could be in any other place. Within a short time therefore his fears subsided, although the Indian observed a profound and mysterious silence concerning the object of the expedition. In the day time they shot such game as came in their way, and at night kindled a fire by which they slept. After a tedious journey of many days, they came one morning to the top of an eminence presenting a prospect of a cultivated country in which was a number of houses. The Indian asked his companion whether he knew the place. He replied eagerly that it was Litchfield. His guide then after reminding him that he had so many years before relieved the wants of a famishing Indian at an Inn in that town, added, "I that Indian; now I pay you; go home." Having said this he bade him adieu, and the man joyfully returned to his own house." Finis.

NORFOLK BANKS.

The Norfolk Bank was Chartered in 1856, with a Capital of \$100,000, and was opened for business in the fall of that year in the room in the second story of the store at the north-east corner of the Park; the store being then occupied by Curtiss & Co. The Incorporators and first board of Directors were Egbert T. Butler, who was also the first President, Samuel D. Northway, Robbins Battell, N. B. Stevens, John H. Welch, O. J. Wolcott, John K. Shepard; Peter Bierce of Cornwall, and Kneeland J. Munson of Canaan. Mr. Asa G. Pettibone was the first Cashier.

The erection of the Bank Building was begun in 1856, the builder being Mr. Elisha Kilbourn of Winsted, a brother of Dea. Jonathan Kilbourn of this town. The building was finished and occupied by the Bank in 1857.

In August, 1860, Mr. Kneeland J. Munson of Canaan was

elected President of the Norfolk Bank in place of Egbert T. Butler, resigned. August, 1861, Mr. Asa G. Pettibone was elected President of the Bank, in place of K. J. Munson, resigned, and John H. Welch was elected Cashier. August, 1862, John H. Welch was elected President in place of A. G. Pettibone resigned, and Joseph N. Cowles was elected Cashier. In 1870 the Bank voted to go into liquidation. In 1872 Joseph N. Cowles and Joseph B. Eldridge formed a partnership and carried on a general banking business in this town, continuing for twenty-three years, going out of business in 1895.

The Norfolk Savings Bank was incorporated by the General Assembly of this State at the May Session, 1860. The Incorporators were: Robbins Battell, William W. Welch, Egbert T. Butler, William K. Peck, Jr., John Dewell, John K. Shepard, John H. Welch, John C. Bates, Austin A. Spaulding, James M. Cowles, Anson Norton, Edmund D. Lawrence, Daniel Hotchkiss, Frederick E. Porter, Francis B. Smith, Plumb Brown, Asa G. Pettibone of Norfolk, and Kneeland J. Munson of Canaan, and George W. Stephens and A. N. Beach of North Canaan.

Robbins Battell or E. T. Butler were authorized to call, in the month of July, 1860, the first meeting of the said corporation, at some place in the town of Norfolk, which was accordingly done, and in the month of July the annual meetings of the Bank are held.

At the first meeting of the Incorporators, July 2, 1860, By-laws were adopted, and Robbins Battell was chosen President; Kneeland J. Munson, Vice-President; Asa G. Pettibone, Secretary and Treasurer; and the following Board of Trustees elected: W. W. Welch, J. K. Shepard, A. A. Spaulding, Plumb Brown, Geo. W. Stephens, E. T. Butler, J. C. Bates, W. K. Peck, Jr., E. D. Lawrence.

It was voted that the place of business or office of the company be at the Norfolk Bank.

Plumb Brown, W. W. Welch and J. K. Shepard were appointed to audit the accounts.

Robbins Battell was elected annually President of the

Bank, until his death in 1895. W. W. Welch was elected Vice-President at the annual meeting in 1862, and held that office until his death in 1892.

Robert C. Geer was elected Secretary and Treasurer of the Bank in July, 1863, and continued in the office for a short time.

Joseph N. Cowles was elected Secretary and Treasurer of the Bank in October, 1863, and held that office until July, 1895, when Myron N. Clark succeeded him, and still continues in that office.

After the death of Robbins Battell in 1895 Mr. Carl Stoeckel was elected President of the Bank, but declined to serve.

Hiram P. Lawrence was elected President of the Bank in July, 1896, and Edmund Brown and John D. Bassett, Auditors.

Ralph I. Crissey was elected President of the Bank in July, 1898, and still holds that office.

By the Bank Commissioners' Report of October, 1899, the whole amount of deposits at that time is shown to be \$169,538.93.

NORFOLK PRICES CURRENT, 1778.

The following from among Dr. Eldridge's oldest manuscripts, being the original document, written in 1778, is of interest. It is copied *verbatim et literatim*, so far as is possible. It is filed as follows: "Price of Articles Regulated A. D. 1778. Session of Assembly Feb. & March 1778;" and shows signs of much use.

"We the Subscribers agreeable to a Law of the State of Connecticut, maid at Thire Sescion in Febr. & March AD. 1778, whirin Thay Directed the Sivil Athorrrity and Surlect men of Each Town in Sd. State to make a List of the values of all Articals of Labor and Produce not Perticalerly Stated in Sd. Law as Therrein Set forth &c, Theirefore Agreeable Thereto on the 11th Day of March AD 1778 We met and affixed the Sevrel Prieyses Heareafter Mentioned not Affixed by Said Law (viz)

	£	s.	d.	p.
"Labor in Apriel, May Jun July August and Sepr ^r pr Day.	0	4	4	2
Except Harvesting and moing in Sd. months which is pr Day..	0	5	3	0
Labor in The Rest of The month of The year pr Day.....	0	3	6	0
For Shewing a Hors all Round and Steel Corking.....	0	9	9	6
For Common Chanes & Plow pins pr pound.....	0	1	6	3
For a Good Narrer Ax & Sith Each	0	11	3	
For a Good Broad Hoe	0	7	6	

	£	s.	p.	d.
Joiners by The D from the 10th of March to the 10th of Sept pr Day	0	6	1	2
and The rest of The year pr Day	0	5	3	0
Carpenders by The Day	0	7	0	0
Masons by The Day	0	7	10	2
For Making Mens Shews by the Pare	0	5	3	0
Weaving Plane Cloth per yard	0	0	10	2
For Sawing White Pine Inch Boards by The Thouson	1	1	0	0
and other Bards in Parpotion.				
A Taler by The Day	0	5	3	0
A Talerest by The Day	0	0	2	0
A Clothor for Presing Thin Cloth by The yard	0	0	2	3
for Cowering and Presing Do	0	0	5	0
for Cowering Dying Presing Cheeps Cullered Cloths pr yard...	0	0	8	3
for fuling Tanthering Thick Cloth pr yard	0	0	7	0
for Presing Do Each Time	0	0	1	3
for Shearing Each Time	0	0	1	3
for Dying Common Brown by The yard	0	0	5	1
for a Good foot Wheal	1	4	6	0
For Stocking A Gun	0	10	6	0
For Making A barrel without Sap	0	6	1	2
For a Good Pale	0	4	4	2
Taven keepers for a Good meal of Vittles	0	1	2	0
Other Vittles in Porpotion.				
For keeping A Hors on Hay one Night	0	1	2	0
For Keeping a yoak of oxen one Night on Hay	0	1	9	0
For keeping Do on Grass one Night	1	0	2	0
For Keeping Horse A Night on Grass	0	0	10	2
For Cyder by The Mug	0	0	7	0
Good Westingee Rum at a Gill	0	1	0	0
New England Rum and Brandy and Jinn	0	0	8	0
A mug of flip made of Westingee Rum 2-4 other Rum	0	1	8	0
Good flax by The Pound	0	1	0	0
Good Wool by The Pound	0	3	0	0
Good yard Wide Tow Cloth pr Yard	0	3	4	0
Good yard wide Cheet flanel pr yard	0	6	0	0
Good yard Wide White flanel	0	5	0	0
Good Wool Cards pr Pare	0	14	0	0
Good felts Hats pr Each	0	12	0	0
Good Wool men Stockings pr Pare	0	10	0	0
Taler by The Pound	0	1	0	0
Good Marchentble Pine Boards in the Midel of The Town by The Thouson	2	10	9	0
Other Boards in Porpotion to Theree Quallity, and boards at Other mills and Places in sd Norfolk as usal.				
Machenttable flax seed	0	7	0	0
Other flax seed in Porpotion				
Lantched Oile by The Barrel by The Gallon	0	8	9	0
Marchenttable English Hay by The Tun out of the Barn or Stack Do in the cock	2	12	6	0
In Smaller Quantatys in the Same Porpotion.	1	18	6	0
For Hors Hire by The mile	0	0	3	2
One Yoak of oxen by The Day to work in Common farming Business at Half The Price of a man Days work at the Same Time.				
Good Cyder by The Barrel at The Press	0	14	0	0
Do. oute of The Seller	0	18	8	0

	£	s.	d.	p.
Mortheglin by The Gallon.....	6	2	6	0
Do. by The Quart	0	2	2	0
Tobacer That is Good pr Pound	0	0	10	0
Womans work by The week Spinning Twelve Run of Lining..	0	7	0	0
Other work in Porpotion.				

GILES PETTIBONE—Justis Pece.
MICHEL MILLS }
TITUS IVES } Surlete
TIMO. GAYLORD } Men.

SOME OF THE COLORED PEOPLE.

The following facts, incidents, etc., left in the hand writing of Mrs. Mary Oakley Beach were found among some of her papers after her death, and are of interest.

"Jupiter and Fanny Mars, the parents of Dea. James, Rev. John, and Charlotte Mars, lived,"— The sentence was left unfinished. "Some of the neighboring young people who were very fond of dancing would go to his house and give him a quarter, when he would play on his violin as long as they liked to dance. So fearful was he that they would not receive the full worth of their money, if they paused to rest he would say "time is continuous." When asked if he was not a great fiddler he said, "I plays sometimes for my own amazement."

"My father said that Rev. John Mars, one of the sons of of Jupiter, made the best prayer he ever heard. He preached in this church in April, 1872, at Dr. Eldridge's request, giving two most excellent sermons. He lived at my father's when I was a baby and was very fond of me. I used to pat his face as he held me, as I have been told, and he would say, "My black skin does not make any difference to her."

"James Mars united with the Congregational Church about 1815, with many others. When it was his turn to go forward for baptism the pastor said to him, "Dost thou believe with all thy heart?" "I think I do," he replied. Then, turning to the congregation the pastor said, "Brethren, let not this Ethiopian rise up against you to condemn you."

Once, I think at a sunrise prayer meeting, James Mars was asked to pray, unexpectedly, and refused. After the



SAMUEL SMITH.



DEA. JAMES MARS.



MRS. BILHAH FREEDOM.



NORFOLK UNDER THE SNOW.

meeting he resolved never to refuse to pray again so long as he lived, and he never did, although he lived to be ninety-one,—dying in 1880. The last years of his life were spent here, and he was the most zealous Christian worker in town. One who was not prejudiced in favor of Christians, or colored people, said: "Dea. Mars was the best deacon in town."

Jupiter and Fanny Mars were slaves, owned by the Canaan minister, Mr Thompson, and ran away from him with their children when he was about to take them back to Virginia. They were concealed here in Norfolk for some time, and at last a settlement was made, by their ministerial owner selling the two boys. James was bought for \$100 by Mr. Munger, who lived on a farm west from the church, where E. L. Gaylord now (1895) lives, and worked for Mr. Munger till he was 21, for his freedom, instead of the \$100, which it was customary to pay a boy when he was of age. One of his daughters went to Liberia to live. When Dea. Darius Phelps' first wife died leaving two little boys, Fanny Mars went and took care of them for awhile. Afterward her daughter, Charlotte, went there and remained in the family more than sixty years, till her death, at Mrs. Dr. Knight's in Lakeville. She was an excellent Christian woman.

Another colored family of worth in the long ago, was Peter Freedom and his wife, Bilhah. Peter for some time worked in the grist mill, 'tended mill, as it was called. He was a very respectable man. They lived for some time in the old house which stood where the Eldridge house now stands, and later in what was Mr. Edmund Akin's law office. They also lived once in the old Ebenezer Burr house, which stood a few rods south of Mr. Ralph Crissey's present home. Aunt Bilhah used to make gingerbread and sell to the children, and a lady is living in Winsted, (Mrs. William Norton,) who remembers buying gingerbread of Aunt Bilhah when she lived in the old Burr house, probably nearly seventy-five years ago.

Peter died and Aunt Bilhah, as everybody called her,

went and lived for a time in N. Y. State with her daughter, Amanda, but later they returned here, Amanda having several children. Aunt Bilhah was famous as a cook, and was in demand on Thanksgiving days, at weddings, and the like. Her home the last years of her life was the small building, built and used as a shoe-shop by Mr. Oliver Butler. She was respected and loved by everybody, and died from a cancer, November, 1871, aged nearly 89."

Few persons in the whole history of the town, regardless of name, race, color or condition, have been more respected and loved than was 'Aunt Bilhah,' as she was called by almost everyone. In the south she would have been to everyone, 'Mammy.'

Some of those who loved and esteemed her in life, caused to be placed at her grave a monument of enduring marble, which bears the following inscription:—

"BILHAH FREEDOM, WIDOW OF PETER FREEDOM;
BORN IN LITCHFIELD, CONN., JANUARY, 1783. LIVED IN THIS TOWN,
GREATLY RESPECTED AND BELOVED. DIED NOVEMBER 10, 1871. OF
AFRICAN AND PRINCELY DESCENT. OF QUEENLY YET DEFERENTIAL
DEMEANOR. GRATEFUL AND HAPPY IN HER HUMBLE LOT, TENDER AND
TRUE. GIVING THANKS ALWAYS FOR ALL THINGS UNTO GOD AND THE
FATHER, IN THE NAME OF OUR LORD JESUS CHRIST."

Peter Freedom died April, 1837, aged 63. Clorony, his wife, died July, 1809, aged 35. Clorinda, their daughter, died 1869, aged 74. Amanda Van Ness, daughter of Peter and Bilhah Freedom, died June, 1867, aged 53. Jupiter Mars died June 23, 1818, aged 67.

"Another colored family, but of a very different class, lived in a house of my grandfather's, Asa Burr's, west of his own house. "Old Charles Danforth, Old Phebe," and their son, Jupiter, constituted the family. 'Jupe' was married while they lived there, and Mr. Eldridge performed the ceremony at the Danforth home. After the ceremony was ended Mr. Eldridge started to leave: No, no, said old Charles, you can't go yet, and taking from the cupboard a bottle of rum, poured some of it in a tumbler and added molasses and nutmeg, and proceeded to taste of it. More

than half had disappeared before he was satisfied that it was right, when his wife said, hold on there, Charles, I want some of that. He then offered it to Mr. Eldridge, who, tempting as it was, declined it, and old Phebe had the remainder. Again Mr. Eldridge started to go: Not yet; we are not through yet, said Charles. A tin of gingerbread was then brought from the cupboard, and passed to Mr. Eldridge, who declined that also. "Well, we must send some to Miss Eldridge," they said, and so a large piece was done up for her, with which doubtless she was greatly pleased. "Now what do you tax?" was the next remark. "I haven't any price," was the reply. "People pay just what they choose. If they wish to pay something they do so, and if not I marry them for nothing." "You must have something this time," said Charles. "It is a cold night and you have come a long way, and I guess a quarter will be about right." Then feeling in all his pockets, he said, "Why, I had a quarter; where can it be?" Not discovering the quarter, he said, "Well, I'll make a basket for you. If Miss Eldridge would like a clothes basket I'll make her a nice one." Upon being told that that would be satisfactory, Mr. Eldridge was permitted to start for home. (At latest advices the clothes basket had not yet been delivered.)"

Another colored man of excellent character, half a century ago known in the town by everybody, was Samuel Smith, who in all the early part of his life was a trusted employee of Esq. Joseph Battell, and known to many as 'Sam. Battell.' The last half of his life he was Mr Robbins Battell's farmer. For many years he was janitor of the church, in the days when the church bell was rung in summer at 'high noon,' and in winter at nine o'clock in the evening,—the old 'curfew,' which meant, 'put out your candles and get to bed.' One summer day Sam. made a slight mistake, which for an hour stirred up the whole community. Looking at his watch he called the time five minutes of twelve; started post-haste for the meeting-house to ring the bell, and as soon as the town-clock was through

striking, he rang the bell as usual. People hearing the bell, listened intently, and said at first, 'I wonder who is dead?' It was the custom then to ring the bell whenever anyone died in town, and toll one stroke for each year the person had lived. By the second or third stroke of the bell on this summer's day people who were listening said, 'why, it isn't the death bell,—it's noon; what a short forenoon it has been!' Farmers within sound of the bell turned out their teams and hastened to their homes for their dinners, to be told, 'dinner is not ready; it's only eleven o'clock.' Sam simply had read his watch, five minutes of twelve, when it was just eleven o'clock. When twelve o'clock came he rang the bell again, and the usual equilibrium of the town was restored.

ELEVATIONS.

Norfolk, in addition to its charms of natural scenery, has the distinction of lying at a greater elevation above tide water than almost any other town in the state. The elevation of the R. R. Station—1,250 feet—is greater than that of any other station in the state. From elevations taken a few years since by Mr. E. W. F. Natter of the U. S. Geological Survey, we find that "the highest point of land in the State is Bear Mountain in Salisbury,—a peak of the Taconic range, which is 2,355 feet high." Mt. Everett, in Mass., west of Sheffield, 2,624 feet, is visible from almost anywhere in Norfolk. Mt. Bradford, in Canaan, is 1,930 feet; Bald Mountain, in Norfolk, 1,763; Mohawk Mountain, in Cornwall, 1,653; Ivy Mountain, in Goshen, 1,633; Haystack Mountain, in Norfolk, 1,633; Peak of Summer Hill, 1,633; Dutton Hill, in Norfolk, 1,632; Lake Wangum, in Canaan, 1,437; The Hillhurst, in Norfolk, 1,312; Norfolk Summit, 1,336; The Railroad Station in Norfolk, 1,250; Pond Hill, 1,560; Winsted, 725; Torrington, 589; Waterbury, 256; New Haven, at tide water.

SINGING SCHOOLS.

In the year 1824 Mr. Joseph Battelle gave a sum of money to the Ecclesiastical Society, the interest upon which sum

would, if properly invested, be \$50, annually, which the donor specified should be used for the improvement of Sacred music. The custom was adopted in the early history of this fund, of having a series of singing-schools once in two years, expending \$100. For many years until his removal to the west in 1852, Deacon Darius Phelps was the very efficient teacher of these schools, and also the leader of the church choir. The schools opened in the fall and there was a session usually two evenings each week through the winter. The old Conference-room used to be filled at these singing schools, the young people attending regularly from all parts of the town. They were taught the rudiments of music thoroughly; reading at sight and voice culture. The series of schools closed in the spring, often with a concert, more or less grand, and from these classes recruits were taken for the large chorus choir of the church, which when full numbered from forty to fifty voices. Norfolk was famous in those days as having the best choir and the finest church music in Litchfield County at least. The music was that of trained, cultivated voices, the only instrument used in the singing schools, and in the church for years, was Dea. Phelps' tuning fork, and even that he rarely needed to use in taking the correct pitch. He was also the leader of the "Litchfield County Musical Society;" taught in many of the towns through the county and arranged and conducted the county concerts, which in those days were unsurpassed. The first teacher after Dea. Phelps, was a young man, Mr. Scholes, who taught in the winter of 1853-4. J. Bidwell Peck of Litchfield, a brother-in-law of George F Root, came next, and after him a Mr. Hinman, who was succeeded by our efficient townsmen, Mr. Robbins Battelle and Col. Horace B. Knapp, each of them teaching for many years.

ANECDOTES.

When the old meeting-house was taken down preparatory to building the new one in 1813, it was made quite an occasion in the town. It was a matter of universal interest,

and people gathered from far and near to witness the fall of the old church so dear to them all.

The frame was stripped, and the posts sawed nearly off, ropes attached, and everything in readiness before noon. It was thought advisable to adjourn for dinner, and then assemble for the grand climax. While the majority were still at their dinner, a few of the carpenters who had finished their meal came around the frame and began "fooling" with the ropes.

One gave a little stronger jerk than he intended, and suddenly, without warning, down came the structure with a crash, nearly catching the unwary carpenters in its fall and adding tragedy to comedy. The only other witnesses were a few children. Great was the consternation of the carpenters, and great the indignation of the good people when they realized their disappointment, to which some tried to give expression by marching around the ruins, and firing blank cartridges at the offenders.

When the church was finished, in 1814, and the vane, its crowning glory, added, there was great rejoicing. Barzillai Treat, a man of versatile accomplishments and a dare devil withal, gave expression to his elation by climbing to the apex of the steeple one training day, and sitting astride the vane while he played his violin.

The military company had assembled on the Green one morning for 'training,' and the spectators heard a violin, and for some time could not locate it, and were wondering "where on earth that music comes from." Someone finally thought it must come from heaven, and looking up soon discovered the veritable 'Barzel' astride of the new vane, playing "for his own and the people's amazement," as Jupiter Mars once said.

The fool-hardy act was witnessed by numbers of people, who often alluded to it in later life. One young man was so uncomfortably affected by the sight that he turned aside and threw up his breakfast.

Another incident connected with the new church was the climbing of three or four little girls into the belfry,

and getting outside the railing and holding to it, chasing one another around in a game of "Catcher."

Men below, looking up and seeing their perilous position, were so alarmed they dared not shout to them, but hastily ascending the stairs, each took in a child without saying a word.

Someone once asked Dr. Benjamin Welch, Sen., what he did for himself when he got sick? His reply was, 'I just go to bed, stay in bed all day and eat nothing; let the old mill grind out.' 'What do you do the second day?' 'Just the same treatment; stay in bed and eat nothing.' 'The third day what do you do?' 'Oh, I am always well again the third day.'

SUMMIT ROCK.

On the Goshen Road, about a quarter of a mile south of the residence of Mr. Marvin, is a massive rock which is said to be just at the summit, or the 'divide,' as it is sometimes called; and it is said that the rain which falls upon the south side of this rock runs south into the Naugatuck River; the rain which falls upon the north side runs north into the Housatonic River, and from a point near there the water runs east and falls into the Farmington River, which is a tributary of the Connecticut—"Quonektacut" was the Indian name.

Mr. Joshua Beach lived in the south part of the town and made cheese casks, in which the great cheese, made by some of the farmers were packed and shipped. He kept no team, and delivered his casks to Esq. Battell's store on his wheelbarrow. He had thirteen children. Upon one of Parson Robbins' pastoral visits at Mr. Beach's, the whole flock were called in to meet the minister, who laid his hand on the head of each child with the patriarchal benediction, 'the Lord bless you my child.' When the entire family had been presented, turning to the father, Mr. Robbins said, 'I trust, sir, you realize that these children are a blessing, sent to you from the Lord.' Mr. Beach replied, 'I trust, sir, I do; but sometimes I feel that I have been blessed almost to death.'

LENGTH OF OLD PASTORATES.

In the early history of this and other towns in the vicinity the settlement of a minister usually meant for life. The average length of the pastorate in twelve of the Litchfield County towns is 42 1-6 years, given in Boyd's Annals, as follows:—

"Dr. Joseph Bellamy, Bethlehem,	1738 to 1789	51 years.
Rev. Nathaniel Roberts, Torrington,	1741 " 1776	35 "
" Jonathan Lee, Salisbury,	1743 " 1788	45 "
" Daniel Brinsmade, Washington,	1749 " 1793	44 "
" Daniel Farrand, Canaan,	1752 " 1803	51 "
" Thomas Canfield, Roxbury,	1744 " 1795	51 "
" Abel Newell, Goshen,	1755 " 1781	26 "
" Noah Benedict, Woodbury,	1760 " 1813	53 "
" Jeremiah Day, New Preston,	1770 " 1806	36 "
" Ammi R. Robbins, Norfolk,	1761 " 1813	52 "
" Asahel Hart, North Canaan,	1770 " 1775	5 "
" Peter Starr, Warren,	1772 " 1829	57 "

"Here worshipped the fathers and mothers of the town and their offspring for fifty years,—a race of honest, hard-working, self-denying, pious, rigid Puritans. . . . The like of these and other worthies who here dispensed the symbolic bread of life, and digested the severe doctrines of the Calvinistic creed, is not to be found in these days of diluted orthodoxy."

CENSUS REPORTS.

The first census of the Colony of which there seems to be a record was taken in 1756, and the next census in 1774.

The figures of these two enumerations, not only of this town but of the other towns in this County, will be of interest to at last some readers:—

Census	1756	1774
Barkhamsted	18	250
Colebrook	0	150
Canaan	1100	1635
Cornwall	500	974
Goshen	610	1111
Hartland	12	500
Harwinton	250	1018
Kent	1000	1996
Litchfield	1366	1544

New Hartford	260	1001
New Milford	1127	2776
Norfolk	84	969
Salisbury	1100	1980
Sharon	1205	2012
Torrington	250	845
Winchester	24	339
Woodbury	2911	5313
Westmoreland		1922

Norfolk in 1774 had "3 black residents;" probably slaves. Westmoreland, situated in the valley of Wyoming, Penn., was in 1774 one of the towns of Litchfield County.

The population of Norfolk as given in the various Census reports, subsequent to those of 1756 and 1774, given above, are as follows:—

Census of 1782	1246
" " 1800	1649
" " 1810	1441
" " 1820	1422
" " 1830	1485
" " 1840	1393
" " 1850	1643
" " 1860	1803
" " 1870	1641
" " 1880	1418
" " 1890	1546
" " 1900 (Estimated)	1600

NORFOLK BRICK.

To a limited extent the item of Brick should be added to the other manufactures of the town. Prior to 1850 Mess. Luke Beckwith and Salmon Swift made brick in what is called 'the old brick yard,' on land then owned by Michael F. Mills, Esq., on 'Lovers' Lane, north from 'The Hillhurst.'

A few years later, in the early '50s, brick of good quality were made in the same place for Capt. John A. Shepard, by Charles N. Hollister, and others. Of these brick, the Hosiery Company's 'Brick Building' was constructed, and they were used for building chimneys, and other purposes.

THE FRENCH WAR.

There were a number of Norfolk men in the French War, but it seems difficult, not to say impossible, to get a correct list of their names. Some of those who served in this war were: Mr. Hopestill Welch, Dea. Edward Gaylord, Jacob Spaulding, Ephraim Parker, Roys Gaylord, and others. Dea. Edward Gaylord went from Boston, under command of Gen. Benedict Arnold, to Quebec, much of the way through a wilderness. This command of Arnold's did not reach Quebec until after the British had taken that city, and this gave the control of Canada to the British from that time on. Hopestill Welch was also in this expedition which made the long, dreary, forced march from Boston in about 1756, through the wilderness to Quebec, and doubtless other Norfolk men served in the same campaign, and endured the same terrible hardships.

THE WAR OF 1812.

This war took but slight hold upon the hearts and minds of the people here, although it appears that some were drafted from this, as from the other towns, and were in the service for a time. The record of the Soldiers in the war of 1812 shows that Captain Sereno Pettibone, son of Colonel Giles Pettibone, was in the service for some months at New London in 1813, as "Commander," and doubtless there were a number of Norfolk men in the service at the same time. Some of the men under Mr. Pettibone had Norfolk names, and may have been residents of this time, but to the writer it is not certainly proven, the names of the towns to which they belonged not being given. Some of the names were Zenas Barber, Harvey, Hosea and Jedediah Case; Aziel, Decius, George, Hiram, Oliver and Rufus Humphrey; Abiel Pease, Elisha Wilcox, and others. Joseph G. Barnes enlisted from Norfolk in the regular army at that time. Dr. Benjamin F. Calhoun of this town was a surgeon in the army during the War of 1812. Thomas Ferry was a Captain, and served at New London in this war.

In the Mexican War, Isaac Beach and Wolcott Warner are recorded as having enlisted from Norfolk; and there may have been others.

SETTLEMENT OF THE COUNTY SEAT.

When Litchfield County was organized in 1751 there was much difference of opinion as to the location of the county seat. Litchfield, Goshen, Canaan and Cornwall urged their respective claims with much zeal, but the strongest contest was between Litchfield and Goshen. Goshen was supposed to be the geographical center of the county, and many persons had settled there in expectation that the county seat would be established in that town; and when Litchfield was named as the county seat in the act incorporating the new county, many of the contestants were sorely disappointed, among whom was Oliver Wolcott, afterwards Governor. Wolcott was appointed first High Sheriff and thereupon took up his residence at the County seat. William Preston of Woodbury was appointed Chief Judge, and Samuel Pettibone of Goshen, King's Attorney. Woodbury continued to manifest her dissatisfaction; petitioned the Legislature to be re-annexed to Fairfield County, and twenty years later made an effort to have the Legislature organize a county to be called Woodbury, and laid a rate of a penny and a half on the pound to be applied toward erecting the county buildings.

STRONG FUND — PROBATE DISTRICT.

July, 1847, "The town came into possession of property devised to the town by the late John Strong, deceased. It was voted that said property shall constitute a Fund, which shall always hereafter be known as the Strong Fund, and all interest derived from this fund shall be credited on the books of the Treasurer in a separate account, and that the Selectmen shall be ex officio trustees and managers of the fund, and the treasurer of the town treasurer of the fund."

The Probate District of Norfolk, which was established

at an early date in the history of the town, included the towns of Norfolk, Colebrook and Winchester. In 1838 the Probate District of Winchester, which embraced the towns of Winchester and Colebrook, was created by act of the Legislature of the State, leaving the town of Norfolk a Probate District, and such it still continues.

WHITEFIELD, IN NORFOLK.

In his Historical Discourse, delivered in July, 1876, Beach says: "During George Whitefield's seventh and last visit to America in 1769 and '70 he came into this neighborhood, and was listened to as always by attentive crowds, yet there was among Congregationalists a very strong objection to his labors as tending to many excesses; a feeling which now can scarcely be comprehended. Mr. Robbins did not share it, but received the great preacher to his house and entertained him. The room in which he slept, the north-east front chamber, became afterwards an object of interest to the clergy from its association with him. He preached in a large barn, it is said, on the old Ives place, July 17, 1770, to a large and solemn audience. Robert McEwen, then a young man, living in the edge of Winchester, heard Mr. Whitefield preach, as is mentioned below. He soon after joined the Norfolk church, and at its organization took a letter to the church in Winchester, of which he became one of the pillars. He was the father of Rev. Abel McEwen, D. D."

Robert McEwen, one of the earliest settlers of Winchester, in an entry in his diary says: "July, ye 17, in yr. 1770. Heard ye famous Mr. Whitefield preach at Norfolk from John 5:25, which I hope was a word in season to me."

Invocation of the divine blessing at the collation at the Winchester Centennial Celebration Aug. 16, 1871, by Rev. Joseph Eldridge, D. D.:—

"Our Father in Heaven, we thank thee for thy providential government over the world, and for the establishment and preservation of thy church among men. We thank thee that thou didst extend thy care over those that came to this land and those who

have descended from them. We thank thee for all thy favor to those who one hundred years ago dwelt here; and for all the prosperity and all the blessings conferred upon them and their descendants, and that in circumstances of so much favor we may meet on this beautiful day; and that this day we have been permitted to commemorate their history, and derive blessings from their experience and their service, and enter into the blessings that through thy grace they have transmitted to us. We thank thee for all the blessings of the past and of this occasion. May we deliver the blessings granted to us unimpaired to those who shall come after us, so that when a hundred years have passed away, our descendants may look back towards us, as we now look towards those who dwelt here a hundred years ago; through Jesus Christ our Redeemer. Amen."

The following reminiscences of Dr. Eldridge, by Ex-Governor Lorrin A. Cooke, a former resident and student in the town, are of interest:

Dr. Eldridge was the most impressive speaker I ever heard. I remember subjects of his sermons, and much that he embodied in them, delivered when I was ten or twelve years of age. His manner sometimes in the pulpit was terribly earnest, and I went home frequently when a boy deeply moved by his powerful eloquence.

His visits to the little schools of the town were occasions of great interest to the children, and his kind interest in the work and welfare of each pupil is remembered vividly. On such occasions he let himself down from the great preacher and revered pastor to warm friend and helper of each child.

An incident occurred when, after an absence from the town of several years, I returned to attend the academy taught by Prof. William B. Rice. A thunder storm in February, a rare occurrence, sent a bolt of lightning against a maple tree standing just back of the house where I boarded (that of Anson Norton, Esq.), and shattering the tree, threw a part of the trunk with a crashing noise against the house. It was in the middle of the night, and the next morning many villagers came to see the tree and the effects of the lightning. Among the number was Dr. Eldridge. Some one asked, "Were you afraid during the terrible storm last night?" "Yes," was the reply, "a man is a fool not to be afraid in such a storm."

In the funeral sermon of old Dr. Welch (the father of Drs. James and Wm. Welch), he said it had been observed that familiarity with the human body in post mortem examinations, etc., begot in physicians an irreligious tendency and skepticism, but in the case of Dr. Welch the opposite effect was produced.

I will not say what a power he was in town affairs. The salvation of your beautiful park from railroad encroachment is a case in point, when, single-handed, he beat back the purpose of those eager to sacrifice the beauty of the village to the supposed necessity of a corporation.

THE COLD SUMMER.

Boyd says: "The cold summer of 1816," to which often the father of the writer used to refer, "added to the gloom of the period of business depression. The spring was cold and backward, and the summer cold and dry. Frosts prevailed every month of the year. The mowing lands yielded less than half an average crop. Scarcely an ear of corn in the town came to maturity. Potatoes were few and small, and dairy products were scant in quantity and low in price. Much apprehension prevailed of a famine during the winter, which was measurably averted by a provident planting of turnips when it was seen that other crops were to fail. This crop was large, and thereby the lack of hay was partly made good in wintering such stock as was not killed or sold off the preceding fall."

There is a tradition that the only corn that ripened in this town that year, was upon a very rocky piece of ground, favorably located, where it was believed that the rocks, warmed by the sun through the day, prevented frost at night. Who dares say that rocks are of no use in a corn-field?

The Masonic Fraternity celebrated their Centennial in Norfolk, September 17, 1896. The following notice of that celebration, including an interesting historical address, was published at the time in one of the local papers, has been preserved, and is herewith given:—

1796-1896 — WESTERN STAR — NORFOLK MASONS CELEBRATE THE ONE-HUNDREDTH ANNIVERSARY OF WESTERN STAR LODGE, NO. 37, A. F. & A. M. — A LARGE ASSEMBLY OF MASONS PRESENT — FLAGS, BUNTING, FLOWERS — BANQUET, SPEECHES AND MUSIC IN VILLAGE HALL.

Thursday evening, September 17th, was a memorable occasion for Norfolk. Memorable not only as the rounding out of a full

century for Western Star Lodge, No. 37, A. F. & A. M., but memorable for the interest which the whole town took in an institution, of which many are not members, but whose record and good deeds are known and admired. It was an assembly of brave men—and fair women—for, be it known, on this occasion many ladies were present and the valuable services they have directly and indirectly rendered Western Star Lodge in the past were recognized, and thanks tendered them. It was an assembly of brave men, some of whom had displayed their bravery on the battle field in defense of their country. It was an assembly of which any town might be proud. The occasion was also memorable in another respect. It is a remarkable coincidence that the one hundredth anniversary of George Washington's farewell address occurred last Saturday, Sept. 19, and the one hundredth anniversary of Western Star Lodge occurred last Thursday, Sept. 17. George Washington was a Mason, and also for many years he was the Worshipful Master of a Masonic Lodge. Thus it appears that Western Star Lodge began where Washington left off, and Western Star has for one hundred years nobly and successfully carried forward a work in which Washington was so deeply interested. May the name and fame of Western Star Lodge be as enduring as the name and fame of George Washington.

Neighboring lodges were well represented. St. Andrew's Lodge of Winsted sent the largest delegation, about fifty brethren arriving by the 4.46 p. m. train and departing by special train at 11.30 p. m. Western Star Lodge was opened at 7 o'clock to receive the visiting brethren, and for an hour the Masons exchanged greetings and formed new acquaintances. At 7.45 the fraternity formed in line in front of the lodge room and marched three abreast to Village Hall, where the banquet was held. Village Hall had been transformed into a bower of beauty. The decorations were elaborate, flags, bunting, flowers and Japanese lanterns being used with artistic taste and effect. Tables extended around three sides of the hall, while three long tables occupied the centre. Leversidge's full orchestra from Winsted occupied the stage and discoursed enchanting music before and during the banquet.

The tables were bedecked with spotless linen, and flowers in vases were pleasing to the eye. Plates had been laid for two hundred persons. At each plate were a bouquet, and a badge bearing this inscription: "1796—1896, Centennial Celebration of Western Star Lodge, No. 37, A. F. & A. M., Norfolk, Connecticut, September 17, 1896."

After all were seated at the tables, and chatting with their neighbors, Worshipful Master W. L. Egleston rapped for order. He then delivered a most cordial address of welcome and stated the

object of the gathering. He briefly mentioned the history of Western Star Lodge, and then requested the Rev. John P. Hawley of New Hartford to invoke the Divine blessing upon this occasion.

Mr. John D. Bassett of Norfolk, a versatile speaker, had been chosen toastmaster. At the proper time he commenced the "feast of reason and flow of soul" by telling humorous anecdotes, and during the remainder of the evening he made many fitting remarks in introducing the speakers and in commenting on the topics presented.

Brother Ralph I. Crissey, of Norfolk, spoke of the history of Western Star Lodge as follows:

MR. CRISSEY'S SPEECH.

"A historical address must of necessity be somewhat dry and prosy, especially so when composed largely of statistics, but I will make this very brief and try not to test your patience in what I have to say.

Western Star Lodge, No. 37, received its charter May 18th, 1796; 11 charter members. On the 31st day of August, 1796, its first officers were installed into their respective offices by the Grand Secretary of the Grand Lodge of the State of Connecticut, Right Worshipful John Mix. Howard B. Ensign was Grand Master at the time and E. G. Storer was Grand Secretary, both of whom signed the charter. Giles Pettibone, Jr., was Master, Ovid Burrall, Sen. Warden; Jedediah W. Phelps, Jun. Warden; Benjamin Welch, Treasurer; Joseph Battell, Secretary; Frederick Plumb, Sen. Dea.; Ariel Lawrence, Jun. Dea.; Joel Walter, Tyler, Francis Benedict, Levi Thompson and A. Phelps were the other three charter members.

After the installation of the officers the records say they proceeded to the meeting house, where a most excellent sermon was delivered by the Rev. Dr. Edwards, and a very pertinent oration was spoken by our worthy brother, Grand Secretary Mix. Then proceeded to the house of Brother Giles Pettibone, Jr., and partook of a most excellent dinner, provided for the occasion. Numerous toasts were responded to, among which were these: "Our illustrious brother, George Washington, president of the United States;" another, "May our wisdom be as conspicuous to our sisters as our Grand Master Solomon's was to the Queen of Sheba."

The first communication of the lodge was held Sept. 14th, 1796. It was the custom of the lodge to celebrate St. John the Evangelist's day in December, and St. John the Baptist's in June, on which occasions they usually went to the meeting house and had a sermon by some clergyman in this section. Parson Robbins of Norfolk was frequently the speaker. Sometimes on these occasions an oration

was delivered by some one of the brethren. One by the Master, Giles Pettibone, Jr., and later one by Joseph Battell at the time Master, are highly spoken of. It was the custom on these occasions to invite neighboring lodges. Montgomery Lodge of Salisbury, Cincinnati Lodge of Barrington, whose charter also bears the date of 1796, and the lodge at New Hartford were often invited.

The jurisdiction of Western Star comprised the towns of Norfolk, Colebrook, Winchester and Torrington.

At a communication of the lodge April 8th, 1800, we find the following: Whereas a number of members of this lodge from Winchester and its neighborhood have petitioned the Grand Lodge for a charter for a lodge to be holden in Winchester. A committee of two from each town was appointed to confer with the petitioners to try to induce them to withdraw their petition. Benjamin Welch, Giles Pettibone, Ovid Burrall, Lewis Norton, Seth Wetmore, Moses Wright and Isaac Benedict were appointed. As a result of this the Grand Lodge was petitioned to grant Western Star liberty to hold its communications in Norfolk, Winchester, Colebrook and Canaan, to do any and all regular Masonic business in either of said towns. This was evidently granted, as their meetings from this time until April, 1816, were holden in these several towns, the lodge voting where to hold its next communication. Also the celebration of St. John's days after this were in these different towns.

December 18th, 1801, lodge convened at the house of brother John C. Riley, in Winchester, proceeded to the meeting house to listen to the sermon and oration. A vote of thanks was extended to brother Erastus Baker for his very timely oration. Also voted to extend the thanks of the Lodge for the most excellent sermon this day delivered to us, and that a copy be requested for the press. Also voted that \$6 be drawn from the treasury and be presented to the Rev. gentleman, but the Rev. gentleman's name is not given.

On Monday, Dec. 27th, 1802, they met in Canaan, at the home of Brother Seth Rockwell, opened lodge in due and ancient form, then in procession proceeded to the meeting house and listened to a well adapted discourse delivered by Rev. Mr. Morgan.

In June, 1803, in Colebrook, at the house of Brother Arah Phelps, Rev. Chauncey Lee preached the sermon, and so on, having their St. John celebrations, as well as their regular communications, in the different towns.

Rev. Mr. Bradford, Rev. Mr. Marsh, Rev. Mr. Prentice, Rev. Sylvester Burt, Rev. Ralph Emerson, are all mentioned as delivering sermons on these occasions, always passing a vote of thanks and presenting them with from \$6 to \$10.

The regular hour for all communications was at 10 a. m., occasionally at 2 p. m., but not often at that hour. The attendance at

these festivals was large. Their bills were quite considerable and were usually paid by the brethren, usually paying the minister from the treasury. The bills are often itemized on the records. I will give you one as a sample; it was at the celebration of St. John the Baptist at Canaan, June 10th, 1818. I copy it verbatim from the record:—

Paid Mr. Pomeroy for Liquors,	\$35.23
Paid Mr. Pomeroy for 72 Meals,	72.00
“ For Music hired,	6.00
“ Warner’s Bill for Ribbon,	3.32
“ 13 Female Singers,	13.00
“ Providing for them at Mr. Finn’s,	5.80
“ 7 Clergymen and Wives,	7.00
Voted from the treasury to the Rev. Mr. Bradford who delivered the sermon,	10.00
Total,	<u>\$152.35</u>

Then this entry: “Paid of the above by visiting brethren, \$51.84.”

They were evidently much more strict in discipline than most lodges are at the present time. One brother expelled for excessive indulgence in spirits, charges preferred against another for not paying his bills more promptly, receiving a sharp reprimand from the Master with the assurance that he would be suspended unless he reformed in this matter. They had a temperance committee to look after and see that none of the brethren made improper use of liquor.

The lodge was very prosperous. All regular communications were largely attended and many specials were held. Propositions were very numerous; hardly a meeting was held without several being received and they were the influential and leading men of all these four towns.

Apparently one great source of annoyance to them was the collecting of interest upon money loaned. Brother Michael F. Mills was their attorney, and I should judge that his success in getting either interest or principal was many times very unsatisfactory. I have heard of no trouble in placing the surplus in our treasury since I have been a member.

April 7, 1816, a petition from a number of brethren in Winchester and Torrington was received, praying that a new lodge might be established in Torrington. Voted not to approve of the petition for a new lodge in our jurisdiction. Brother Joseph Battell and Eleazur Holt were appointed to oppose it at the Grand Lodge.

June 13th, 1817, Seneca Lodge, No. 55, at Torrington was chartered with thirty-five charter members, a large majority of whom were members of Western Star. Israel Coe, one of the charter

members from St. Paul Lodge at Litchfield, lived to be 97 years old. He has been dead but a few years. Doubtless some here remember him. This new lodge took many of Western Star's prominent members. Such men as Clarence Humphrey, Joseph D. Humphrey, Truman Wetmore, Samuel Hurlbut, Lemuel Hurlbut, John Wetmore, Elisha Hinsdale, Leonard Hurlbut and John McAlpine were among the charter members. I have not been able to find a record of the line of jurisdiction between this and Seneca Lodge as established at that time, but have no doubt that it included Torrington, Winchester and Colebrook, as many of its charter members were residents of those towns.

May 14th, 1823, St. Andrew's Lodge, No. 64, was chartered, the two lodges taking from the jurisdiction of Western Star more than one-half of its territory and a very large per cent. of its members.

May 17th, 1869, our territory was again divided, and about one-half of our remaining jurisdiction and members went from us, when Housatonic Lodge, No. 61, received its charter with twenty-four charter members.

Thus it will seem that these large numbers going from us have greatly reduced our numbers and somewhat crippled the old lodge, leaving the few remaining members at times almost disheartened and discouraged.

In April, 1827, a committee was appointed to draft a petition to the Grand Lodge requesting that Colebrook be set back to this lodge. Nothing more is heard of it upon the records, but it looks as though the petition was granted, as in 1835 in the dark days of Masonry the lodge voted to divide the money in the treasury between Norfolk, Colebrook and Canaan, in proportion to its members: Norfolk, \$42; Colebrook, \$15; Canaan, \$27. At this meeting they voted to place all the books, notes and other property of the lodge in the hands of the treasurer, and that the furniture of the lodge be placed in charge of the Senior Warden for safe keeping.

These were indeed 'dark days.' Occasionally meetings were held, officers elected and some routine business transacted. In 1838 several communications were held. Richard Tibbals and Warren Brown were received. These two were the only additions to the lodge for a period of some thirty years from 1829; but little was done until about 1860, since which time all of the present members have been received, and the records show that very few communications have been omitted.

Old and feeble as we are, we, like most parents, take great pride in our children, who have been so prosperous and are now so strong and vigorous; and it is a great pleasure to us to have so many representatives of the three families with us upon this our centennial anniversary, and our hope is that the fraternal feeling which now

exists, and, I think, ever has existed, may continue so long as the sun shall rule the day and the moon govern the night."

"A SKETCH OF NORFOLK, CONNECTICUT."

A small pamphlet bearing the above title, published in 1886 by "S. H. D.," found in the Norfolk Library, contains many historical facts and items of interest, from which some quotations will be made.

"Norfolk is situated in the northwestern part of the state, on the line of the "Hartford and Conn. Western Railroad, and is fast becoming one of the most popular inland summer resorts in Connecticut. The summit of the railroad is reached about one mile and a half south of the village, at an elevation of 1336 feet above the sea. Beautiful scenery, pure mountain air, and freedom from malaria, constitute some of the chief attractions of the place for city visitors."

"Fine educational advantages are afforded by the Robbins School, founded by descendants of the first pastor of the Congregational Church, and bearing his name. It is built on the former site of the old Robbins homestead.

"The Shepard homestead is an old land-mark, Capt. John A. Shepard having kept a hotel there for many years, in the days when the stage coach rumbled over our hills. Norfolk being on the line of the old Hartford and Albany turnpike, the old Inn was a busy place.

A sketch of Norfolk would be incomplete without mention of the library and picture gallery of Mr. Robbins Battell, at his residence, containing a fine collection of paintings, chiefly by American artists. The large painting by Thomas Hovendon, "Last Moments of John Brown," is very lifelike and pathetic. Standing on the steps of the jail, and surrounded by a guard of soldiers, the old hero is bending to kiss a little child, a member of the down-trodden race for whose sake he died. While looking upon the pictured face of John Brown, as he is led to the scaffold, these words, written of him during his imprisonment, by Ralph Waldo Emerson, were brought to mind: "The

saint, whose fate yet hangs in suspense, but whose martyrdom if it shall be perfected, will make the gallows glorious like the Cross." Most of the pictures are landscape views of great beauty, seeming almost like bits of nature transferred to canvas. F. E. Church, Bierstadt, and many other artists of note, are represented in the collection.

"Bald Mountain, the highest point of land in Norfolk, has an elevation of 1763 feet. A quarry on the side of the mountain affords a fine quality of granite, from which a block weighing nearly sixteen tons was taken and used in completing the Hoosac Tunnel.

Haystack Mountain, 1633 feet above the sea, commands a magnificent prospect, the most extensive in town. The Bolton range, fifteen miles east of Hartford, Talcott, Ivy, and Mohawk mountains toward the south, Bear mountain in Salisbury, the highest point of land in Connecticut, 2355 feet above the sea; mountains and valleys of Canaan, and extended views in Berkshire County, Mass., are all included. A tower has been erected on Haystack mountain. A carriage road to the summit has also been constructed this season, which is a great convenience to tourists, rendering the ascent much easier for pedestrians.

A curious custom which was observed by the boys of fifty years ago may be of interest to the boys of the present time. This was the annual "raising of the Monument," as it was called, on Haystack. The day preceding Fast day, a quantity of brush was collected, formed in the shape of an image, or "bush man," and securely bound to a pole. In the evening it was conveyed to the summit of Haystack, where it was raised and lashed to a tree in some place where it could be seen from the village, and if it remained undisturbed through the night, it was hailed as a good omen, insuring an abundant crop of corn the ensuing season. A gentleman now residing in town, and who assisted at the last "raising of the Monument," says that the custom was abandoned about the year 1839."

"West Norfolk is a pleasant little village, nestling cosily at the foot of the mountains. From the side of the moun-

tain east of the schoolhouse, a view which is not surpassed in beauty in any part of the town can be seen by those who will take the trouble to climb high enough. Looking westward down the pleasant valley, Blackberry river flashing in the sunlight, and flowing through green meadows guarded by mountains, wends its way to the fair and happy land of Canaan, where it joins the Housatonic. The beautiful blue mountains of Salisbury in the distance complete a picture which all lovers of fine scenery must admire."

XXIV.

THE ROBBINS FAMILY — BIOGRAPHICAL SKETCH OF REV. MR. ROBBINS,
BY HIS SON.

"The Rev. Ammi Ruhamah Robbins, son of Rev. Philemon Robbins, Pastor of the first church in Branford, was born in that town, August 25th, O. S. 1740. His early education was under the care of his father till the autumn of 1756, when he was received as a member of the College at Princeton in New Jersey. In the following spring, in consequence of the death of President Burr, he removed his College relation, and was admitted to the same standing in Yale College. In Sept., 1760, he was admitted to the degree of A. B., and to the degree of A. M. in September, 1763. He was licensed to preach the gospel in June, 1761, and on the 28th of October of the same year he was ordained the Pastor of this Church. On the 13th of May, 1762, he was married to Miss Elizabeth Le Baron of Plymouth, by whom he had thirteen children. The four first died in infancy, and one September, 1777. The remaining eight with their mother survived him. His ministry was much blessed, as may appear from the record of admissions to the church. He never received persons to a public profession of religion, but upon a charitable evidence of personal grace. In 1804 the members of the church amounted to 237: males, 91; females, 146. In 1801 the number was about 250.

On the first Sabbath of May, 1813, he preached in usual health, administered the ordinance of the Supper. That week he was taken with a painful disease in his face, which eventually became a large painful tumor. On the Sabbath May 23d he went to public worship; near the close of the exercise, baptized two children and made a short address and prayer in view of parting with the first meet-

ing-house, which was taken down that week. This was the last public service he performed. His disorder continued to increase and baffled all medical assistance, and terminated in his death Sabbath evening, October 31st, 1813. During his sickness he manifested great submission to the divine will, and an increasing confidence in his Christian hope. Towards the close of life he was carried above the pains of death, and had great joy in the prospect of immortality and the eternal presence of Christ. He died in the presence of all his family and many of his people, and had apparently an easy passage to the eternal state. In his person he was short, his body thick, muscular and uncommonly active. His complexion dark; his countenance pleasant and animated; his voice clear, musical and strong. In his deportment he was affable and obliging, possessing an easy and uniform flow of animal spirits; desirous of doing good to all, especially of leading his fellow sinners to a clear view of his much loved Savior. "Blessed are the dead who die in the Lord." *'Moestissime scripsi.'*

T. Robbins."

Frequent and extended mention is made of Mr. Robbins in this volume, as a teacher of young men for nearly fifty years, as chaplain in the army during the revolutionary war, and as the pastor of the church for more than half a century. So many of Mr. Robbins' descendants have been, during all the generations that have succeeded him, and still are very prominent in the affairs of the town, that the name Robbins has ever been a household word here, and by the "Robbins School" is sure to be perpetuated.

One of the old inhabitants who remembered Mr. Robbins well, wrote as his remembrance of him the following: "He was not a very large man; was rather short and fleshy; he wore what was called a cocked hat, short breeches, knee-buckles, and in summer low shoes and shoe buckles, and black stockings. He wore a ministerial frock coat with a "waistcoat" that buttoned up to his neck, not showing the ruffled shirt, worn by many in his day. He had eight children who lived to maturity, six sons and two daughters."

At the time of the completion of the meeting-house in 1814, soon after the death of their beloved pastor, the church obtained a communion table, which stood in front of the pulpit until the house was re-modelled in 1846. Upon

the marble top of this table the following inscription was carved:

“REVEREND AMMI R. ROBBINS,
A FAITHFUL MINISTER OF HIS BLESSED LORD. HE WAS BORN AT BRANFORD, AUGUST 25, 1740, O. S., AND GRADUATED AT YALE COLLEGE 1760. AT THE AGE OF 21 HE WAS ORDAINED THE FIRST PASTOR OF THE CHURCH OF CHRIST IN NORFOLK. HE LIVED TO BURY ALL THAT CALLED HIM TO THE CHARGE, AND WITH THE ANXIOUS FEELINGS OF A FATHER, ADDRESSED HIS FLOCK AS CHILDREN. HE WAS HUMBLE, YET ZEALOUS; PEACEABLE, YET BOLD IN HIS MASTER'S CAUSE. IN ALL THE DUTIES OF HIS OFFICE HE WAS SINCERE, TENDER, AND AFFECTIONATE. HIS DOCTRINE AND HIS LIFE REFLECTED CREDIT ON EACH OTHER, AND IN HIS DEATH HE STRIKINGLY EXEMPLIFIED THAT RESIGNATION TO THE DIVINE WILL WHICH HE STEADILY PREACHED TO OTHERS. WHEN CALLED FOR HE SAID, LET ME GO AND RECEIVE MERCY. HE DIED ON THE 31ST DAY OF OCTOBER, 1813, AGED 73.”

After the death of Mrs. Robbins, the following inscription was also placed upon this memorial table:

“MADAM ELIZABETH ROBBINS: RELICT OF REV. AMMI R. ROBBINS, DIED SEPTEMBER 28, 1829, AGED 83.”

This tablet was in 1846 placed in a permanent manner in the cemetery, over the graves of Mr. and Mrs. Robbins, where it may now be found.

Roys inserted in his history of the town the following: “Memoir of Madam Elizabeth Robbins.

“Mrs. Robbins died September 28th, 1829, aged 84. Mr. Emerson remarked in his discourse at her funeral: ‘Her last sickness was very short, terminating in the compass of two days. The faith which she manifested on this occasion, appeared truly the substance of things hoped for, and the evidence of things not seen. In giving a character of this aged and pious matron I would say, her vivacity was remarkable, tempered and guided by truth and piety. It was as useful as it was entertaining. It delightfully mingled the animation and charm of youth with the sedateness of age,—the life of spring with the ripeness and serenity of autumn.

Her capacity and readiness to entertain the numerous guests of the family, when the duties of the study demanded the seclusion of her faithful partner, are well known. Her knowledge of theology, especially in its practical bearings, was extensive and highly

useful. Perhaps ere this, she has received a crown sparkling with the memorial of many a deed the world never saw, and of which herself has to say, 'Lord, when was this, or why is it thus esteemed by thee?'

The last friendly act performed for her was September 30th, when she was placed in the silent grave by the side of her husband, there to wait the re-animating call of the archangel."

From a letter written by a granddaughter of Mr. Robbins, Mrs. Mary Robbins-Kasson, of Des Moines, Iowa, July, 1900, addressed to this writer, we quote:

"My grandfather lost four children in infancy. The next was Uncle Ammi Ruhamah; he was a farmer and lived in Colebrook. He married Salome Hale. They had a son, James Watson Robbins, who was a Doctor and practiced in Uxbridge, Mass. They had a daughter, Elizabeth, who married Lewis Allen of Colebrook, and lived with Uncle Ammi.

The next of grandfather's children was Elizabeth. She married Grove Lawrence. Her children were James Robbins Lawrence, a noted lawyer of Syracuse, N. Y. Next, Eliza Lawrence, married first, Henry Olmsted, and second, Dr. Timothy J. Gridley, of Amherst. Then Grove Lawrence; he was a lawyer, married Sarah Bennett. Then Sarah Lawrence; she lived many years with our grandmother, and married first, Rev. Eben L. Clark; second, L. Z. Newcomb.

The fifth was William Lawrence. He was a long time in Uncle Battell's store, and lived in his family. He married Caroline Augusta Rockwell. The sixth, Francis Le Baron Lawrence, I never knew. He lived in Canada.

My Aunt Elizabeth also married a Mr. Grant, and had a daughter, Anna Elizabeth Grant.

Then there was a son of grandfather's, Nathaniel Robbins. I never knew him. He died at Sag Harbor, Michigan.

Uncle Thomas Robbins was a minister, and antiquarian. He gathered a valuable library, now in the Hartford Athenaeum. He never married.

Next, Sarah Robbins, married Joseph Battell.

Next, James Watson Robbins, was a merchant at Lenox, Mass. Mr. Emerson said he had more brains than the other brothers. His health was not equal to the work of the ministry, for which he was fitted. Three of his sons spent each a summer on my father's beautiful farm in Onondaga County, N. Y., to learn farming. They were Ammi, George, and Edward. I think it was very kind in my mother to care for them, when she had seven children of her own, but father felt he could not refuse uncle James anything.

The next, Samuel Robbins, was my father. He married Fanny Osborne.

The last was Francis Le Baron Robbins. He preached all his life at Enfield, Conn. He married his cousin, Priscilla Le Baron. She was a widow, her first husband being a sea Captain, Alden. Uncle had no children. She had two Alden boys.

Uncle wanted me to come and stay a year with him. I went there from Norfolk and staid three weeks, but I was so homesick he couldn't persuade me to remain, and I spent the rest of the summer with the Osborne's. Mother's brother was Judge Osborne of Fairfield, Conn.

When I was at Norfolk the brothers had a family meeting at Aunt Battell's. Uncle James and wife, Uncle Frank and wife, Uncle Thomas with his silver knee buckles and snowy hair, and my father. Uncle Ammi was confined at home by rheumatism, so they all went over to see him at Colebrook, and they all went to visit the grave of their venerated sire. With patriarchal grace Uncle Thomas placed his hand on my head and said, 'so this is brother Samuel's daughter.' He was a very courtly gentleman."

Kilbourne's Litchfield Biography says: "General James R. Lawrence was a native of Norfolk, but a resident of Syracuse, N. Y.; was a member of the Legislature in 1825, '38, '39 and '40. Judge of the County Court in 1847, and United States Attorney for the Northern District of New York. His brother, Grove, also of Syracuse, was First Judge of the County Court, for several years, from 1838."

REV. THOMAS ROBBINS, D. D.

(FROM THE INTRODUCTION TO 'THE DIARY OF THOMAS ROBBINS.')

"Thomas Robbins, son of Rev. Ammi R., and Elizabeth Le Baron-Robbins, was born in this town August 11, 1777.

The earliest American ancestor in his paternal line was Richard Robbins, of Cambridge, who came from England to this country as early as 1639, settling first at Charlestown, but soon removing to Cambridge, Massachusetts. From him the order of descent was through Nathaniel, born in Cambridge, 1649; Nathaniel, born in Cambridge, 1678; Philemon, born in Cambridge, 1709, a graduate of Harvard College, 1729, and the life-long pastor at Branford, Connecticut, 1732 to 1781; and Ammi Ruhamah, father of Thomas.

On the maternal side, Dr. Robbins traced his line directly back to Governor William Bradford, of Plymouth, Massachusetts. This line ran through William Bradford, Jr., son of the Governor by his second wife, Alice Southworth, nee Carpenter; then through David, son of William and Mary Holmes, nee Atwood. A daughter of

David and Mary was Lydia Bradford, born December 23, 1719. By her marriage the name Le Baron was brought into this maternal line. The story connected with this name is curious and romantic:

In the year 1694, a French Privateer, hovering around our shores to capture vessels loaded with grain, was wrecked near the upper end of Buzzard's Bay, and the men on board were rescued and taken off as prisoners of war. This was in the reign of William III. The Treaty of Ryswick brought peace in 1697. The surgeon on board this French Privateer was Francis Le Baron. In the transfer of these prisoners from the head of Buzzard's Bay to Boston, a halt was made at Plymouth. On the day of their arrival, it so happened that a woman of Plymouth had met with an accident, causing a compound fracture of one of her limbs. The local physicians decided that the limb must be amputated, but Dr. Le Baron asked permission to examine the fracture, and decided that he could save the limb, which he did. This led to a petition on the part of the Selectmen of Plymouth to the public authorities, asking that Dr. Le Baron might be released, to become a physician and surgeon at Plymouth. The request was granted. He went there in 1694; married in 1695 Mary Wilder, a native of Hingham, Massachusetts, and became the father of three sons: James, Lazarus and Francis. This Lazarus Le Baron, in 1743, married for his second wife Lydia Bradford, named above, daughter of David. As the wife of Dr. Lazarus Le Baron, she was the mother of seven children, the second of whom was Elizabeth, the wife of Rev. Ammi R. Robbins, and the mother of Thomas, and others.

Thomas Robbins was fitted for college in his own home. His father's house was an Academy for Northwestern Connecticut in those early years, where many boys pursued their preparatory studies. The country minister of that day was also a farmer.

At the age of fifteen he was fitted for college, and was entered at Yale, in 1792. President Stiles died in May, 1795, and President Dwight was inaugurated in September of the same year. Williams College had been organized and the Norfolk minister had been made one of the early trustees. In 1795 Williams graduated her first class, and in the autumn of that year, Rev. Mr. Robbins desired his son to remove from Yale to Williams, and pursue his senior studies there, in order to show a practical interest in the infant college at Williamstown. He did so, and the matter was so fixed that after his graduation at Williams, September 7, 1796, he went the following week to New Haven, and was graduated with his Yale classmates September 14, of the same year.

In Williams College January first, 1796, Thomas Robbins began his Diary, which he continued with some small breaks until 1854,—nearly fifty-eight years. This diary, edited and annotated

by Mr. Increase N. Tarbox, of West Newton, Mass., was printed by Robbins Battell and Miss Anna Battell, in two large volumes in 1886, and from a sketch of Mr. Robbins in the first volume, most of the facts concerning him are gathered for this sketch.

He taught school and studied theology, and in September, 1798, he was licensed to preach by the Litchfield North Association. He made a long horseback journey during 1799 through Vermont, preaching as he went. He taught and preached in Danbury, Conn., and vicinity for some two years. Then he went on a long missionary journey through the new settlements in New York, returning in August, 1802. In May, 1803, he was ordained to go in the service of the Connecticut Missionary Society to the new settlements on the Western Reserve, in Ohio, and returned from this service in 1806, seriously broken in health, so that for a year or two he was unable to resume ministerial labor.

In the summer of 1808 he commenced preaching in East Windsor, Connecticut; was installed there in May, 1809, and his ministry there continued until September, 1827. It was in East Windsor that he began to collect his library, which became one of the large private libraries of his generation. This library is in the Wadsworth Athenaeum in Hartford, in the rooms of the Connecticut Historical Society.

Some two years after leaving Windsor he was called to Mattapoisett, in the town of Rochester, Plymouth County, Massachusetts, to assist his uncle, Rev. Lemuel Le Baron, who had been pastor there nearly sixty years. He was installed there October, 1832. His uncle died November, 1836, in his ninetieth year, and in the sixty-fifth of his ministry. Dr. Robbins continued as pastor there until 1844.

In 1844, Dr. Robbins had reached his sixty-seventh year; had been teaching and preaching nearly forty-six years. In that year an arrangement was made, chiefly through the agency of Hon. Henry Barnard of Hartford, by which Dr. Robbins' library was to become the property of the Connecticut Historical Society, and he himself was to become the Society's Librarian, on a stipulated salary, through the remaining years of his active life. This position he gracefully and honorably filled for ten years. In 1854, the infirmities of age came upon him, and he was obliged to close his diary and retire from all public duties. He lingered until September 13, 1856, when he passed away peacefully at the house of Mrs. Elizabeth-Robbins-Allen of Colebrook,

the daughter of his brother, Ammi Ruhamah Robbins. Dr. Robbins never married, yet the diary shows that in his early manhood the subject of matrimony was much in his thoughts. In 1838, while at Mattapoisett, he received the degree of D. D. from Harvard College.

The following interesting reminiscences were kindly written for this volume by Mrs. Mary Robbins Kasson of Des Moines, Iowa. She is the grand-daughter of Rev. Ammi R. Robbins, the first minister in this town, and so by only two steps takes us back to the very beginning of the town:

Des Moines, July, 1900.

. . . "I am eighty-two years old this month; the eldest child of Samuel Robbins. I was born in my grandfather's old parsonage, the first framed house in Norfolk, in which my grandfather lived all the fifty-two years of his pastorate. When the Rev. Ralph Emerson succeeded my grandfather, he came there, a bachelor, to board, and when he married Miss Rockwell of Colebrook, my father and mother attended his wedding. Later he was called to Andover, and Dr. Joseph Eldridge succeeded him. He preached in Norfolk forty-two years, and his wife was my cousin, Sarah Battell. Both were very popular. I visited in Norfolk in 1837, and spent two weeks with them in grandpa's old home. It was then standing in good repair where now are the buildings of the Robbins School. Mr. Eldridge had a gentle horse, named Calvin, and Sarah used to take me with her to call on their parishioners. Anna drove over with me to Uncle Ammi's. He was a farmer, grandpa's eldest son, and proud to show his famous cheese of 50 lbs. each. His wife was Salome Hale, a relative of the martyr, Nathan Hale. His only son was a physician and a noted botanist, who fitted General Lee for West Point, and during the civil war Lee gave him a pass through his lines on a botanical excursion to Louisiana and Cuba.

While at Norfolk, Anna, John and I had old Calvin to drive up to Lenox, and visit our Uncle James. He was a merchant in Lenox, and married there a daughter of old General Eggleston. Their home is still in their family,

being owned by their daughter, the widow of Professor Schenk of Princeton, N. J. Aunt Maria, the wife of James Robbins, and her other daughter, met a tragic fate, both being killed in the terrible Norwalk railroad disaster, in 1853. I was told that their funeral was the largest ever held in Berkshire County.

Don't forget to note from Uncle Thomas Robbins' Diary his purchase of the Elder Brewster chest, brought over in the Mayflower, and the gift to him of a magnificent copy of the Bishop's Bible from the Duke of Sussex, with an autograph letter, of both of which he was exceeding proud. Uncle Thomas always wore the old-fashioned 'small clothes.' He and one other antiquarian of Hartford;—Judge Camp of Litchfield, told me he had seen those two venerable patriarchs in the Athenaeum, eating their bread and cheese off the lid of that old Brewster chest, on which the famous 'Compact' was written and signed in the 'Mayflower.'

My father told me he helped to plant those ancient elms around 'the green.' He told me of the wolf hunt on Haystack mountain, when the wolves troubled their choice 'merinos.' The hunters had drawn together in a compact circle, and the desperate wolf, completely surrounded, dashed out between one man's legs. Father used to tell of his father examining a school teacher. He set him to read the line, "The quality of mercy is not strained." The poor fellow read it over three times; first, he emphasized 'quality'; then, fearing he was wrong, he tried 'mercy,' and finally, 'not strained.' Let us hope he won his certificate.

In old times, Norfolk had plenty of stones. Perhaps it has still. There was a General Mills visiting there, from his beautiful home at Mt. Morris, on the Genesee flats. As he looked at the stones he said emphatically, 'I never was out of sight of land before.' My Uncle Battell was a Mason. At a feast, in all his regalia, he was carving, when the bird slid bodily into his lap. With the greatest *sang froid* he gathered it up in his apron, declaring he had not known before the worth and use of such an indispensable article.

Grandmother was the grand-daughter of Dr. Francis Le Baron, a French emigrant and a Huguenot. Her mother was Lydia Bradford LeBaron, great granddaughter of the famous Governor Bradford. When they crossed my cousin, Urania Battell's, Puritanical traditions or training, she was wont to say, 'Huguenot and Mayflower can't go this.'

Grandmother was but a young girl when grandfather brought her, a bride, from old Plymouth, with her rich brocades; and she told my mother she was so homesick she used to climb up the tallest stump and look toward old Plymouth and cry. Poor girl! at this late day I can pity her. But what a worthy help-meet she made, all those fifty-two years; raised up a family of six stalwart sons and two fair daughters; helped to care for the hundred students that during all that time he was fitting for college; "looked well to the ways of her household," and entertained with generous hospitality the clerical visitors and the frequent guests. People journeyed then in their private conveyance, often the one-horse shay, and she told mother she always kept a choice pie on hand for the stranger guest.

I have a friend living here whose father, Seymour Watson, born in Norfolk, used to run the old Canaan and Hartford express. He died here some two years ago, aged eighty, and his wife, born Phebe Spalding, died on her birthday last August, eighty-one, just eleven days younger than I. She bought her wedding dress of my Uncle Battell. Uncle Battell was a very shrewd and successful merchant. At one time he had a quantity of cheese that he had bought in all the towns around Norfolk, that had reached New York. He wrote his agent there to ship it to Richmond, Va., in a certain vessel. The letter did not reach the agent in time,—there were no telegraphs then,—so he put it on board the next sailing vessel. The first vessel was wrecked and its cargo lost. The market was bare of cheese, and when Uncle's arrived he realized a handsome advance. He seldom lost, being very sagacious. When the Eagle bank failed in New Haven, he had become suspicious of its management; he was in New York

arranging to dispose of his stock, when the boat came in and announced the failure. He lost a large sum at that time. Uncle owned a vast amount of Ohio land, and every year he used to go by stage from Norfolk to Ohio to look after it. He always took one daughter with him, and would reach our place to spend the Sabbath. Cousin Irene Battell was the beautiful one of the family. I once heard Uncle James tell father that he, who was quite a traveller, had never seen so beautiful a woman as Irene. It was her influence that persuaded her brother Joseph to give that princely donation to Yale College that made Battell Chapel possible. Then, too, she was, as Professor Gustave Stoeckel says in her memorial, 'an unrivalled soprano singer.' It is no wonder her father and the family were so proud of her.

. . . Grandpa Robbins had a sister who was the wife of Rev. Peter Starr, who was for more than fifty years the minister in Warren, Conn. My father taught school in Warren once. The Starrs were a noted family. One of them, Chandler, a cousin of father's, was a merchant in New York. Another one, Philemon, a wealthy bachelor, I met at Aunt Battell's. Grandfather was very fond of music. Mother told me that when on his deathbed the family sang, he noticed a mistake in the tune and corrected it. Uncle Frank was a fine singer and remarkably gifted in prayer. He insisted that all the congregation should stand through the long prayer, and at times it was as long as the sermon.

Of our family, the four girls all married ministers. Susan was a missionary in Southern India. My three sisters are all dead now. My eldest brother, a graduate of Yale, was a skilful doctor. He studied in Paris a year, and was offered a medical professorship in New York City, and died, greatly lamented, in Glendale, a suburb of Cincinnati. It was a crushing blow to mother. I have two brothers living. Thomas lives at Pittsburgh, Penn., a retired capitalist in feeble health. Both brothers have travelled extensively in Europe and the Holy Land."

Of the other living brother, referred to by Mrs. Kasson, a friend says:

"Francis Le Baron Robbins, clergyman, born in Camillus, Onondaga County, New York, May 2, 1830. He was graduated at Williams College in 1854; studied theology at Auburn Seminary, and in 1860 was ordained to the ministry, and installed as pastor of a Presbyterian church in Philadelphia. He founded the Oxford Presbyterian Church in that city, which was dedicated in 1869, and became the pastor, resigning the office in 1883. During his pastorate the church edifice, one of the handsomest in the city, and which had been constructed through his efforts, was destroyed by fire. Through Dr. Robbins' efforts a new building was erected. After resigning he travelled extensively in Europe, and on his return took up the work of founding a church in Kensington, the centre of the manufacturing district of Philadelphia. In this he succeeded, and in 1886 the Beacon Presbyterian Church was dedicated. Connected with it is a reading-room, and a hall, where lectures on travel, art, sanitation, and other popular and timely themes are delivered, and class-rooms for instruction in mechanical arts, music, drawing, oratory, and a dispensary, in which more than 3,000 patients received free medical attention in 1887. Dr. Robbins received the degree of D. D. from Union college."

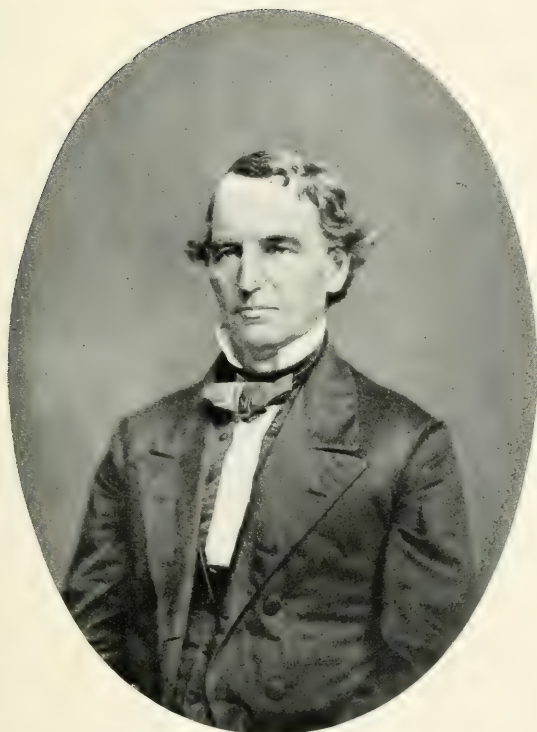
In 1896 for some months he preached as stated supply for the Central Presbyterian Church in Denver, Colorado, the pulpit at that time being vacant. More recently he was stated supply for several months of the North Congregational Church of Springfield, Mass., and in this last half of the last year of the Nineteenth Century, July, 1900, in the absence of the pastor in Europe, Rev. Dr. F. L. Goodspeed, Dr. Robbins is stated supply of the 'First Congregational,' the largest church in Springfield, Mass. He has a fine summer home in Greenfield, Mass.

XXV.

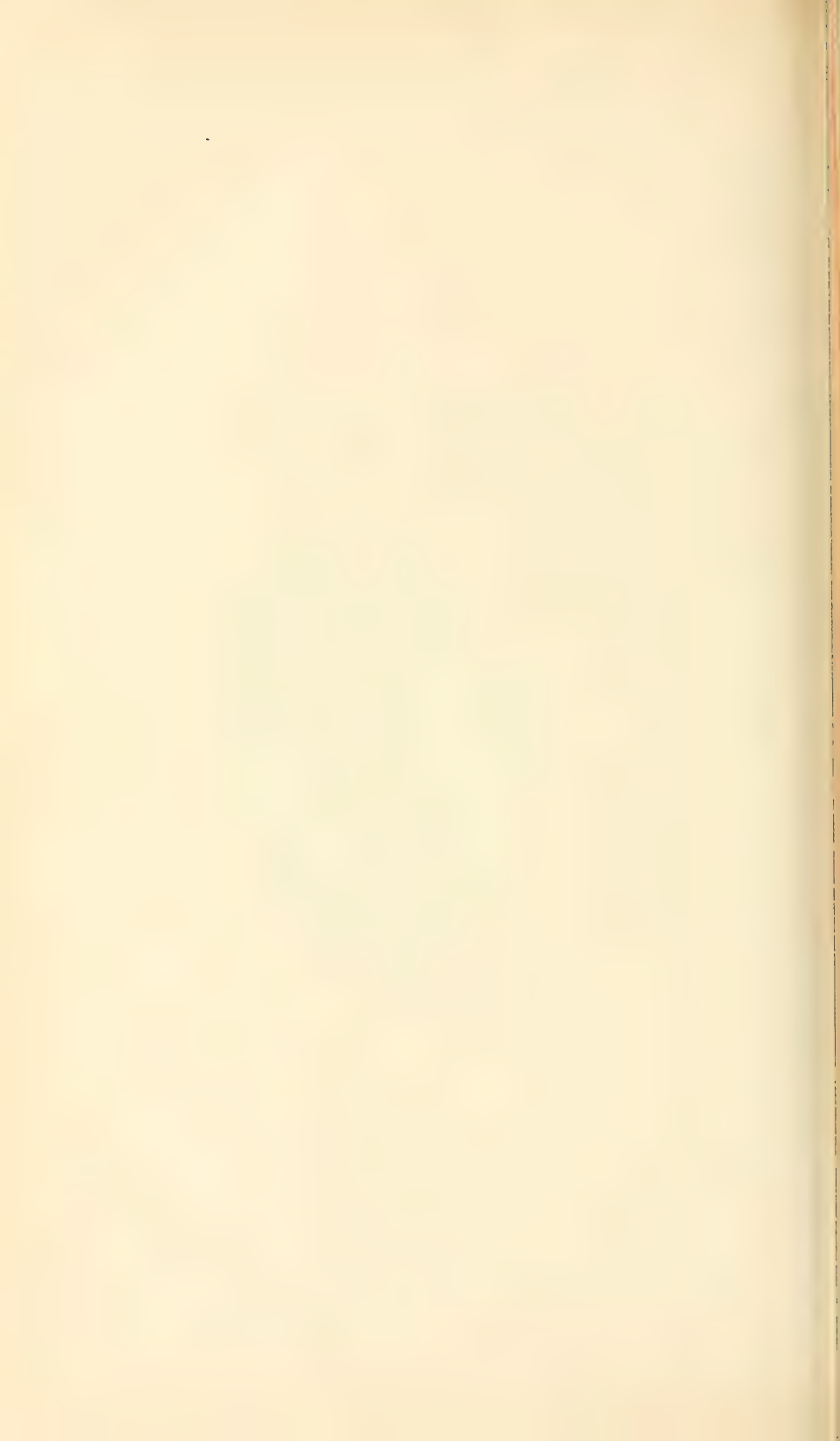
REV. JOSEPH ELDRIDGE, D. D.

One great object of this book is, to preserve in permanent form some record of the labors and lives of the men and women who have been, in some measure at least, helpful toward that which is just, and true, and of good report in this town, and also of the sons and daughters of Norfolk who have made and left a good record elsewhere.

One who, in the opinion of the writer, is worthy of a very high place in this regard, not only for what he did in his holy calling as a Christian minister, but for his labors through life, in behalf of the schools of the town, in the general cause of education, and in every good work, in all that he did, the influence he exerted, the lasting benefits he bestowed upon the entire community, is Rev. Joseph Eldridge, D. D. His work was manifold; his influence was felt in all directions; his wisdom and foresight were most unusual. A brief sketch of such a life must necessarily be very imperfect. A discourse "commemorative of his life and character," by President Noah Porter of Yale College, which was delivered May 25th, 1875, a few weeks after his death, at the request of the North Consociation of Litchfield County, is given. Upon the day of its delivery the ministerial association took the following action: "Resolved, That we have heard with grateful appreciation the eminently fit delineation of the life, character and influence of the late Dr. Eldridge by President Porter, and earnestly request that this tribute, pronounced in our hearing today, be published in such form and manner as will put it in the hands of his many friends, so widely scattered, and thus stimulate all our ministers and churches to nobler endeavors in the service of God." President Porter said:



REV. JOSEPH ELDRIDGE, D. D.



Rev. Joseph Eldridge was born in Yarmouth, Mass., July 8th, 1804. His father was a sea captain in easy circumstances, who provided generously for the comfort and the culture of his family, without sacrificing the simplicity of their tastes or the claims of duty and of God. His mother was a superior woman of ardent piety, of large intelligence, and an enterprising spirit. By the nature of her husband's occupation she was forced to assume the chief responsibility of training her children and ordering the household. Of these four children our friend was the eldest, and all of the family have brought honor upon their parents and their name.

Cape Cod has been known for many generations as a nursery of men distinguished for high professional ability, for commercial enterprise, for large hearted philanthropy, and for self-sacrificing piety. The neighborhood of the sea, with its suggestions of infinitude, with its restless motion and its stirring life, with the coming and going of its ships—bringing strange faces and various products, with its stories of adventure and escape, tends to liberalize and elevate and stimulate the mind, and to ennoble the character when it takes a good direction. In devout men it gives ardor and breadth and generosity and openness to their piety, and devout women are trained, by their frequent separation from their husbands, to a constant sense of their dependence on God, to a fervent faith in prayer, and to habits of self-reliance, circumspection, and forecast.

It was the earnest desire of Dr. Eldridge's mother that he should receive a liberal education and preach the gospel. I know not what hindered the early fulfillment of this desire. I know only that, for a while, he was a clerk in a grocery house in Boston, where his upright moral sense was offended by some of the transactions of which he was cognizant, and by some of the temptations incident to a city life. He was subsequently sent to Phillips Academy in Andover, and in Sept., 1825, became a member of Yale College, in the Freshman year, at the age of 21 years. He was then a full-grown man, with much the same bearing as in later life, and from the first was one of the foremost men of his class, being esteemed alike for his manly generosity, his superior scholarship, and his Christian fidelity. In his college relationships he was a man somewhat by himself, self-occupied and self-sufficing, but not unfriendly; reserved yet frank, blunt yet kindly, devoted to his own affairs yet always ready to respond to the claims and interests of others when made alive to them. His class was distinguished for the brilliancy of some of its members and for the spirit and confidence which characterized its common life. In the summer of 1828, near the end of his Junior year, just after the Senior class had been dismissed for the usual vacation of six weeks before

commencement, this class distinguished its accession to the headship of the college, by abandoning the commons hall with nearly all the students, to express the general dissatisfaction with the food which was furnished. The movement at first view seemed not indefensible, but it was properly regarded by the Faculty as a combination to disturb the authority and good order of the institution which could not for a moment be tolerated. The students were admonished and reasoned with; subsequently they were formally required to return to their places in the hall as an act of obedience. The order was as distinctly and deliberately disobeyed by nearly the whole number concerned. The regular studies were soon suspended, and the students were assembled in frequent conferences in which they earnestly discussed the attitude which they should assume and the measures which they should adopt to justify themselves before their parents and friends and the community. Dr. Eldridge was absent from town when the incipient measures were taken for leaving the commons hall, and for two or three days after the first decisive step had been resolved upon. It was understood that he was neither cognizant of, nor a party to, the beginning of the movement. On returning to college from a visit to his relatives he found the college all ablaze with excitement. On learning the condition of things he at once gave in his adhesion to the common cause. I was then a boy and a looker on, but I can see him now as he stood in the old Theological Chamber, which was filled with a swaying and surging crowd of excited young men, and assured them of the justice of their cause and the sure promise of its success. His age and sobriety and scholarship and Christian conscientiousness gave no little weight to his position, and confirmed many of the timid and distrustful among the younger and less experienced. A day or two later the crisis came. Several of those known to be leaders in the class and in this affair were sent for and warned by their instructors and friends, and among them was Dr. Eldridge. They were told that if they persisted they must eventually be expelled from the college, and most justly, for their direct resistance to its authority. Four men when asked whether they would return to their duty, distinctly declined and were at once expelled. Dr. Eldridge had previously come to a better mind and separated himself from the resisters. The others went to their homes, were absent some four weeks, came back on such terms as were imposed, and the affair was over.

This act of Dr. Eldridge brought him prominently before the students as a man of sturdy allegiance to principle and of conscientious willingness to abandon an untenable position alone. It secured to him the especial friendship of many gentlemen of the Faculty, prominent among whom were those who were subsequently

his theological instructors. He graduated with the second honor of his class, and immediately entered upon his professional studies in the Theological Seminary of Yale College.

On April 25th, 1832, he was ordained as a Christian minister, and installed as the Pastor of this church, and here he continued to discharge the duties of his office till having resigned his charge he preached his farewell sermon Nov. 1st, 1874. In the year 1853 he was abroad for a few months upon a visit to Europe. In 1870 he intermitted the regular routine of professional duty on account of severe and painful infirmity. But with these exceptions he discharged his ministerial and pastoral duties with even uniformity, with unabated interest, and with universal acceptance. At the time of his resignation he was the oldest of the pastors in active service in the State of Connecticut. He resigned his office from a regard to his own health, which had become seriously impaired, and from an affectionate interest in the people to whom he had devoted his life. He had hoped and expected to spend many years of tranquility and love among them and the neighboring churches. He died March 31st, 1875. He was called to be present with his Master sooner than he expected, but we cannot doubt that he has received from Him a welcome and a home.

Dr. Eldridge had a strong and solid intellect. He looked every subject and question squarely in the face, and his judgments were sagacious and penetrating. His mind was eminently comprehensive. His early training had formed him to the habit of looking beyond the conventionalities which are incident to a small and isolated community, and a narrow sect or party. Sea-faring men, and those who deal with them, are often very decided in their opinions, and are usually positive and bold in asserting and defending them; but they are usually broad-minded in their habits of thought and inquiry. The comprehensiveness and sagacity of Dr. Eldridge's intellect were not, however, to be ascribed solely to his early associations. Had he been reared elsewhere, he would have been a strong, sagacious, and solid thinker.

His intellect was eminently practical. He had little of that activity which is commonly called imaginative. Though he was a never-tiring reader, he was not especially fond of literature as such. As a writer he never could bring himself to give minute attention to refinements of diction, or to fullness or finish of illustrations, and as a reader, though by no means insensible to the power of eloquence and the elevation of poetry, he was especially interested in the matter of what he read, rather than its form. He delighted in facts—yet not in the spirit of the dry collector of statistics, or the forward retailer of curious scraps of information, but in such facts as have an important bearing on the wealth and

welfare of mankind—upon their true well-being in this life, and in the life to come. For speculation as such—whether it concerned theories of political economy, of government, or metaphysical theology—he had little interest. So far as either facts or theories were used as occasion or material for intellectual subtlety, or the parade of declamation, with no earnest purpose and no profitable result—he cared little for either. But when facts illustrated principles, and discussion concerned the truths which control the character or the faith of man, no man was more alive to them than he. Next to theology and what related to his profession, history and politics interested him most. Whatever was curious in human nature, and touched upon the singular and humorous, awakened his responsive sympathy. In biography, and the higher order of fiction, he found constant delight and inspiration, and everything which he read in either department left a strong and delightful impression upon his mind and memory. He was a constant and absorbed reader, and his range of reading was very wide. As a consequence his mind was always fresh, and in the most important respects he was well abreast of these stirring and advancing times. In the later years of his life, his mind was quickened rather than suffered to grow torpid. This may be ascribed to the generous growth of his mind within, to his growing assurance of the respect of others, to the intellectual and social excitements of his beloved children, and to the increased earnestness of his spiritual life. His intellect was never more vigorous in its activity, or more abundant in its fruits, than during the last ten years of his life. His example is valuable, as it illustrates two most important truths—that the clerical profession is capable of furnishing wholesome food and ample stimulus to the most vigorous intellect, and that a parish in the country is as favorable at least to these fruits as many parishes in larger towns. That Dr. Eldridge enjoyed certain advantages of freedom from care, and of personal independence, is known to us all. It is perhaps more to his credit than most of us would acknowledge that he did not abuse these advantages to intellectual self-indulgence and sloth.

As a preacher he was characterized by simplicity, good sense, and manly strength. He was not a fluent writer nor an easy speaker. He was originally better fitted for argument and debate than for disquisition and exhortation. When a student in college he was an active disputant in his college society, and during all his life he came up to an exciting argument with a kindled spirit and gathering strength. It might be said very truly of him, that in natural gifts and tastes he was better adapted to the bar or the forum than to the pulpit and the prayer-meeting. But these tastes and gifts by no means disqualified him for great and peculiar use-

fulness, and for eminent influence in the clerical profession. There is abundant room and opportunity for diversities of gifts in this noblest of all the professions, and this was abundantly manifest in the instructive discourses which he prepared for more than forty years, and in the awakened interest with which his fresh and unique trains of thought were received by his own flock, and the churches of this vicinity. He did not aspire to be a sensational or a so-called original or an often falsely-called eloquent preacher. But as he wrought out his own thoughts after his own method, he could not avoid being, in the best and in the only good sense, both original and, at times, eloquent. As he illustrated Christian truth by examples drawn from his own quick observation, or images created by his quaint fancy, his forcible thoughts were often as fresh as the landscape which glitters with the morning dew. Whenever he was roused by some stirring theme, or was kindled into earnest emotion by the progress of his own argument or the solemnity of some great interest, his strong nature was stirred to the irrepresible utterances of truly eloquent speech. But whatever he wrote or spoke came from himself, and bore the unmistakable stamp of his own being, in thought, in diction, in illustration, in feeling, and pre-eminently in an indescribable manner, which he borrowed from no other man, and which no man could borrow from him.

In the pulpit he was thoroughly manly, because he was thoroughly himself. He could not be said to avoid every species of professional arts and tricks and mannerism, for it seemed impossible that he should ever contract them. Without knowing it, he had from the first to the last renounced the hidden things of dishonesty—not walking in craftiness nor handling the word of God deceitfully; but by manifestation of the truth commending himself to every man's conscience in the sight of God. While he mused, the fire burned; then spake he with his tongue—always clearly, strongly, and instructively, and not infrequently with tender pathos, resistless energy, and glowing speech. His eminent success and his growing reputation, even after old age had begun, add one more testimony to many others, that the devotees of that one of the professions which is the noblest in its aims and the most elevating in its motives, should know no arts but manly arts, and should scorn and abhor all expedients for popularity or effect, except such as are approved by God because they are inspired and sanctioned by Christian integrity, Christian decorum, and Christian good sense.

Preaching and exhortation are not the only channels through which the intellect of the pastor is called to act. In the manifold relations in which he is brought into contact with his parishioners and the community, and under the watchful and the hesitating,

if not the suspicious scrutiny to which he is subjected, his capacity for insight and judgment, his resources of wise advice and reasonable encouragement, his power to distinguish between rational and irrational zeal, are frequently put to the severest trial. In all these and the like opportunities of his life and trials of his intellectual capacity, I need not say that he was more than usually sagacious and wise. Being ready always to learn from men who were in many respects his inferiors, he was cautious when he had little knowledge, but confident after he had been taught by experience. He deferred to the judgment of unlettered men in respect to matters in regard to which books and study could not make him wise, and was always ready to make their wisdom his own. Making his parishioners at first his teachers, he became wiser than them all, and built up for himself a position of confidence and respect which attested the soundness and sagacity with which he judged of men and of affairs.

In a similar way did he apply his mind to the public relations of the neighboring parishes and churches, and subsequently to the more general interests of the kingdom of Christ. On the many occasions of greater or less importance on which he was called to think and to decide, he uniformly approved himself a wise and safe counsellor, who was patient in hearing, comprehensive and fair-minded in deliberation, and independent and fixed in his conclusions. His statesman-like and judicial intellect became more manifest as it was disciplined and developed by the opportunities of later years.

Dr. Eldridge was not only endowed with a strong and active intellect, but he was also a man of strong and even ardent feelings. He was not very demonstrative of his emotions. He was rather shy and reserved, but those who knew him most intimately knew that he could be aroused to energetic displeasure at real or fancied wrong against himself or others, and that his affection for those whom he loved glowed with an intense and inextinguishable flame. He may have seemed more than usually undemonstrative of feeling in speech or manner, but his feelings were constant, and ready to show themselves, by word or act, whenever an occasion called for special emotion. While by taste and training he was the farthest removed from sentimentalism, the fountain of manly and tender sentiments that exists in every human soul flowed strong and pure in the depths of a nature that had been kept singularly pure from the affectations of conventionality and pretence, and seemed incapable of soil and alloy by the perverseness and the selfishness of human society. He might seem, even to his intimate friends, to hold himself aloof from the common-places of sympathy and excitement, and to be uninterested in the smaller loves and hates

which move superficial and demonstrative natures, but those who knew him when his inner nature was roused by some special call, could not question that a strong and ardent heart had never ceased to beat within.

Though naturally reserved and self-occupied, Dr. Eldridge was by no means selfish or self-indulgent. He was eminently social, kindly, generous, and sympathizing. He was exceptionally upright and fair in his judgments of others, and indisposed to censorious or unkindly criticism of the opinions and doings of his fellow men. From many of the meannesses and jealousies and acrimonies of human nature, it was not the less but the more to his credit that "his soul was like a star, and dwelt apart." He was tender hearted towards the suffering, sympathizing with the lowly and the oppressed, and eminently gentle and humane in his judgments and feelings. The poorest and the humblest of his flock received from him as ready attention and as warm a sympathy as those whose lot was more favored. His modesty could hardly be called a virtue, it seemed to be so natural and necessary a growth of the good sense and fairness which characterized his nature. While he scarcely needed to be admonished not to think of himself more highly than he ought to think, but to think soberly, he maintained a pronounced self-respect with which no man could trifle. His external prosperity and ample resources did not withdraw him from ministering to the poorest and the least refined of his people, or seduce him to any superciliousness, or daintiness, or effeminacy, such as wealthy clergymen of weaker natures do not always find it easy to avoid.

He was a truly generous man. He did not value wealth inordinately. No man could say that its temptations corrupted the simplicity of his honest aims. His friends can testify that he was generous in his benevolence, and that he was always ready to impart to those who were in need. But he would have been untrue to himself and his convictions of duty had he not sought to give cautiously and wisely. He was especially generous and enterprising in the cause of education. There are not a few young men now in the ministry and other professions, whom he has assisted by his counsel and sympathy and contributions to begin and persevere in a course of study. This has been his favorite department of Christian benevolence, in which he has labored abundantly himself, and into which he has incited others to enter and to continue with generous sympathy and ample liberality. This field was made congenial and almost sacred to him by the example and zeal of his honored mother, and was none the less congenial because it was a field in which his efforts and sacrifices might be withdrawn from public notoriety.

His Christian faith and earnestness were in harmony with his intellectual and emotional habits. I should rather say that a consistent and earnest Christian faith, working upon a strong and generous nature, can alone explain, as it alone could produce, such a character and such a life. His religious life was not eminently emotional—it could not be in consistency with the constitution of the man. Obedience to the will of the Heavenly Father, trust in his wisdom, confidence in his goodness, the honest confession of sin and shortcomings, loving trust in Christ as the only Redeemer, and a practical sympathy with His life and spirit in all the characteristically Christian virtues—above all, constant fidelity to the spirit and aims of his profession as a Christian pastor,—these were the manifestations and fruits of the inner life by which he was controlled and cheered. As life went on, and its varied experiences taught each its lesson, he became more mature in his faith, more elevated in his feelings, more ardent in his prayers, more sympathizing and effective in his ministrations, and more spiritual in his desires and hopes.

His own health, which had been so uniform and vigorous, began to fail. Sharp attacks of suffering made him feel his dependence. Severe disappointments and protracted illnesses, and many deaths among his kindred and relations, brought the other world very near, and made the present world seem very uncertain. His return to his pulpit and his parish work was welcomed with a thankful heart, and he preached and labored with unwonted solemnity and earnestness. His retirement from the ministry, in the anticipation and realization, connected as it was with the death of the honored head and counsellor of his own kindred, foreshadowed in some sort the winding up of his life. Each of these events made him look more distinctly upon the things which are not seen, and caused him to apprehend these as the only things which cannot be moved. They all brought him nearer to God, elevating his faith, kindling his hopes, and mellowing and softening his love for his family, his people, and the Church of God. It was noticeable that his heart was growing more warm, and his affections more tender, and his happiness more complete, till the day when his Master called him to that glorious vision of Himself, which by its cleansing and transforming power made him worthy to stand among the spirits of the just made perfect.

What Dr. Eldridge was to his people, they do not need to be told. What he had desired and labored to do for them, he has left upon record in his farewell sermon—a sermon to which, for simplicity, and truthfulness, and transparent tenderness, it were difficult to find the superior among the many which are to be found in the annals of the churches of New England. Though nothing

was farther from the writer's intent, yet the reader cannot fail to interpose between the lines this appeal to his people: "Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe, as you know how we exhorted, and comforted, and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto His kingdom and glory." He did say, and say truly, with all the simplicity of his heart: "I am confident that I have not an enemy or ill-wisher in the church, in the parish, or in the town, nor in the region—indeed, not in all the world; and I know that I am an enemy to no human being, and that this church, this society, the people of this town, and many in this region have a warm and permanent place in my heart."

He found this parish one of the most united and well ordered of the parishes in New England, having been singularly happy in the two ministers who preceded him, and happy also in the traditions and habits which constitute so much of the intellectual and spiritual strength of any community. He labored in the spirit of these traditions, and at once identified himself with the interests and welfare of his people and the whole community, giving them his time, his sympathy, his thoughtful care for education and good morals, as well as for their growth in the kingdom of God; not seeking theirs but them, and imparting to them the best gifts of his mind and heart. And he has not labored in vain. The forty years and more which he has given to this parish, have not been without abundant blessings. The simplicity of his aims, the constancy of his labors, the wisdom of his counsels, the fidelity and tenderness of his exhortations, and the integrity and spirituality of his life, have formed the characters and strengthened the faith, have cheered the lives and blessed the deaths and saved the souls of many who will forever rejoice in the pastor who led them to Christ, and guided their feet in the ways of Christian living. The influences of this long and successful pastorate will remain for more than another generation, as the name of this beloved and honored servant of Christ shall be repeated with love and thankfulness. It is rare for any minister to have so good a parish as this. But it is still more rare for any parish to have so good a pastor, and to retain him so long. As his people review the blessings of the past, let it be with thankfulness for what it has been, and with hope and confidence that its blessed influence may be so cherished as to bring forth the fruits which would delight his heart. In this way will they most effectually honor his memory.

I cannot but allude to the tender and touching conclusion of his farewell sermon, in which he anticipates the time when he must yield the first place in the affections of his people to his suc-

cessor in office, and to the magnanimous wisdom with which he charges them beforehand to transfer their confidence and love to another. That he knew that this event would bring some trial to his own feelings, bespeaks the largeness of his heart. His people cannot doubt that a heart so true and tender in its affection remembers them still, even in the heavenly temple, and will continue to speak peace to the flock, on whom he has expended such constant and warm affection. Let the peace and harmony and elevated Christian living which you shall exemplify, be a perpetual testimony to the affection which you cherish for his name.

What Dr. Eldridge was to the Churches of this County, and especially of this Consociation, many of you who hear me can appreciate and set forth more fully and forcibly than myself. These Churches have been honored of God for the evangelical and the missionary spirit of their pastors since that memorable reviving of God's work among them which occurred a little before the end of the last century. The spirit of Christian love and sacrifice, when enlightened by education, always tends to Christian unity and co-operation. The free, enterprising spirit which has been fostered by the bracing air and the vigorous life of this hill-country, has inspired these pastors and their flocks with a fellow-feeling for one another's welfare. In no part of our State, and in no part of New England, have the Churches seemed so near to one another, however far they might seem removed by distance and the difficulty of access. Dr. Eldridge entered from the first most fully into the spirit of this fellowship, and labored from the first to sustain its traditions in their original efficiency. You are all aware that he took special pleasure in vindicating that organized fellowship of the Churches which has so long been maintained in Litchfield County, in an address at Norwich, entitled "Consociated Congregationalism," which well illustrates his practical good sense and his fraternal feeling. His argument is simply an enumeration of the good results of the system as he had observed its working spirit of enlarged Christian sympathy. He had been faithful to the many engagements which grew out of this union of Churches; he had cheerfully incurred the fatigues and exposures which were incident to their fulfillment. So far from excusing himself from these duties and sacrifices for reasons of health or convenience, or the remoteness of his parish, he turned the special circumstances of his position into arguments for a more exemplary fidelity and a warmer sympathy with his brethren and their Churches. His brethren who are here present all bear witness that he has been to them a faithful brother in all their discouragements and trials; that he has been a wise counsellor in their personal difficulties and in dissensions among their parishes, and has schooled himself and

his people to stand foremost in the ranks whenever there were signs of discouragement or cries of alarm. As he was from the first, so was he to the last. After his resignation of his pastoral charge, he did not desire to renounce the privileges and obligations of fellowship to his brethren and their Churches, but formally and affectionately renewed his original covenant of love and hospitality with them as long as he should live.

These pastors and their flocks will not soon forget these words and acts of friendly interest and communion; and as they are now and here present to pay deserved honor to the father and brother who has bequeathed to them such a legacy of affection and fellowship by words and deeds, they will renew over his grave and at each remembrance of his presence and his name, their vows of faithful sympathy, in the higher name of the blessed Master, in whom all the members of His Body are one.

I am reminded that the only occasion on which I was ever in Norfolk before the burial of Dr. Eldridge was in September, 1833, at a meeting of the Litchfield North Association. Dr. Eldridge was then, I think, the youngest member. All the members of the body who were then present, and, I think, all who then belonged to it, are no more on the earth. Dr. Eldridge, who had then been pastor a little more than a year, was at the time of his resignation the only survivor of that venerable company. As I return to this place, and meet the representatives of the same Churches, united closely by the same bond and animated by the same spirit as then, I cannot but be reminded of the power which perpetuates the Christian Church from one generation to another. Nor should we fail to recognize the value of the labors of him who was then the youngest, in preserving and transmitting this fraternal spirit to another generation. His magnanimous manliness, which scorned everything narrow and mean; his lofty generosity, that could neither tolerate nor understand any petty jealousies; his large-hearted and practical understanding, that was above all narrow dogmatism; his earnest and practical spirit, that sought always to build up and unite, and never to weaken or divide, have been a great power for good, for more than one generation, in all these Churches.

Dr. Eldridge was also at the time of his resignation the oldest active pastor of this State. How universally he was respected, and how enviable and unique was the place which he held in the affection and honor of the ministers of Connecticut, he himself was the last to suspect. His wise counsel, and his active sympathy in many boards of trust, were more and more appreciated. His eloquent utterances on several public occasions, when exciting topics had roused his intellect, kindled his imagination and moved his heart,

were sometimes an astonishment to himself as well as a delight to all who heard him. His interest in education and his loyal affection for his Alma Mater made him a zealous and most useful friend to Yale College, of whose Corporation he was for more than twenty-seven years an honored member.

I ought not to attempt to describe what Dr. Eldridge was to his family and in his home. His large and affectionate heart found here its most satisfying enjoyments and its richest rewards. As his children grew up before him, he was stimulated by their intellectual activity, he sympathized with their ardent interest in culture, and was refreshed and excited by their merriment. Few men have had a happier home than he, and very few men have enjoyed it more. He sought the best things for his children—intelligence, usefulness, an honorable name, and, above all, an inheritance in the kingdom of Christ and of God. He taught his children more by example than by precept; but his word when uttered was a law which could not be broken, and his wishes, however gently intimated, were supreme. The tenderness of his affection for wife and children was a quiet stream—rarely overflowing its banks—but always filling them to the full. To his relatives and kindred he was uniformly trustworthy and true.

He had hoped and expected to enjoy a quiet evening of life, amid many enjoyments, in the alternations of pleasant activity and innocent relaxation, in the interchange of generous hospitality and sweet affection, with hallowed worship and serene anticipations of heavenly rest. His friends had anticipated for him a sunny old age, surrounded by the people whom he had blessed so richly by his teaching and his example. His family had looked for the light of his presence in the house which he had built, and in which all his children had been born, and which had never been darkened by the shadow of death.

The anticipated evening of his earthly life has been exchanged for the bright morning dawn of that life which is immortal. The quiet rest and sweet repose of the earthly twilight has given place to the serene and perfected noon of the heavenly rest. The enjoyment of the earthly friends who remain has been exchanged for the society of the just made perfect, among whom are numbered many—oh! how many—who were known and loved by him on earth. From the home which he had built and had blessed so long, he has passed into the building of God—the house not made with hands—eternal in the heavens. That home will never be darkened by death. We cannot doubt that, content though he was to remain a little longer here, he is altogether satisfied to have entered the home that is there. His bodily presence no longer blesses his house and his household on earth, but the remembrance of what

he was, and the thought of what he now is, will be a blessing and an inspiration to that house and household till the last survivor shall have been taken upward, and the separate links of the family circle shall again be united in a chain which shall remain unbroken forever.

An estimate of Dr. Eldridge is given by a native of this town, who saw him in an entirely different light from most of us; one who was not in his youthful days a member of Dr. Eldridge's congregation, but, as he mentions, was deeply impressed by his preaching in "the great revival of 1857," and under that preaching was brought into the kingdom. Influenced and encouraged by him, the young man took a thorough course in Yale, prepared for the ministry, preached most successfully to different churches, and for many years has been the pastor of the Congregational Church at Barre, Mass.

The following sketch is by Rev. Joseph Fitch Gaylord, son of Mr. Anson Gaylord, a native and life-long resident of this town. Mr. Gaylord says:

"You have asked me to give in brief form my impressions of Dr. Eldridge. It is probably a general law of human experience that, as life advances, the objects and the men with whom one was familiar in early years lose somewhat in the estimate made of their proportions. With a larger experience with men and things, the forests seem less vast, the mountains less lofty, and human character less worthy of favor than in the period of youth. Such is the general law; but in my impressions of Dr. Eldridge there is an exception to this law. On the contrary his life and character seem more noble as seen through the perspective of increasing years. It was my privilege to know him, not only as a pastor and preacher, but also as a member of the ministerial association and conference of churches to which I belonged. At my ordination his hands were laid on my head and he offered the ordaining prayer. My connection with the association and conference continued only about two years, but I recall very pleasantly my relations to him during those years. He was, I think, the oldest member of those organizations, and certainly the one who exercised in each the strongest influence. I recall especially his kindly interest in those of us who were just commencing the ministry. I have often thought that his bearing in this relation was ideal. There was no air of superiority, and nothing overbearing in his spirit toward us. On

the other hand, there was a genial and kindly interest in us and in our work, and a large charity for the crudeness and imperfections which he must have seen in us. Many years ago I hung his picture in my study, and there it hangs and looks down upon me as I am now writing; and as I am growing old, and am surrounded by ministers, nearly all of whom are much younger than myself, it has often seemed to speak to me, teaching me, among other things, what should be my bearing in my relations with these younger brethren.

But I presume it is more especially of Dr. Eldridge as preacher and pastor that you wish me to write. During my earliest years I was not connected with his congregation, and was never a member of his church; and yet with scores and even hundreds of others, I can truly say, that for my early religious experience and training, I owe more to him than to any other minister.

I recollect especially the great revival of 1857 and '58, when not less than a hundred of us in Norfolk, largely young people, gave ourselves to the service of Christ. It was a period of great revivals throughout the country, and I remember how arduous and effective were the labors of Dr. Eldridge. It is easy to see that for more than forty years the church has felt the influence of that revival, and the large ingathering, to which its records bear witness, gives evidence to the fidelity and power of its pastor, as well as of the presence of the Holy Spirit. The preaching of Dr. Eldridge showed him to be a man of strong, comprehensive, and well balanced mind. Not only were his intellectual resources large, but he was a man of wide reading and observation. His style in preaching was simple, but clear, logical and vigorous. Often he spoke in a calm and instructive, rather than oratorical manner; but there were times when he seemed inspired by the magnitude of his theme, and raising his voice above its usual key, he spoke with marked eloquence and power. He loved to dwell on the high themes which have to do with God; his greatness, his sovereignty, and his goodness. One sentence of his, uttered in such a connection, still lingers in my memory. Speaking of the questions and perplexities which center about the future condition of the unsaved, he said, "God will do what is right,"—a luminous and helpful statement. Of his pastoral work I cannot write from the fullest knowledge. I have been told that at some meeting of ministers, he himself spoke somewhat disparagingly of his ability in that relation; but it is evident that no one who was very deficient in that office could have endeared himself so fully to his people, and held their loyal devotion for so many years.

To any thoughtful observer it was apparent that he bore upon his heart the interests of all in his parish, of whatever class or condition. He was quick to discover the humorous features that

often come to view in the relation of a pastor to his people; but this did not mar the cordial and genial interest which he felt in every one. His church loved and revered him, and trusted him to an unusual degree, as their spiritual guide. In theology he was conservative, but not narrow, holding fast to the great evangelical doctrines, and strict in his loyalty to what he deemed the vital truths, but tolerant of all minor differences of belief. His work was done before the discussions of the last few years had begun much to disturb the peace of our churches. But I have raised in my own mind the question, had he lived, what would be his attitude in these discussions? From my knowledge of his course and habits of thought, I believe he would look with some degree of distrust on present theological tendencies, but at the same time would study the things which make for peace.

Were I to sum up the qualities which account for his long and successful pastorate, and his strong and unbroken hold upon his people, I should name in particular these three:—His unswerving fidelity to the great truths of the gospel; his large mental resources, and the marked degree in which he concerned himself with the welfare of all in his parish.

Dr. Eldridge was a man of large public spirit, interesting himself not only in the affairs of his town, but also those of the state and nation. I was a student in college at the time of the attack on Fort Sumter, that event which roused the nation to arms, but chanced to be at home the Sunday following, and remember the strong, patriotic sermon which he gave. It was indicative of his course through all the fearful ordeal of the civil war. Nor was his attention confined to our country. He watched with deep interest the movements which were going forward in other parts of the world, and his sermons often bore some reference to men and events in other lands.

In particular he was devoted to the great movement of our country to carry the gospel to heathen countries, and the cause of missions, both at home and abroad, had in him one of its truest friends.

It need hardly be added that he was honored and loved not only by his own people, but also among the neighboring churches, and in the state organizations of our denomination his influence was well recognized and beneficent. But it was of course upon his own church and congregation that his life and character and work made the deepest impression. In the history of the town, the record of his long, useful and successful pastorate will always form a most interesting chapter. As occasionally I return to Norfolk, its beautiful village and the whole place seem associated with his presence, and the walls of the church in which he preached for so long a

period, seem almost vocal with his voice. He lives not only in the memory of a generation which is now fast passing away, but also in the strong character of the church, to which he gave the entire public service of his long and useful life."

"He being dead, yet speaketh."

In an entirely different aspect of his life and character let us look at him for a moment:

Great man that Dr. Eldridge was, scholarly man, as estimated by the eminent authorities already given, he was not too great, too scholarly, nor too busy to interest himself in the boys who grew up about him. How vividly does the writer recall that, in the winter of 1854, meeting one day several boys from the Academy, he stopped, greeted them cordially, expressed a desire to get acquainted with them, and invited them to come and see him in his study a certain evening. The invitation was so hearty that, as he passed on, the boys with one accord said, 'let's go,' and they did call at the time mentioned. One or two of these boys were from out of town, attending the Academy, and on the way to the house their hearts almost failed them, as the idea of going to see the minister in his study was right before them, and a word from one or two of the foremost ones would have caused a stampede of the half-dozen; but they kept on, were most cordially received, and soon began to feel at rest, as the good man told them some things about his own boyhood and early life in that far country, Yarmouth, on Cape Cod, which to some of the boys seemed like the very end of the earth. Then he told them of some funny things that happened when he was a student in Yale, apparently enjoying recalling as fully as the boys did his relating them. When he saw that he had won the hearts of the boys, in such a kindly, affectionate way, he spoke of his interest in us, of his earnest desire to assist us in any possible way, and of his wish to see us all entering into the Christian life while we were young. With a few words, so kind and fatherly, to each one, then asking all to kneel with him in a word of prayer, with an invitation to come and see him again, he bade the boys good-night.

Is it in the least strange that such a man won the love of the boys and held the hearts of his people? Nay, verily.

Most fortunately, a report of what a stranger saw and heard in Dr. Eldridge's church a few weeks before the close of his pastorate, has been preserved, and, showing as it does the estimate of those outside of his little parish who were eminently qualified to give an opinion of the man, and measure him with the foremost men of his time, it is here given.

Dr. W. L. Gage, pastor at that time of the Pearl Street Church, Hartford, spent Sunday, September 13, 1874, in Norfolk, and what he there saw and heard he gave to his own people the following Sunday. The next Tuesday it was published in the Hartford Courant, and so was handed down to us.

Dr. Gage took for his text the words, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace," and in part said:

"A well-known professor in Amherst College chose for his theme last Sunday evening at the Park Church, "A Sunday in Russia." Perhaps a Sunday in a Connecticut village might be quite as practical a theme, and quite as congenial with the purposes which have called us together. We often get our clearest views of truth, not in abstract ideas, but in concrete and living forms; and a church at work may perhaps indicate to us our blessings and our wants as much as any vague discussion of principles might do.

Under this conviction I am going to try to lead you to some useful reflections by asking you to follow me into the country, and to listen to a sketch of personal experiences.

It was a great and unexpected pleasure for me to worship last Sunday in one of the hill towns of Connecticut, to take my place in the pews, and to be a listener to the word. I need not name the town; it was hardly fifty miles away; one of the wild, untutored places, where trees and granite are the most manifest productions. A few fertile farms meet the eye, rescued in the past generation from the hands of a reluctant Nature. A pleasant mill-stream ripples down the hills, and stores away much unused power. A few trim lawns and solid old houses decorate the tops and sides of the hills, and a quaint, old-time New England "meeting-house" binds the whole landscape together in itself.

The burying-ground, the post-office and the school-house are of course not far away, and the ambition and progress of the present time are read in the telegraph poles, the trim railroad depot, and public house; not the old-time tavern, with veranda and loafers, but the modern and pretentious "hotel."

It was very pleasant to hear the Sunday morning bell sound out the hour of worship, and to see the throng of men and women, young men and maidens, in carriages and on foot, going up the hillside to the church. And very pleasant was the rustle in the sanctuary as they seated themselves, and looked around and nodded to one another in neighborly kindness; a compact congregation, quiet, reverential, expectant. And very pleasant was it to see the minister come in; the oldest settled pastor in the state, who began his labors there forty-two years ago, and will close them next month, with hair not yet wholly gray, and with form rather bending with study than with years.

Not yet accustomed to glasses, and with voice not touched with tremulous tones of weakness, the good man opened the service with a brief and most fitting prayer. The large choir then sang a psalm while the minister's daughter played the organ and a near kinsmen led the singing. And then the Scriptures were read, intelligently, with a rare perception of meanings which seldom come out, yet with the utmost quietness and dignity,—perhaps I might say with an almost studied neglect of theatrical or oratorical effect. And then the people sang; they really sang; the air was full of music, as the choir and the congregation joined in that act of worship, which in our usual Congregational order can alone be the vehicle of common praise and prayer. And this service, bare and meager as it was, and unsatisfactory as it is to me almost always, and not to me alone but to hundreds who feel as I do, was in this instance so genuine, the realness was so manifest and undeniable, that it was worship,—as true and moving as if it had been in St. Paul's or Westminster Abbey.

And then came the sermon, from the text, "Then the children of men began to call upon the name of the Lord." Plain, terse, scriptural, but vigorous and practical. From first to last not a waste word, not a straggling idea. One manly foot march across open country, with the troops all in order. The theme was of course prayer; the old theme which in a master's hands is always new. Real prayer, private prayer, household prayer, all enforced in a hearty, human fashion, the whole based in theology, but growing out of theology, and translated into life. I do not know when I have heard anything more ergreifend (impressive), as the Germans so well say; which so took me up, and held me, and carried me breathless to the end. I don't know when I have found tears in

my eyes under a sermon, but I did last Sunday. The effect heightened of course by the reverence which I felt for the preacher, and the fact that his ministry is now coming to an end, had an effect such as I have not felt for many a day, and what I would go twice forty-four miles to receive.

In making this sketch, which I am doing for reasons that will presently appear, I will not conceal from you nor from myself that there are circumstances in this case, aside from the one just mentioned, which are peculiar. Six years ago I heard Dr. Bushnell say that "that very village pastor is, in force of intellect, second to no man in the United States whom he had ever met." Four years ago I heard Governor Jewell indicate him as one of the noblest and most Romanesque men whom he knew; and at the state conferences I had marked that he is Nestor in the band of picked men.

Always pecuniarily independent, a fact which the keenest judge of men would never for a moment guess of that shy and almost excessively retiring man, he has yet done his Master's work most laboriously, faithfully and well, till the limit of three score years and ten warns him that the shadows of life will soon draw near.

I have drawn the picture because it is the best one that I have ever seen, of the power of religion and its institutions in our towns and villages, and the necessity that there is of maintaining Divine worship on the hill tops, even in the back country of Connecticut."

Dr. Eldridge had often expressed to some of his friends a purpose to resign from his pastorate when he should reach the allotted age of three-score years and ten. During nearly his entire life he was strong, vigorous, and had excellent health, but for a few years previous to reaching the mile stone which he had mentally set up, his health began to fail, and repeated attacks of very severe suffering and sickness caused him to realize fully that his hold upon this life was weakening, and strengthened his purpose of resigning his pastorate. Accordingly, in the summer of 1874 he formally resigned the pastorate of the church, where he had labored for more than forty-two years, solely on account of increasing age and infirmity; his resignation to take effect the first of November following.

A committee of the church and society was at once appointed and instructed to try and persuade Dr. Eldridge to withdraw his resignation; some arrangement being suggested by which he would be relieved of a portion of his

care and responsibility as pastor; but his decision to resign was final, and he could not be turned from his purpose. The closing months and weeks of his pastorate were most impressive times, and his last Sabbath a day never to be forgotten.

Sunday morning, November 2nd, 1874, Dr. Eldridge preached his farewell sermon to a crowded house, many of his old friends and former parishioners returning, some of them from a long distance, to once more see their dear old pastor in his familiar place, and hear again his voice from the sacred desk, as in former years.

The Scripture reading at this service was the Psalm which Dr. Eldridge had so often read from his pulpit and in the homes of many of his dear old friends upon funeral occasions; the ninetieth Psalm: "Lord, thou hast been our dwelling place in all generations." Never by mortal man was this Psalm read with more of meaning, more power, more heartfelt earnestness, than upon this occasion, especially the fitting prayer of the closing verse: "And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it." In the afternoon the sacrament of the Lord's Supper was administered, the house being again filled, the galleries as well as the body of the house. Several persons were at this service received into membership of the Church.

At this service Dr. Eldridge spoke briefly from the passage, "Ye are the salt of the earth, ye are the light of the world." His thought was, in brief, that, standing as he did at that hour, realizing that with that service his ministry closed, his work was done; and as in thought he looked forward to the future of the church, which had been so long very dear to his heart, and of the town, in all the affairs of which he had taken the deepest interest, the question, what is to be the hope, the saving power for this church and community? found its only answer in the words of that passage. The Christian people of this town must keep and save it from ruin and darkness if it is to be saved, and

naturally a large measure of that responsibility must rest upon this church. "Ye, ye are the salt of the earth; ye, ye are the light of the world. Take heed. that the salt lose not its savor, that the light that is in you be not darkness; let your light shine."

This farewell sermon, so excellent, so characteristic of its godly author, so full of permanent historic interest, is omitted from this volume only for lack of space. Copies of it can be found in the Norfolk Library.

Dr. Eldridge was an exceedingly social, a most entertaining, interesting and instructive man, and most thoughtful of others, sympathetic and kind of heart.

Those who thought him otherwise had doubtless been unfortunate in their time of calling, as in one instance the writer heard him relate as follows: "I had given several days of close study and thought to a theme, had just got steam up, and had fairly begun to write upon my discourse, and felt that I could not be interrupted, when a man from an out part of the town came into my study and sat down with the appearance of having come to spend the day. He was a good man, who seldom came, and I would not for the world have done anything that might make him think I was not glad to see him, and could hardly tell him that I was very busy, and ask him to excuse me. After devoting some time to him, I moved around this way and that, took up my pen, dipped it in the ink, wrote a word or two; and there he sat, and sat, and sat; talked about the weather and kindred topics; had no purpose or object in calling, only simply to call, or I could have got through with him and got at my work, but it did seem as though he never would go. He simply called at an unfortunate time for us both; as though I had called to talk and pray with him some summer afternoon when he was getting in hay, and a thunder shower was rising. He surely would have hoped that my prayer would be a very brief one. I could have seen his work, but he could not see mine."

In contrast with the above: One of his neighbors had at one time been sorely bereaved by a death in his family,

and as the man said years afterward, "Dr. Eldridge would come over when he was not busy and knew I would not be busy, and talk with me sometimes for a long time. He was the most entertaining man to talk with I ever saw. If he had read or heard something that specially interested him, he would come over and tell me all about it. He knew and seemed to remember how sad and lonely I was, and I knew that he tried to cheer and comfort me in this way."

While calling at a parishioner's, he once met a man whose bump of conceit was large, and who was consequently easily flattered. This man said: "Dr. Eldridge, I was in a certain town not long since, and a gentleman said to me, Dr., I trust you are going to remain in town over the Sabbath and preach for us. You see, he mistook me for Dr. Eldridge." The rejoinder was: "Yes, such mistakes do happen. I was in a certain place once, and was mistaken, and came near being arrested for a horse thief."

During many years of Dr. Eldridge's ministry there was quite a French population in the town, mostly natives of France and a few Canadian Frenchmen, for the most part employed in chopping wood and burning charcoal for the furnaces in East Canaan and Huntsville. They lived in log cabins in the coal-bushes, as they were called, in the out parts of the town; were most of them Catholics, but there being here no resident Catholic priest, when a young French man and woman wished to be made man and wife, and when the children of these French families died, as frequently happened, they invariably called upon Monsieur le Pasteur Eldridge to perform the marriage ceremony, as he spoke the French language readily, used a French marriage service, and served them most acceptably. At funerals and in the burial service he spoke to them in French and offered prayer in English, and satisfied them fully except in one instance. A child had died in one of the coal-bushes, and as usual he was called upon to officiate at the funeral. Upon arriving at the cabin he was met by the sorrowing father, who with a look of surprise said, "Did not Monsieur le Pasteur bring one coffin for our little

child?" The father had rested in the belief that 'Monsieur le Pasteur' would provide a coffin and at least see that a grave was made ready. Dr. Eldridge was exceedingly sorry to disappoint the family, as he had to do when he in substance told them that he was neither the undertaker nor a grave digger.

Wishing a native French teacher for his children, he secured a thoroughly educated French lady, born in Nantes in 1829, educated in Paris, who had lived in Brooklyn, N. Y., for a short time, to come to Norfolk as a teacher.

Madame Charpentier, with her husband, Monsieur Leopold Charpentier, in the spring of 1852 came here, and lived for some time in the old Robbins house, teaching not only Dr. Eldridge's family, but quite a number of other persons, and in about two years she secured a more permanent position in Farmington, through Dr. Eldridge's influence, where for twenty-eight years she was in charge of the French department of Miss Porter's school. During their residence in town Monsieur and Madame Charpentier, as was natural, became acquainted with some of the other French people, and among them a young man whom they found to be exceedingly bright, intelligent, finely educated, and evidently fitted for a much better position in life than that of a wood-chopper, as he then was; roughly clad, unkempt in every way, and at times dissipated, like most of his companions. He had thoroughly learned cabinet-making by a seven years' apprenticeship in his native country, and had served several years as a soldier in the French army in Algiers, but possibly not the required seven years.

As Madame Charpentier was to leave town, and her pupils desired to continue their lessons, the question arose, where shall we get another teacher?

Meantime the educated wood-chopper had heard of Mr. F. E. Porter's cabinet-shop on Wood Creek, had applied there for work, and a chance being given him to show what he could do, proved that he was a very superior workman, and so had bettered his condition materially, going to live in Mr. Porter's family, then not being able to speak English

at all. Madame spoke of him to Dr. Eldridge, suggesting that he see this man. So an arrangement was made for him to call upon Dr. Eldridge, which he did, clad doubtless in the best he had,—coarse, rough clothing, red flannel shirt, cow-hide boots, etc. In this interview, with his keen insight, Dr. Eldridge discovered the “angel in the marble.” An arrangement was made that he should make a trial as a teacher of the French language, and come to Dr. Eldridge’s house to instruct his children. He came at the appointed time, succeeded admirably, was encouraged, continued teaching, improved greatly in his appearance, thoroughly reformed and became under Dr. Eldridge’s teaching and influence a sincere Christian gentleman and citizen, married a refined, educated lady, a native of Norfolk, taught Dr. Eldridge the art of fencing in addition to pure Parisian French, and after a number of years secured a fine position as teacher of French in the public schools of Hartford, Conn., which position he filled for fifteen years with great acceptance to all and honor to himself and his friends. This man was Monsieur Victor Alvergnat, well remembered by many people still living in this town. In 1877 he was severely bitten by a dog that made its way into the building where he was teaching in Hartford. Hydrophobia was the result, and so this noble life went out in that most terrible way, when he was 53 years of age.

Upon Monsieur Alvergnat’s removal to Hartford, Monsieur Lallier taught French here for a time. He was an educated gentleman, about whom there seemed to be some mystery. He was an exceedingly bitter anti-Catholic, and some of his acquaintances here surmised that he was possibly a deposed priest.

It was earnestly hoped, and perhaps unduly expected, that, upon being relieved entirely from the burden and care of his long pastorate, Dr. Eldridge’s health would materially improve, and as President Porter expressed it, “that another ten years might be added to his life”; but his health did not improve during the winter, and about March 20, 1875, he became seriously and dangerously ill. Everything

that medical skill could suggest, or the most devoted friends could do in his behalf, was of no avail, and on the 31st of March, scarcely five months from the day when he laid down his pastorate, "his spirit returned to God who gave it"; he "passed over unto the other side," and "entered into the rest that remaineth to the people of God."

Shortly after the death of Dr. Eldridge, obituary notices of him were published in a large number of the local, state, and other papers, from which extracts will be made. In an article in the "Christian Union," signed "N. P., Yale College," it was said:

"On Saturday, the 3d of April, the Rev. Joseph Eldridge, D. D., of Norfolk, Conn., was followed to the grave by the people of the town in which he had been pastor a little more than forty-two years. He had resigned his office and preached his last sermon on the 2d of November preceding. We trust that his character and career will receive more than our passing notice. There were, however, certain peculiarities in both which merit immediate attention, while his memory is fresh. That he was no common man and no common minister was indicated by the honor which was rendered to his memory on the day of his burial. The house of worship in which he had preached was thronged by a sorrowful assembly. The pastors of all the churches in the vicinity, and not a few from a distance, were present. Very many prominent laymen from the neighboring villages were there with their families. Although the audience was disappointed in not hearing an eloquent and moving tribute to his memory which they expected from his neighbor and life-long friend, Rev. Adam Reid, of Salisbury, yet they listened with attention to the unstudied words which two or three of his brethren supplied. Everything in word and act and demeanor testified that all the assembly knew "that a prince and a great man had fallen in Isreal." Dr. Eldridge never aspired to be a great man, nor did he know that he was a great man. The review which he gave of his labors and experiences in his final sermon is as simple and plain spoken as the utterances of a child. But simple as the sermon was, it indicated a man singularly comprehensive in his knowledge, sound in his principles, humane in his loving sympathy, and earnestly Christian in his aspirations and hopes. . . . In laying down his pastorate he refused to retain a nominal connection with the church, that he might free himself and the parish from any possible embarrassment. This was not because he loved his people the less, but because he loved

them the more, as he delicately and tenderly intimates in his anticipation of the time when he should be called to see their love transferred to another.

Dr. Eldridge was not only respected and beloved at home, but he was honored and loved in the churches, and by the pastors in the immediate vicinity, and in due time throughout all the State. The churches of Litchfield County have been singularly united in feeling and action from the first, thus fulfilling the proverb, "when dwellings are far, neighbors are near." No one who has not made experience of that hill country life can have any conception of the heights of the hills, the depth of the snows, the tenacity of the mud, and the fierceness of the winds, which make an ordinary mile of travel in winter and in storm equal to two or three in other situations; and yet in no part of New England has there been a closer sympathy and more ready concert of action among ministers and churches.

Dr. Eldridge appreciated the value of this union and co-operation. He was placed in a position which would have tempted a man less generous and faithful than he to excuse himself from many of the exposures, and wearisome, thankless services, which were made easy to him by his interest in the fellowship of the churches. To the last he cherished these feelings, as was remarked at his burial by one of his brethren who knew him best. Even after he resigned his pastorate, he invited his brethren to meet at his house as often as they should choose in their ecclesiastical pastoral associations. He was a believer in the Consociation of the churches, and he repeatedly vindicated this organization from the assaults of its opponents. Though public spirited when practical objects might be furthered, he had little taste for denominational councils, large or small, and no narrow notions of Congregational sectarianism,—but only ardent and intelligent zeal for the advancement of the kingdom of God, by Christian spirituality and Christian intelligence, under the simplest possible ecclesiastical forms which are compatible with organic strength and harmony. It was worthy of notice how, in the last fifteen years of his life, the interest which had previously been confined to the churches of his neighborhood and county was extended to all the churches of the State; how interested he became in the practical questions and enterprises which were brought to his notice in the meetings of the State General Association and General Conference. Not a few of his brethren retain vivid remembrances of the zeal and power with which he surprised and delighted them in these assemblies, even when suddenly called upon to arouse their respect for themselves and their office, or to analyze and reform any weakness of faith in the pastoral office and the truths of the gospel. In all

deliberative assemblies and meetings of trustees and Committees, Dr. Eldridge was eminently characteristic. He was usually silent, often impatient of long and wordy harangues, or needless and petty discussions, but he was always sagacious to discern the point at issue, prompt in action, and singularly transparent and honest minded. He was a pillar of strength in the Corporation of Yale College, and in the many boards of trust of which he was a member.

His intellectual habits and tastes were his own. He was fond of history, and from the beginning to the end of his student and pastoral life, he read with a never-flagging interest. He was fond of traveling and observation of men and their enterprises. He was in close and wakeful sympathy with the great political movements of the world, and read the newspapers with an intelligent judgment. To his sermons he brought a solid understanding, and a heart that was uniformly Christian in its principles and sympathies. His sermons were eminently his own,—fresh, strong, and unique in thought and language. His manner was his own,—eminently manly, earnest, and believing. He had little consciousness of what he was, or how he was acquitting himself. The truths which he uttered took strong hold of his being, and he gave impressive utterance to his convictions.

"While he mused the fire burned; then spake he with his tongue,"—at first with hesitation, but as he proceeded his spirit was stirred, and strong thoughts forcibly uttered broke forth from their hiding-place, and those that listened could not but feel, Here is a man. . . . While he was gentle among his people, as a nurse cherisheth her children, yet he uniformly did homage to their self-respect. He dared to oppose them when his own convictions were strong, but in an earnest and manly way. One of the most conspicuous achievements of his life was his success in enforcing his own views in respect to the location of the railway, which threatened to invade the center of the meeting-house green, and to divide it by a yawning gulf. That a minister should be able to set aside the wishes of so many of his parishioners on such a question, without mortally offending them, and should succeed in convincing them that he was in the right, is a most honorable testimony to his wisdom, goodness, and sagacity.

Dr. Eldridge was happy in his home. Hither his heart turned when absent, and in the intelligent, merry, and ardent household that was gathered there, he found his rest and joy. During the latter years of his life, acute bodily and mental suffering, with sharp bereavements among his kindred coming thick and fast, somewhat shaded his life; but his affections only mellowed and elevated his spirit, making him more lovely without weakening

his dignity. It was the hope of his relations and friends that another ten years might be added to his life, and that so useful and beneficial a career might have been ended by a glowing yet serene sunset of love and wisdom. But a dark cloud suddenly sprung out of the west and hid him from their sight. His kindred, his people, and his friends will long cherish and bless his memory, and his name will stand forth conspicuously in the honored line of the many successful New England pastors who spent all their lives in one parish, and spent them wisely and well."

(FROM THE 'WINSTED HERALD'.)

"The funeral services of the late Rev. Joseph Eldridge, D. D., were held in the Congregational Church, Norfolk, on Saturday last at one o'clock. After prayer at the house by Rev. William E. Bassett of Warren, the body was carried to the church, preceded as an escort by several ministers from abroad and neighboring parishes. Not only the people of Norfolk gathered in great numbers, but people from adjoining towns, and notably from Winsted, to pay their last profound regards to the memory of the noble man and Christian minister.

The pulpit was draped in black as well as the sides of the galleries. In the center of the drapery back of the pulpit, in large letters, was the text, "Remember the words that I spake while I was yet with you."

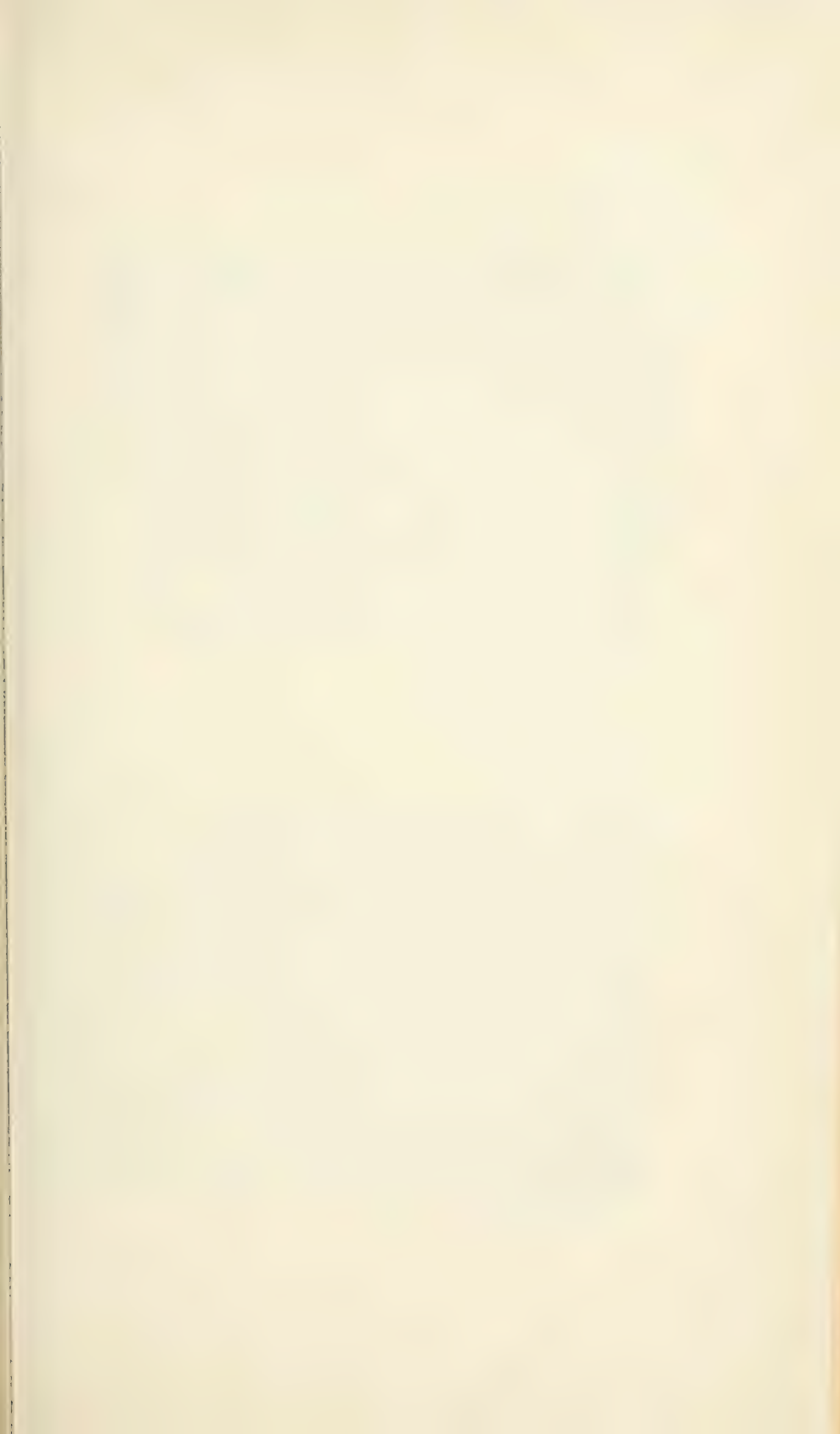
The flowers in bouquets, crosses, anchor and crown were most beautiful, and interspersed with tiny sheaves of wheat, spoke eloquently of him so long a toiler in spiritual harvest fields.

Dr. Adam Reid of Salisbury, the ministerial neighbor and intimate friend of the deceased, was too ill to preach a funeral discourse, greatly to the disappointment of all.

The services were conducted by Rev. J. W. Beach, acting pastor of the church, assisted by Rev. President Porter, of Yale College, and Rev. Dr. Perrin of Wolcottville, the latter gentleman giving brief but eloquent testimony to the worth of the deceased, and some interesting personal reminiscences.

After the services the remains were looked upon for the last time, and then the long procession filed away to that silent city on the hillside, and laid away the body of him who had followed to that same resting place, through so many years, the bodies of those that sleep around him. . . .

Aside from a natural sadness that impresses itself on the soul on such an event as this, we see no reason for sadness or gloom, but a spirit of joy and rejoicing, thankful to God that this man was spared so long, and was such a power to instruct and mould human character for good; thankful that a long and noble min-





REV. JOSEPH ELDRIDGE, D.D.



MRS. SARAH BATTELL ELDRIDGE.

istry was so well rounded out and finished, and that before the pains and troubles of extreme old age overtook him he was called to the palm and the crown."

"Precious in the sight of the Lord is the death of his saints."

MRS. SARAH BATTELL ELDRIDGE.

It is eminently fitting to speak of the family relations of Dr. Eldridge, but especially so as they were the most happy and helpful to him during his entire ministry, and as he at every opportunity gave much credit to his life companion for what he was and what he had been enabled to accomplish as a pastor.

About the time of his settlement here he was married to Miss Rachel Purple of New Haven, a lady of great force and beauty of character, who in a brief period accomplished her work. Roys most briefly says of her:—"Mrs. Eldridge died in 1833, endeared to us as an active Christian."

"That life is long that answers life's great end."

The companion and helper of Dr. Eldridge during the most of his long pastorate, was Sarah, the eldest daughter of Esq. Joseph Battell. They were married October 12, 1836,—Mrs. Eldridge surviving him a little more than three years.

Soon after her death a beautiful and fitting memorial of Mrs. Eldridge was published, which contains many worthy tributes to her life, her character and her work, by those who knew her best, and from these tributes extracts will be taken.

Of her early life, as well as of her maturer years, her sister, Mrs. Urania Humphrey, most beautifully said in a letter to her nephew and nieces soon after their mother's death:

"It has occurred to me that it will not be amiss to note down some recollections of your mother, which, as I read the many-sided views of her character by others, suggest themselves as belonging peculiarly to her domestic life. In her childhood she was our "glee-maiden," tripping, with song and laughter, in and about

our bright home, always leading in our amusements and contributing with her ready wit to convert our little troubles and tasks into a laughing comedy, and parrying the grave rebukes of our elders in a way that disarmed all their terrors. She had a sturdy physique, the fleetest of foot of our nine,—was always at the goal around the meeting-house before her brothers even were half way. Her complexion was the Saxon red and white (the York and Lancaster combined) of her father,—a heaven-reflected blue eye, abundant brown hair that almost always escaped from the net she wore; not skillfully plaited like your aunt Irene's, but soft as the zephyrs that blew it about her shoulders and waist. She was helpful too in the household with her needle, and furnished some of the linen that our dear mother encouraged us to spin,—singing as she spun as sweetly and as gracefully as did Goethe's Marguerite. She was a bright scholar, educated with your aunt Irene at Hartford and New Haven, and throughout her life an insatiable reader. She had a remarkably quick ear for music, and one of her early teachers, disposed to chide her for not giving more time for practice, after listening to her sister's rendition of a difficult lesson, was confounded to find that Sarah had caught its rhythm, harmony, and spirit,—triumphantly reproducing on the instrument the same thing. Domestic avocations in after life prevented her from pursuing music as thoroughly as did your aunt Irene, but you will always remember what a pastime and joy it was in all these years to hear her play and sing, both at home and in public worship. You know what the old clergyman said after you had tried to entertain him with your efforts on the piano, your mother taking your place,—“Well, I must say that the old lady beats them all.” How merrily she laughed at your chagrin, especially at the epithet “old lady,” saying that she presumed he thought her as old as Tubal Cain. After her marriage you remember what your aunt Irene quotes in one of her last letters,—that mother felt that the sun had not risen till Sarah came from the old parsonage to look into the dear home from which one and another were fast leaving for homes of their own.

She had an inherited love of flowers that delighted her mother, and until the autumn of 1854, we often saw them bending over a new specimen of some exotic plant, or conferring about the arrangements of the flower-beds, or discussing the old and new methods of flower culture. When your father made choice of one of his flock, some of the saintly old members of his flock shook their heads, and feared that young girl would not fill her grandmother's place, though it took dear grandma fifty-two years to live up to the requirements of a minister's wife, and even then it was the magnetism of her sweet disposition and invariable high breed-

ing that captivated the hearts of the parishioners, as your mother did in less than a twelvemonth after she became the pastor's wife. I was delightedly surprised to find, when I came home after a year's absence, that she was such a universal favorite with all ages and classes.

But her religious growth seemed to me marvelous. I was more delighted still at a woman's prayer-meeting (which she, I believe, organized), to hear her petitions,—full of that simplicity and nearness to the throne of grace that indicated in whose school she had been taught, and that from our own household another prophetess had arisen. Her life, seemingly so prosperous, was not without great burdens; her natural light-heartedness helped her to bear them most resolutely and cheerfully, and you can all testify to the self-denial and readiness with which she assumed the duties of a minister's house. But only a woman of similar experience can understand the willing hands she put to those labors, the pains she took that your father's studies should be uninterrupted, and all the claims of a boundless hospitality never ignored. Her sacrifices for your education and comfort cannot be computed. I observed her closely with the greatest admiration and respect. Never was she a moment estranged from the love and perfect confidence of father, mother, brothers and sisters, and she gave to us all a perpetual love-feast. After father and mother were removed she seemed to be nearer than ever. Our elder sister gave us all a hospitable welcome, and our family gatherings were still "a harvest time of sweets, where no crude surfeit reigned."

Much has been said of her remarkable hospitality, but where is the housewife, with a house full of children, and a parish to look after, who can testify as she did to me, "I can truly say that in all my married life I never saw a person enter my gate that I was not glad to see."

Rich viands,—for she was a princess in the culinary art as well as in name, she laid before her immediate friends, no matter at what cost of labor and time to herself, and the "tramp's cup and plate" at the porch door were always ready when applied for. My poor sister, when her beautiful rod and strong staff were broken, bowed herself in sweet submission, but the blow so crushed her she never recovered her physical vitality, and from that day, "did fade as a leaf."

She continued, however, to comfort the feeble-minded, and encourage the despondent, still self-forgetting, contributing to the entertainment of those who sought her society for her rare conversational powers, till the languishing pulses admonished us all that "the forces of nature could no farther go."

Then on a June day, when our poet Bryant, with whom she

had recently conversed, passed, as he said of Cole, like "an arrow shot up into the sky," she too,—

"Folded her pale hands meekly,
And fell asleep by the gates of light."

What more beautiful tribute than the foregoing from a sister can be conceived?

A most worthy companion-picture is the tribute of a brother of Mrs. Eldridge by marriage, Rev. Azariah Eldridge of Yarmouth, Mass., who in a letter addressed to his nephew, not long after his mother's death, said:

"It is sad to be an orphan. When I think of what you and the sisters have lost by death, my heart fills with sorrow and sympathy. We must never forget amid the trying scenes of this life, that you and they are the children of remarkable parents. For myself, as his grateful and loving brother, I may over-estimate the rare qualities of your father, but there appears to me no such combination of mind and heart in any great man among the living.

And your dear mother, now called after him out of this darkening world, has certainly left no superior as a true and wonderful woman among those whom I have ever had the happiness to know.

I cannot describe her, because I cannot comprehend her, if men ever do women. But the early impression made upon me when a boy from the preparatory school has been deepening all through life, and is that of great strength clothed in still greater softness and beauty of character.

She was strong as the spring and the summer are strong, with a power sweetly and irresistibly pervasive and persuasive. There belonged to her a freshness, a buoyant and vernal life, an exuberance of vitality, of spirits and of love, which nothing could resist or exhaust, and which years did not appear to check or to chill in the least.

There was a force, gentle, genial, and smiling as May, to smite through the ice and thaw things out,—to set the sap flowing, and call other people forth into blooming gayety and fragrance. Never did she appear to grow old at heart, any more than in the flashing quickness of her mental activities. She never lost her interest in flowers. She never parted with any of her charm in interesting children, or any of her power over young men. During her last winter at New York, when she was sixty-eight years old and must have been already ill, ladies and gentlemen of all ages would gather about her of an evening to have their hearts

warmed, as we do about a fireside. But that was no new thing except to those who were there to experience it for the first time. These luminous and glowing emanations of social genius and good will were the delight of her father when she was a girl. They were the pride and joy of her husband in middle life, and they pulsed forth in floods at intervals until the very last. They seemed to cost her no particular effort. They came as natural and easy as the throbbing light of a glow-worm, and emanated from her often in the midst of darkness, sorrow, and trial. Once, Joseph, when you were her baby, and were suddenly choking with the croup, at a moment when the house was full of company, she managed to conceal it from them all, and was flitting between the sick-room and the guests until the last of them departed unconscious and happy. And here I may say that the passion of her soul and life was to render other people happy. Self-sacrifice never stood in the way. To deprive and expose herself for others was as nothing. The endurance and concealment of suffering for others was an habitual practice. And it makes the heart ache to think of the agony never told of, and betrayed to the physician by symptoms, and at length to all by irrepressible moans, during those fatal days and weeks.

But she is now at rest forever. Her life on the whole was a very happy one. The ruling passion so strong in death, was gratified through life to an unusual degree. She could easily render people happy. The gifts and facilities for doing others good were bountifully lavished upon her. I allude not merely to the material blessings which a wise and kind Providence placed at her disposal for the poor, and for every worthy object near and far, but also and here chiefly I refer to those rare mental and moral endowments by which she could readily encourage the hearts of others, dissipate unhealthy gloom from their horizon, and animate those about her with the happy hopefulness she so much rejoiced to witness.

Another feature which contributed much to render her life remarkably happy was the continual possession by constitutional endowment of high and equal spirits. The buoyant fullness of her equanimity knew no ups and downs; never ebbed far from high water mark, or below ready recall. She was always herself at home, by the way, and abroad.

To her children and kindred, to her friends and social acquaintances, to the strangers and aliens who might approach, she was herself. There was the same genial and unwearied loveliness of disposition and temper, and upon any occasion, on the instant ready; the same flow of spirits, the same overflow of thoughts, sentiments, and information, but with a certain method to it all, in the most animated crises, self-forgetful, yet always under self-control.

Thus her sojourn here upon earth was doubtless one of ex-

ceptional enjoyment. Her very genius and office were to communicate happiness, and that which she gave to others, the Lord gave to her according to his word, "good measure, pressed down, and shaken together, and running over." She was happy with her parents and brothers and sisters at home. She was happy with her noble husband and her family of adoring children. She was happy with the troops of friends who came thronging about her wherever she went. She was happy in the good works of private charity and public beneficence entrusted by the Master to her hands. She was happy in the ministers and students she aided, and in the young men going forth from her Bible-class. She was happy above all in her personal experiences of religion, and in her union by faith to Christ. And now she is gone from us. Those soft white hands are still forever. That voice whose conversational accents were so sweet will no more be heard on earth. But it is so by the will of God. She is where she ought to be,—in Heaven. And her children should not bow down and grieve, but should "rise up and call her blessed."

In the 'Independent' of July 11, 1878, is the tribute to Mrs. Eldridge from President Porter of Yale College, as follows:

"Died in Norfolk, Conn., June 6, 1878, Sarah Battell, wife of the late Joseph Eldridge, D. D.

Mrs. Eldridge was born March 19, 1810. She was the eldest daughter of the late Joseph Battell of Norfolk. She inherited the striking traits of both father and mother, and from her earliest years entered fully into the active and sympathetic kindness and active usefulness for which both were distinguished. When by her marriage with Dr. Eldridge, October 12th, 1836, she became the wife of the only pastor in town, she had only to broaden the sphere of activity in which she had already been trained in order, in an eminent sense, to become the mistress and mother of the parish, the sympathizing friend and active counselor of young and old. All the people had known her either from her or their childhood, as a generous and faithful friend, abundant in sympathy, humor, and honest frankness. Her labors were unceasing, her sympathy and patience were exhaustless, and her generosity was unstinted. She was rarely if ever irritated by ingratitude or unkindness, and she could tell the plainest truths with the sweetest spirit. Her animal spirits never flagged, and her interest in everything which concerned the welfare of her family, her parish, her friends far and near, or the Kingdom of God, was always ready, sincere, and efficient. Her humor and buoyancy of spirits were literally indomitable and irrepressible, and they rendered excellent service

to herself and her friends in the dark hours of life. Her voice was singularly sweet and gentle, and she delighted in sacred song. From her earliest years her voice had been heard in the services of the Lord's day, in the prayer-meeting, and her own household. During the days of imperfect consciousness which preceded her death, the old familiar hymns which had so often been upon her tongue were heard in low but sweet undertones, and seemed chiefly to occupy her mind.

Her activity in Sunday School work began early in life, being first given to a class of young ladies, but later and for many years to a class of boys, the successive members of which remembered her with gratitude as they became young men and continued to share in her counsels and sympathy. After the death of her husband, she kept herself and her household true to their habits of active interest for the people, for the neighboring churches and their pastors, and all the important enterprises of Christian beneficence to which their life had been devoted.

This great affliction of her life made an ineffaceable impression upon her heart, though she seemed cheerful and buoyant as had been her wont, and for the sake of her children and friends strove to retain the elastic spring which it would seem nothing could weaken. In all these there was manifest a plaintive sadness which could not be wholly concealed and which wore away her life. It is not often that there goes from any household a mother bearing so genuinely the New England stamp of another generation, combining in such marked individuality, sense and thought, sympathy and humor, tenderness and strength, charity toward all mankind, and devout reverence before God, as she who, on the 10th of June, son and daughters, brothers and sisters, kindred and friends, parishioners and the poor followed to the grave, to lay her by the side of her honored husband, neither of whom will be soon forgotten by any who knew them."

At the funeral of Mrs. Eldridge, Rev. J. F. Gleason, the pastor, spoke from the words, "Write, Blessed are the dead which die in the Lord from henceforth," and in part he said:

Death, though not an uncommon event, sometimes makes an uncommon occasion; as when he takes a shining mark, or a skillful laborer from the world's great harvest field, or a fruitful tree from the Master's garden. One has been taken from our midst who was loved by more than an ordinary circle of friends; who was held in tender regard by the entire community in which she lived, and whose name is a synonym for goodness and benevolence, to many who even never saw her. This occasion forcibly reminds us of what another has said: "heaven is attracting to itself whatever

is congenial to its nature; is enriching itself by the spoils of earth, and collecting within its capacious bosom whatever is pure, permanent, and divine."

Mrs. Eldridge's long, consistent Christian life is the best possible evidence of her faith and of her triumph, for a life of faith always ends in triumph, whether it be amidst shoutings or in silence. Such a life of faith does not go for naught. As truly as the flower may be foreknown by the plant, or the fruit determined by the tree, so surely can glorious results be foretold of a life of faith like hers. She was taken from the midst of this parish to be the wife of its minister. To be selected from a large circle as the companion and helpmeet of their spiritual teacher was a position of no little delicacy and difficulty. But it was not long before all were convinced of the wisdom of the choice, and her fitness for the position, and how well through all those years she filled that place, you all know.

To her husband, that word wife meant companion, counselor, assistant. She was to share a minister's joys and sorrows; to counsel him in the many and sometimes perplexing problems of his professional life, and to make his home a place of rest and recreation, and a refuge from cares even in the very midst of them. Their happy wedded life for forty years, his honored and successful ministry of forty-two years, and a happy hospitable home, where she always sat as queen, show how well she fulfilled the various duties of a minister's wife. Her home was noted for its hospitality. Stranger or invited guest here found a welcome smile, a hearty hand shake, and hospitable board.

Before the days of railroads, when men traveled by carriage and coach, the calls for hospitality upon a minister's home were far more frequent than now. Instead of stopping over a train for a brief call, it was not unusual for a party of several to remain a day or two for rest and sociability; and where their stay was pleasant and instructive, as she always made it, the guests were loath to leave. Added to all these duties so well performed, was the rearing of a family of six children, educating them for the duties of life and training them for immortality. They could testify of her unwearied care and wonderful patience, which sweetens her memory as it did her life. Her gladsome disposition and natural vivacity made the place where she was, always bright and attractive, as the bubbling spring makes all around it fresh and green.

She was early in the Master's service, making a public profession of her faith in Christ in November, 1832. She was for several years a prominent member of the church choir. Her memory was stored with hymns which she had sung in the Sanctuary.

These were a great joy and comfort to her in her last sickness. Early in life she taught a class of young ladies in the Sabbath School, and for a quarter of a century later, a class of young men, who regarded her highly as teacher and counselor.

Nor shall we ever forget her in the social meetings of the church. Her voice leading in Sacred song was always heard in our worship. There was no department of church work in which she was not interested. Her thoughts and interests through all her life, have been braided and interwoven with this dear church. She kept nothing from her Saviour. Her wealth was given to His cause. Many of her benefactions were distributed so quietly and unostentatiously that no one but the giver and receiver ever knew of the kindly deeds. Her life was full and rounded. As wife, as mother, as sister, as friend, and as Christian benefactor, her duties were many and varied, and well performed. We shall miss her, but we think of her as transferred to a higher seat near the throne. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, for they rest from their labors, and their works do follow them."

MISS CYNTHIA L. FOSKET.

A truly noble and remarkable woman, who will be held most fondly in memory by all who knew her, for her kindly, Christian character, her works and labor of love, was Miss Cynthia L. Fosket, who was born at Stockbridge, Mass. When eighteen years old she came to live in the family of Dr. Eldridge, where her home was during all the remainder of her life.

"It is not easy to speak of her distinguishing traits, they were so many. Whatever she did,—and there were few things she could not do,—was done so well that it is difficult to say what was best. Gifted with an unusual intellect and a wonderful memory, she accomplished more than most women with twice her strength.

"As a Christian worker, as a housekeeper, as a botanist, she was equalled by few. In temperance work especially Miss Fosket was invaluable. No one, no ten, can fill her place in the "Woman's Christian Temperance Union," of which she was Secretary and Treasurer until illness compelled her to resign the office. No one in Norfolk did more for temperance during her residence in the town than did

emotions to Him who prompted the gifts, and to the generous givers, and beg to renew our thanks to the donors, hoping and trusting that for many years to come the members of this church and posterity may bring up hither and present their offspring at this service, long, very long, Sir, at your hands, the memorials of a Savior's dying love."

The writer has been asked as to the disposition of the old communion service. The following letter is the best answer:

"Greeley, Colorado, Dec. 23d, 1874.

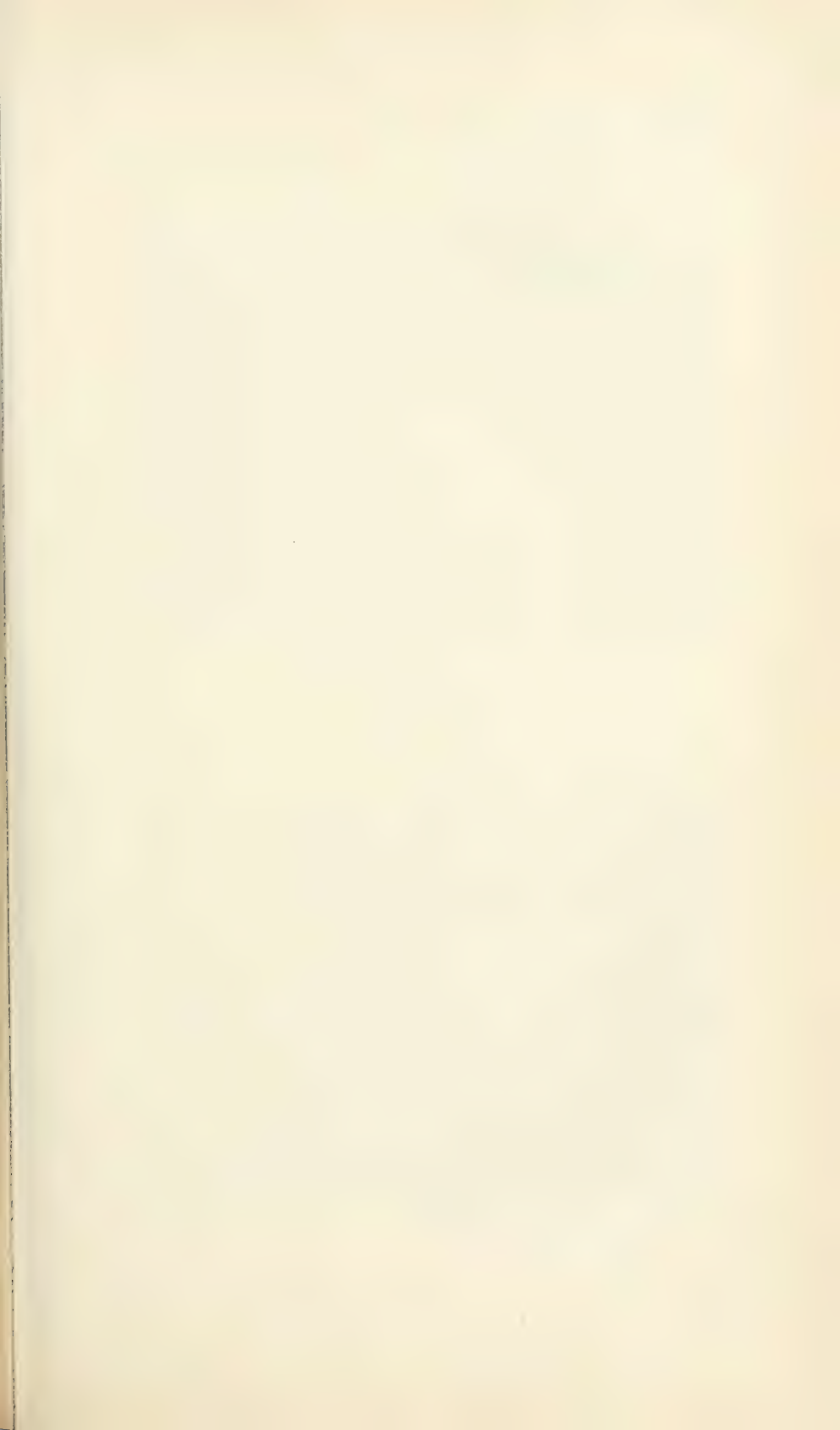
Rev. Joseph Eldridge, D. D., Norfolk, Conn.

My Dear Sir:—"Rev. Mr. Powell has already, I suppose, acknowledged to you, or to Mrs. Eldridge, the reception of the Communion Service. As Pastor of the church, I wish to make acknowledgment for the church, and to thank you for your kind response to Mr. Powell's suggestion, and Mrs. Eldridge especially, who, as I understand, procured the gift for us, or made it herself. Such a gift to a church is more than an act of charity or benefaction. It must become a means of grace to the church.

A communion service received in such a way is more valuable far, than if it had been purchased by the church. It becomes a means for communion with the brotherhood, and I judge this set, a part of it, has been in use by your own or some other church, and perhaps for a good while, though it has been made to look new again for us. From the fact that the plates were made in London, I infer that they are old, or that they were sometime sent from England, as they are now from New England. If I am right in this, associations with former use may give a value to them here, where all other articles in use are new, and without any connection with the past. I am sure we have reason for the heartiest thanks to Mrs. Eldridge; and I hope the future history of this church may be such that she shall not have occasion to be otherwise than pleased in remembering her kindness to it."

'Yours most sincerely,

W. K. Packard.'





JOSEPH BATTELL, ESQ.



JOSEPH BATTELL, JUN.

XXVI.

THE BATTELLE FAMILY.

Unquestionably the most important and prominent family in the whole history of Norfolk is that of Joseph Battelle, Esq. An extended mention of him is made, as the most prominent and successful merchant of the town, in another chapter.

Joseph Battelle was the sixth generation from Thomas Battelle, who emigrated from England, and settled in Dedham, Massachusetts, prior to 1648. He was born in Milford in this state, July, 1774. In 1792, when eighteen years of age, he came to Norfolk, and opened a store in what was then a part of the Humphrey house, on Beech Flats, as is mentioned in another place. A few years later he built the store near the northwest corner of the meeting-house green, as it was then called, where he conducted a very extensive and profitable business until his death in November, 1841. That he was a remarkable man in many ways, there is the fullest possible evidence; not simply as a most successful business man, a rarely public spirited man, foremost in every good work in the town and the whole region, but he was also a man of great kindness of heart, thoughtful of others, not only of his own friends, but ready to assist anyone in trouble. This kind and thoughtful trait is illustrated by an act of his, mentioned in a letter which has come into the writer's hands, which was written in August, 1816, by a native of this town, Dr. Salmon Moses, addressed to his father, Mr. Thomas Moses. The young doctor was looking for a place to settle and commence the practice of his profession. He had travelled about quite a little in western Massachusetts, met with repeated disappointments, and as he says in his letter, "I

concluded to go to Petersburg, in the state of New York, and at Dalton, seven miles east of Pittsfield, I went to the place where I directed my medicines to be left, and found Esq. Battell in the store. On relating the circumstances to him he took me into the counting room and said, I conclude you did not expect this additional expense, and asked if I had money sufficient. On telling him I should want more than I had, he gave me a ten dollar bill, and I gave him my note. This favor I shall ever remember with gratitude." This trifling circumstance showed a noble, generous spirit.

Quoting from the family memorial:

"In the year 1792 Mr. Battell, eighteen years of age, settled on the village green, having at his father's solicitation elected the life of a merchant rather than one of the professions. He prosecuted his calling in the way which lingered in Litchfield County till within a few years, receiving from the farmers the products of the dairy, and forwarding them to Hartford, Hudson, and New York. His trade was extended to other towns, and to foreign ports, and he was brought into close personal acquaintance with the people of an extended neighborhood. The capital of the county, Litchfield, had its festivals and gatherings, its court term, its agricultural, missionary, and musical associations; all giving to the county-life of those times an intensely active, as well as an elevated social character.

Mr. Battelle from being at first a country merchant, was gradually led to engage in other enterprises, and prominently, such as were opened or suggested by the occupation of wild lands in Vermont, New York, and Ohio, by settlers from Connecticut. His gains were rapid and sure, and he very early acquired the reputation of being one of the ablest men of business, and one of the most prominent in the State. As his family increased and grew up, his house became the centre of a large circle of visitors, who were entertained with sincere hospitality. His daughters gathered about them a great number of friends from towns and cities more or less remote, with whom they often exchanged visits. The stately house, which still stands upon the village green, was often thronged with guests, when it never failed to overflow with joyous life. Mr. Battelle was eminently intellectual in his habits and tastes, a great reader, as his well selected and diligently studied library attested. The quick-minded and never resting mother, who was also a great reader, was true to her traditions as a minister's daugh-

ter, and held fast to the faithful discipline which became a Christian household. She kept her children in constant and close association with the church and the parsonage. The influence of the entire family was identified as closely as possible with the religious life of the people of Norfolk, and their sympathies and aid were always generous and prompt for the comfort and relief of the suffering. As the manifold missionary and other associations, for the progress of the kingdom of God, came one by one into being, the sympathy and contributions of Mr. Battell and his family cheerfully responded to them all. Their house was a home for clergymen, and a centre for all ecclesiastical and religious meetings of local and general interest. Literature of every description gave strength and training and culture to all the household. Music, vocal and instrumental, was prosecuted with indefatigable zeal and with unfailing delight. This interest extended to the village church, which was one of the few churches in city or country that could boast an organ at the time when Irene, a girl of eleven, began to play upon it."

Esq. Battelle, as he was universally called, married Sarah, a daughter of Rev. Ammi R. Robbins, the first minister in this town. Mrs. Robbins was a great-granddaughter of William Bradford, Governor of the Plymouth Colony, and granddaughter of Francis LeBaron, a surgeon in the French service, whose strange arrival and settlement in Plymouth and his life there is so vividly portrayed in Mrs. Austin's work, "A Nameless Nobleman," and others.

As might be expected from her distinguished ancestry, Mrs. Battelle was a lady of much force of character and worth, and was a power for good, not only in the pleasant surroundings of her beautiful home and her large and influential family circle, but also in the entire community. An illustration of her readiness to take the lead in any and every good work of a public nature is given in the fact that at the re-furnishing of the church in 1846, she led the women of the church in their labor for many days, running into weeks, in hatchelling the corn husks and making the cushions for the entire lower part of the house and the choir gallery. She died September 23, 1854, aged 75.

"Mrs. Battelle, in her natural endowments, combined both the vigor and delicacy of organization apparent in her mental devel-

opments. Her complexion was fair, hair and eyes dark, her person small, features intellectual and graceful. Through life she combined a resolution and force of mind, quickness and strength of the affections, and a deep relish for harmony and beauty as they appeal to the senses. She lived identified with native scenes, and though widely known desired nothing beyond the sphere of her friends for opportunities of usefulness or enjoyment. Her tastes sympathized with the beauty of nature, directing to the culture of native trees, and the nurture of plants and flowers, in every kind adapted to the season. Mrs. Battelle ever honored her father and family by showing herself a firm and generous friend to the ministers of Christ. She appeared to esteem them highly in love for their work's sake. In her religious character there appeared great uniformity and stability with sincere piety."

Her purpose, of presenting a Communion Service to the church of which through life she was a devoted member, was carried out by her daughters after her death.

To Mr. and Mrs. Battelle were born nine children, four sons and five daughters, all of them living until advanced life. The eldest of the family was Joseph, who from inheritance and education possessed all the excellent business qualities and traits of character of his distinguished father. At an early age he was placed by his parents for some time in an educated French family in Montreal, that he might acquire a thorough knowledge of, and be able to speak fluently, the French language.

At the death of his father, when Joseph was thirty-five years of age, the care and management of his father's large estate was placed upon him, and until his death in 1874 he continued most satisfactorily to every member of that large family to fulfill that important trust.

In a private family memorial, the following "brief sketch of Mr. Battelle's life and characteristics, written soon after his death by his valued friend, Rev. Dr. R. S. Storrs," was published, from which we are kindly permitted to quote:

"Joseph Battelle—born April 17, 1806, died July 8, 1874,—was a man of whom some things may now properly be said, to which his habitual and fastidious reserve would have forbidden any reference during his life. In the business circles with which he was associated during a long commercial life, he was constantly recog-

nized as a merchant of rare industry and sagacity, and of the most scrupulous integrity, who had well deserved the signal success which he had reached.

But it may be doubted if even those who knew him best as a business man, were always aware of the extent and variety of his intellectual attainments, of the accuracy of his knowledge on a wide range of subjects, of his delicate and discriminating literary taste. Born in Norfolk, Conn., in 1806, he was graduated at Middlebury College in Vermont, in 1823, at the age of seventeen years, ranking second in a class, of which Professor Conant, the eminent Biblical scholar and critic, was the valedictorian. He made himself master of the French, German, and Spanish languages soon after leaving college, at a time when the study of the last two especially, was rare in this country; and he was through life a diligent and appreciative student of the best English literature. Influenced probably by the example and wishes of his father, he early engaged in business as a merchant, finding a congenial associate in the late Thomas Egleston, with whom his partnership continued in unbroken mutual confidence and regard until the death of Mr. Egleston. But his interest in literature never ceased, although with a characteristic and scrupulous reserve, he allowed it to appear only to those most intimate with him. One who had been his minister for years, did not learn till near the end of them, and then by chance, that when Mr. Battelle followed the reading of the Scripture, Sunday by Sunday, it was with his eye on the Greek of the Septuagint, or of the New Testament, and not on the English translation. Independent in his judgments, rapid and positive in his decisions, those who had occasion to know him only in a general, external way, would possibly fail to be attracted by him. But in moments of leisure, in seasons of relaxation, among his friends, he was one of the pleasantest of all companions. Cheerful in temper, courteous in demeanor, original in thought, abundant in witty and humorous anecdote, he added to the charm of every social circle in which he was familiar. Shrewd in judgment, energetic in expression, genial in feeling, the force of his strong individuality gave zest and piquancy to his conversation. As a presiding officer, too, in meetings for deliberation, or for the transaction of business, he was always distinguished for the grace and dignity with which he performed the duties of his office. Born of the genuine Puritan stock, Mr. Battelle was through life a firm believer in the evangelical doctrines in which he had been trained, a careful and attentive attendant on public worship, a liberal supporter of religious institutions and charities. Besides large gifts to institutions of learning, like Yale College, whose new chapel is to bear his name, he aided liberally other objects of public im-

portance, and privately contributed to the success of many who will long remember and greatly miss his timely benefactions. Most of all, his sisters and brothers, to whom, after their father's death, he was the constant counselor and friend, have had reason to trust him with all their hearts, and will have reason to mourn his departure from them while life continues. He died after a brief illness, with a settled and tranquil trust in God, an unreserved submission to his will and an earnest avowal of his sole reliance upon the Lord Jesus Christ for that salvation for which he hoped."

Among Mr. Joseph Battelle's gifts of large sums of money to various objects, it seems appropriate in this sketch to mention his interest in Yale University, this interest having been first awakened, it is said, by his sister, Mrs. Professor Larned. From the "Table of Gifts" in the book "Yale," published in 1899, we quote:

"In 1854 Mr. Joseph Battelle gave \$5,000 to establish a musical fund, for the support of a teacher of music. To this fund in 1862 Mrs. William A. Larned added \$5,000, and bequeathed another \$5,000, to be applied in extension of the services performed under Mr. Battelle's donation."

"In 1874, by bequest, and by previous gifts, Honorable Joseph Battelle gave 'Battelle Chapel' Two Hundred Thousand Dollars.

"Since 1876, when the Battelle Chapel was finished, the musical service is supported by an organ of very superior construction, principally the gift of the almost solitary friend of music at the College, Mrs. William A. Larned."

"Mrs. Larned also endowed a Musical Library. With the income of this donation all the works of Handel, Bach, Beethoven and Mendelssohn have been purchased," etc.

From this same 'table of gifts' it is shown that Yale University has received, in addition to \$215,000 mentioned above, and the endowment of the Musical Library, and the organ in Battelle Chapel, for various purposes, viz.: The University Library Fund, for Increase of Endowment of Battell Professorship of Music; for founding the 'Ellen Battell Eldridge Scholarships'; for the 'Enlargement of Battell Chapel'; for 'Professorship of Semitic Languages,' and 'for general purposes,' by Mrs. Ellen Battell Eldridge, Mrs. Urania Battell Humphrey, Mr. Robbins Battell, and Miss Anna Battell, more than \$107,000.

Surely Yale University has reason to remember and honor the Battelle family.

It is hoped that through this beneficent family the little mountain town of their nativity may not be altogether forgotten and unknown.

A sketch of Sarah, the eldest daughter of Esq. Battell, who married Rev. Joseph Eldridge, D. D., and spent her life in this, her native town, as the efficient and beloved "wife of the minister," will be found, with a sketch of Dr. Eldridge, in another chapter.

Another daughter of this distinguished family was Irene, born November, 1811. "She was baptized by her grandfather, Rev. A. R. Robbins, receiving 'the gentle name of Peace,' after his sister, Mrs. Irene R. Thompson." Fortunately, in a volume entitled "Memories," printed privately for the family and friends, there is a worthy tribute to the life, work and memory of "An Elect Lady," Mrs. Irene Battell-Larned, from which we are kindly permitted to quote. These extracts will be read with deep interest by many former residents of the town, now in advanced life, whose only acquaintance with Mrs. Larned perhaps was, that in her and their early life she used to play the organ and sing in church in Norfolk, and to the writer's certain knowledge, that music has been one of the sweet and pleasant memories, to many, all through life.

Some mention has already been made of her early home. Referring to this home we quote from "Memories:

"It was in this rural home and amid these domestic, social, and religious influences, that she was trained. It is impossible to understand her character without keeping them all in mind. She seemed to have inherited from her father in a marked degree those traits which so fondly endeared him to her,—rare kindness and generosity of heart, great refinement, and ready sympathy for any work of benevolence. From her earliest childhood she manifested a singular devotion to the comfort of others, and a generous absorption of self in the interest of her kindred, the suffering, and the church of God.

She possessed uncommon personal beauty. She was somewhat stately in form, and bore herself with a natural dignity which

was tempered with so much grace, and softened by such sweetness of expression as to make her loving ways more attractive, and to impart a subtle charm to her manner. She had unusual physical strength and powers of endurance, which continued unimpaired through the buoyant days of her youth. Her universal kindness extended to all classes; to the uncultivated as truly as to the most accomplished, and the more highly favored. Her "natural piety," or what seemed such, took definite form, when at the age of fourteen she publicly assumed the vows of the Christian profession. To these vows she was eminently faithful to the last moment of her life. In all the varied excitements of her youth, amid all the social gayeties of her girlhood, and the varied acquaintanceships with which she was brought in contact, she was true to her Master, and was never ashamed of her profession, or inconsistent with the spirit and demeanor of an earnest and loving disciple. . . . "Her seriousness of demeanor was so marked in her early childhood, that she was sometimes called in the household, "Sober Reny." It was rather the earnestness of her nature that so impressed itself upon her countenance. . . . I have told you of the care she assumed in the nursery, while mother was occupied among her flowers, and in household duties, beginning with myself, whom she rocked, sitting in the cradle at my feet, and singing the solemn tune of Denmark. At eleven years of age she played the church organ, and continued to do so until her marriage.

When absent from home, engaged in the prosecution of her studies, she would be recalled from school to participate in all celebrations, whether of a religious or secular character, to whose success her musical talents invariably contributed. She was instant in season and out of season in training young people in the art of holy song. To all who evinced an aptitude to learn she was a willing and indefatigable teacher on the piano, and at night she would gather about her those desiring instruction in vocal music. Hour by hour she would sit in the freezing atmosphere of the church, to drill bass, tenor, soprano, and contralto in their respective parts, in preparation for ordinary church music, or an occasional concert. One says, "She threw her whole soul into these concerts, imparting courage to the timid, correcting and assisting every one who had a part to perform, and always doing this so kindly that every one felt it a privilege to be under her criticism." . . .

"And so music became our pastime. At every gathering, indoors and out, party, sleighride or picnic, we sang; and we gained from music that pure enjoyment which protected us against the introduction of other amusements that doubtless would have proved far less satisfactory.

My sister made confession of her faith under the ministry of

Rev. Ralph Emerson in Norfolk, July, 1827. She combined the untiring diligence of Martha with the loving confidence of Mary. She inherited a most vigorous constitution, and her admirable physique enabled her to endure great fatigue and ceaseless activity in her works of mercy, throughout her girlhood as well as in later life. Watching night after night, seemed to be a pastime, and in the illness of any of our family circle she would not remit her watch and care for an hour, unless forced to do so by the patient in charge. Our dear father's death occurred November 30, 1841. From that dread event, almost the first shadow that had crept over our home, my poor sister's hands hung down, and none but God could lift them up. But He triumphed in her faith, and she resumed her place with greater devotion to her family and to those who mourned or suffered, than ever before, though from that time her health seemed somewhat impaired. She clung to the memories of her youth with remarkable tenacity. Her last work at Norfolk was to superintend the erection of a monument to her beloved brother, Joseph, and among her latest legacies were those providing for a permanent stone enclosure to protect the town burial ground, and a memorial music hall to be attached to the home in which we were all born and reared. Her last illness was the sudden yielding of the forces of nature. The silver cord being loosened, she resigned herself to the will of the Creator. Surrounded by her family friends at her beloved home in New Haven, the heavens opened, and she passed into the open vision, to be seen of those on earth who so much loved her, no more, till they too shall enter into the inheritance secured to all who trust in our blessed Lord.

Mrs. Larned's last effort of praise in song was the night before her voice was silenced here forever. She often desired her nurse to sing favorite hymns, and that night requested her to sing, "There is a land of pure delight." The nurse responded in an unfamiliar tune. She said, "not that tune," and tried to sing the old familiar air of 'Jordan,' but the effort was beyond her strength, and she could not proceed."

"After her marriage in July, 1843, to Professor Larned of Yale College, her home was in New Haven, and those who were associated with her there will tell us how fruitful in blessing was her life. She was ever ready to contribute to society all that her natural gifts and fine culture enabled her to bring for its delight and elevation. She was devoted to her friends, deeming no task too trivial or too great, if by assuming it she could serve them. By her cordial hospitality and beautiful courtesy she made her house a home for many, and a charm for all. By abundant labors and substantial aid she proved her devotion to the college and to the

prosperity of the church. Many, who were students in Yale College, felt a deep sense of personal loss as they have heard of her departure. Many will ever gratefully cherish her memory, as they recall her kindness, and the friendly and delicate ways she would take to find out and relieve their needs for sympathy, counsel, or assistance."

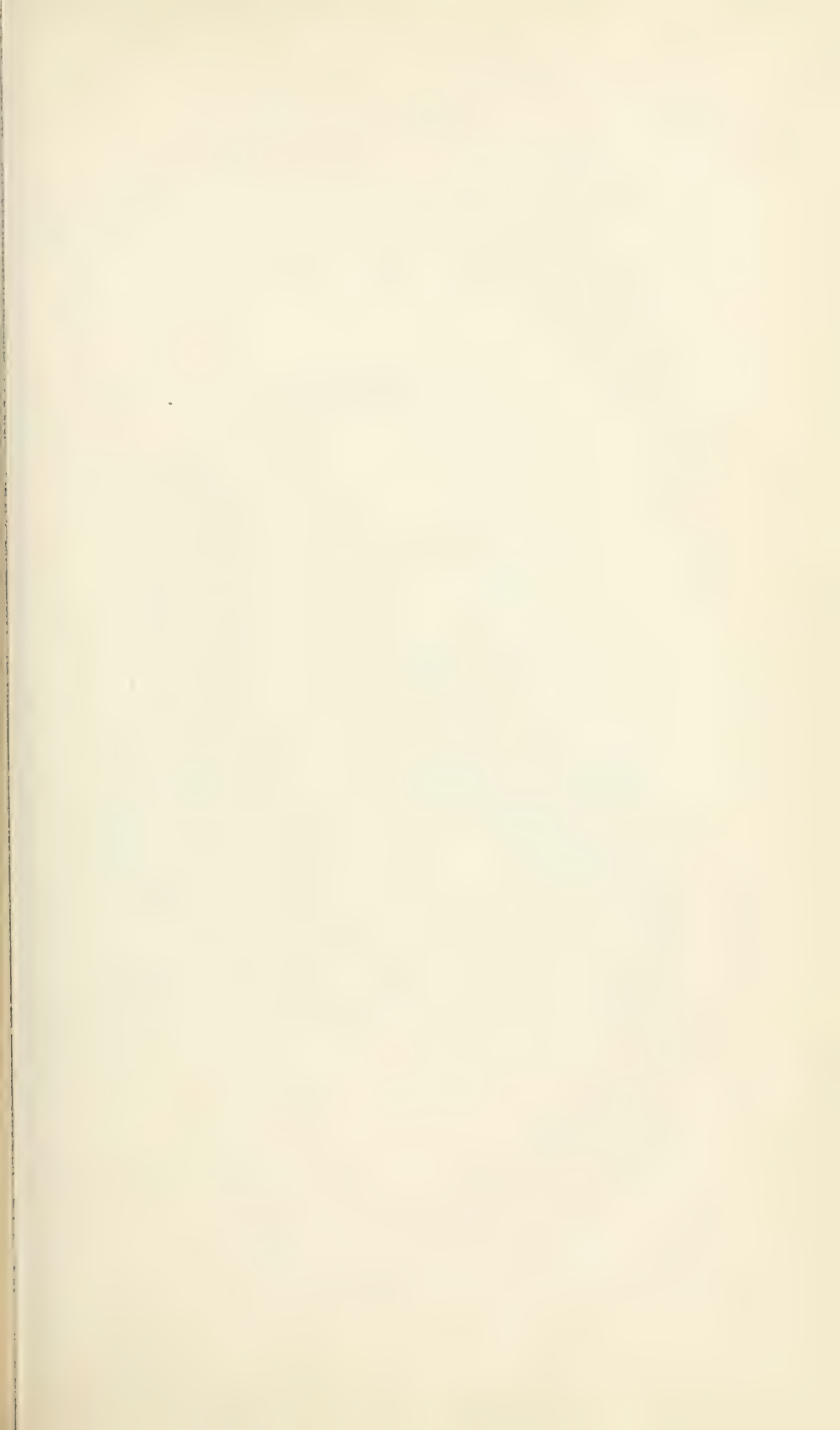
"Allusion has been made to her first great sorrow in the loss of her father. Her mother's death a few years later, was an overwhelming grief.

In 1868 there was a day of dreadful darkness in her house, when her beloved husband who had left her a few hours before, apparently in exuberant health, was brought in to her blighted home, lifeless. Hidden disease had suddenly unmasked itself, and he was gone, without a word or look of farewell to her who was his light and joy. . . . This terrible calamity cast a shadow over her remaining life that made it pathetic, while she still struggled to keep on her way wherever she could yet hope to be of use or comfort. In 1874 she was called to mourn the departure of her beloved 'elder brother,' Joseph, in whom, especially after the death of her husband, she concentrated her love and ministrations with peculiar and touching devotion.

Soon after his death she wrote to her sister: "My life is desolate without my brother. I do not suffer myself to think of my loss, if I can help it, and to avoid it, I wander in mind and body into any occupation, seeking to be absorbed, until it seems as if all power of thought or action had vanished. But when I think of our blessings; that I have you and all the others; that you are in comfortable health, with food and raiment, friends and home,—I can see how wrong it is to complain."

"During the winter of 1877 Mrs. Larned's condition of health caused her friends serious anxiety. The silver cord was indeed loosening, but that to which the anchor within the veil was securely fastened, grew brighter and stronger day by day. Errands of mercy were the last interests that drew her from her house. After she had become so enfeebled that her friends remonstrated against her attempting any effort, she would still steal away on some mission of love. In one instance she walked a long distance to visit an intemperate man whom she had befriended, and who she feared would again yield to temptation if he missed the restraining influence of her sympathy and encouragement. On the 5th of May, 1877, she breathed her last blessing and farewell."

Next to the youngest son of Esq. Joseph Battelle was Robbins, born April 19, 1819; graduated at Yale in 1839, and spent much the larger part of his life in this, his na-





ROBBINS BATTELLE.

tive town, being through life a very prominent man in all the interests and affairs of the town and state, and doing a great number of things of a public nature which showed his ardent attachment to his native place and the people.

From a memorial of Mr. Battelle, published soon after his death, we are permitted to make some extracts, as follows:

"Mr. Robbins Battelle attended Dr. Hall's famous old school at Ellington, Conn., fitting for College there, and was graduated from Yale College in the class of 1839. He and his classmate, Mr. Richard Storrs Willis, took great interest in the music performed at the college chapel, Mr. Battell always playing the flute at divine service.

After the death of his father he resided at the ancestral home at Norfolk, caring for the interests of his brothers and sisters, calling himself a farmer, studying and experimenting to improve the live stock of the region with an interest that remained with him to the end. His larger abilities were early recognized, and he was called upon for counsel and service in many lines. He became a settler of disputes and healer of breeches. In time larger honors and titles came to him. He was the last Colonel of the Litchfield County militia who succeeded in keeping the organization alive.

"He several times represented the town in the State Assembly, and once was the Senator from this district. He was for a time State Comptroller; for many years a trustee of the State Hospital for the Insane; was the representative of this part of the state on the corporation of the A. B. C. F. M., and for a time President of the Connecticut Historical Society. In all of these positions he acquitted himself with high honor.

"In 1874 the death of his oldest brother brought to him new responsibilities, as the head of the family and trustee of a large property. This necessitated his breaking away from his old manner of life, and compelled him to spend most of his time in New York, though he kept his legal residence where his heart was, here in the hills. Though coming to these new cares late in life, he managed them with a skill and success that evoked admiring comment from those experienced and eminent in such affairs. August 15th, 1849, he married Miss Ellen R. Mills of Newark, N. J., and after only nineteen months of married life he was widowed for all his remaining years.

"He was for a long period Judge of probate for Norfolk, treasurer of the town and of its church, and trustee of the cemetery, which he greatly beautified.

In 1861 he was a delegate to the Peace Convention at Washington, just prior to the breaking out of the civil war.

"During the years of the civil war he was offered by Gov. William A. Buckingham, military rank and honors, but from family necessities and councils he refused them; yet through those terrible years he served the country, being Governor Buckingham's confidential adviser and aid, in the gathering of troops and appointment of officers throughout the county.

"His musical talents were early developed and carefully cultivated. He gave his services freely in the teaching of singing schools and the training of the church choir, of which he was for more than forty years, and until his last sickness, the chorister.

"Few men possessed musical abilities of as high an order as Mr. Battelle, and he has given to musical literature that which will stand the test of time, his best known contribution to sacred music being a setting to the hymn, "Abide with Me." His composition, "Evening," is a good reflex of a quiet summer evening among the Norfolk hills. His beautiful "German Trust Song" has been sung in many churches and homes.

"Mr. Battell's delight was to lift up the standard of music in his own town and vicinity. In the days of the summer concerts on Norfolk Green, given years ago by the 'Diller Octet,' his aim was not to charm people's ears for the moment, but to educate and elevate their musical appreciation.

"In matters of art it was the same as with music. When he built a picture gallery and library as an addition to his home, and opened it freely to the public, he remarked that he especially desired to cultivate the taste of his townspeople in matters of art, and adopted this method of doing it. For years his rare and costly collection of paintings was open to all comers.

"Years ago, in connection with Mr. Bradford, a surveyor, Mr. Battelle measured all of the higher hills in Litchfield County, and made the discovery that Bear Mountain, in Salisbury, has an elevation of 2354 feet, making it the highest point of land in the state, and disproving the ridiculous statement made in the ninth edition of the *Encyclopaedia Britannica*, "that there is no land in Connecticut over a thousand feet in height." On Bear Mountain Mr. Battelle had constructed a huge cairn of rough stone, which can be seen for many miles in all directions. The stone contains an inscription stating that it marks the highest point of land in Connecticut. The discovery of the elevation about Norfolk led Mr. Battelle to call attention to its beauty and healthfulness as a summer resort, and boarders soon began to come. Almost the first was the late Rev. Doctor Gage of Hartford, followed by Rev. Doctor Burton, an enthusiast on the subject of Norfolk scenery.

Since that time Norfolk's prosperity has been constantly growing. Mr. Battelle bought several tracts of land about the town commanding extensive views, built roads to them, and gave a perpetual right of way over them to the public.

"When the observatory was built on the top of 'The Haystack,' which was one of the many deeds by which Mr. Battelle increased the attractions of the town, he caused to be placed upon it a granite tablet bearing an inscription which he trusted would be a perennial inspiration to all who climbed the mountain and looked out over the hillsides that many of us love so well. On that tablet you may read:

<p>THOMAS ANTHONY THACHER OF BLESSED MEMORY WROTE THIS INJUNCTION, TO BE HERE INSCRIBED.</p> <p>DEO PATRIÆ FAMILIÆ MUNICIPIO TUO SEMPER ESTO FIDELIS.</p>	<p>TO THY GOD, TO THY COUNTRY, TO THY FAMILY, TO THY TOWN, BE THOU EVER FAITHFUL.</p>
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"This inscription, so felicitous in its expression, so noble in conception, was the offspring of Mr. Battelle's own thought. There it stands, telling to all who will hear what this man, our friend and often benefactor, held to be the formative principles of a noble life.

"This inscription would be most fitting on his tombstone; for 'to his God, his fatherland, his family, and his town he was ever faithful.'

"This was a man to act, rather than to tell how he acted; to do without seeming, rather than to seem to be doing."

"Perhaps Mr. Battelle's greatest gift was in the line of music. Competent judges declared that had he pursued this art he would have become eminent in it. During the time of the civil war he set to music and published a number of negro melodies. His principal melodies were of a religious nature. He took pleasure in sending his compositions to his friends, not because they were his own, but because he believed they helped to elevate religious thought.

"His taste was of the nicest and his ear for musical sounds phenomenal.

He was greatly interested in church bells, and made a number of discoveries in their tones which puzzled even so eminent a master of acoustics as Helmholtz. His services as an expert on bells

were frequently called for by intending purchasers, and he invariably gave them without charge. He gave bells to several churches, and also gave a model chime to his own church at Norfolk; also a chime to Williams College, Northfield College, and other institutions. In addition to the chime, Mr. Battelle gave largely to Williams College for other purposes."

Soon after his death, which occurred January 26, 1895, Mr. J. Cleveland Cady of New York wrote Mr. Battelle's daughter, in part as follows:

"I want to tell you how deeply I sympathize with you in the great loss you have experienced, a loss felt by the large number who admired and loved your father, and which is a calamity to you, who have been so much to him, and have cared so tenderly for him. But, aside from the life immortal, to what an extent such a noble character really lives, long after passing from us! Do we not find that some such friends seem almost as really alive as others who are only temporarily absent?

"Your dear father was one especially calculated to remain a living presence in the hearts and minds of his friends. His qualities were rare ones in this restless, hurrying, noisy, self-seeking world. To me he was the embodiment of calmness, patience, high and unselfish purpose.

"To many he will always be a living character,—absent now only a little longer than usual. It is not the ending of a blessed companionship, but only an absence for a time. His personality is meantime a living presence in the heart, and the days of absence will end with the ushering in of 'life more abundant.'"

MRS. URANIA BATTELL HUMPHREY.

Another of the distinguished members of this family was Urania Battell Humphrey, born May 30, 1814, at Norfolk, Conn. Died November 19, 1887, at New York. From a Memorial of Mrs. Humphrey, privately printed soon after her death, we are permitted to make some extracts.

"The funeral of Mrs. Humphrey took place at her apartments in the 'Florence House,' New York, November 21, 1887. The services were conducted by the Reverend Richard S. Storrs." In his address Dr. Storrs said:

"It wants but a few months of fifty years since I first met the beloved friend at whose funeral service we are gathered today. It is more than forty years since I became her pastor, and at the time

when that happy and affectionate relationship began it seemed as if all the promise and expectation of her early life were to be realized. I remember an entertainment at her house in Brooklyn, forty-one years ago this coming Christmas, at which she presided like a queen; and I am saddened as I think, that with the exception of my wife and myself, not a single one of those who were then present to share her hospitality is now living on the earth. As we know, in the after years she had to meet many sorrows; sorrows that came sometimes unexpectedly, and which were the heaviest which she could have been called upon to bear in her sensitive experience. Once I remember perfectly her saying to me, "There is one grief which I know God will spare me,—the death of my husband. I could not survive that; I am sure my heart would break, and I am confident that that will not be permitted to come to me." But it did come, and came, as we remember, with great suddenness, and with an overwhelming power of affliction.

"Other deaths came: of her mother, her brother, her sisters, and her sisters' husbands, to whom she was very tenderly attached; deaths of those in her husband's family whom she loved as well; the deaths one after another of each of her children, in the brightness and grace, the beauty and bloom of life. Where the promise had seemed greatest, these many successive sorrows came to her; more, I think, than to any other person whom I have known as pastor,—more in number, coming in the saddest series, and each one of peculiar severity. Of course there are different results which might have been realized in her experience out of this singular, one might almost say this continuous suffering. . . . We know how she retained to the last her affectionateness of nature. We know how patiently she submitted when at last came the stroke upon her own person. We know with what sweet and filial confidence she has awaited the end, which at last she has met. We know that the spiritual sensibility which was always rich and tender in her, never failed. I don't know that I ever saw a woman more tenderly moved than she was when her husband, whom she devotedly loved, came by his confession of the faith into the Church of Christ; or when afterward the daughters followed him. . . . There is always a blessing peculiar to those who have come unto God out of great tribulation. It is a very sweet promise which I have read, that in the city to which we journey there shall be no more sorrow, nor pain, nor death, for the former things are passed away, and God shall wipe away all tears from every eye."

Among Mrs. Humphrey's benefactions, mentioned in the Memorial, in addition to the Battell Chapel in Norfolk, are her gifts to the 'Long Island Historical Society,' as follows:

"December, 1887.

"The Board of Directors of the Long Island Historical Society has had the pleasure of receiving an official notice of the bequest of Ten Thousand Dollars, made to it by the will of Mrs. Urania Battell Humphrey, for many years an honored resident of Brooklyn. The husband of Mrs. Humphrey, Hon. James Humphrey, who for several years represented one of the districts of this city in Congress, and the memory of whom is still fresh among all who knew him, had been from an early date a member of this Society, and one of its Councillors. After his death Mrs. Humphrey, in fulfillment of a wish which he had expressed, gave to our Library the admirable portrait of Chief Justice Marshall, which her husband had possessed and justly prized, and which has been since among the chief ornaments of our rooms. She added also a large number of rare and valuable volumes which had been collected by her husband, and which were given as a memorial of him. When our present building was erected she gave two thousand dollars to the Building Fund, to which she afterwards added six hundred and fifty dollars for supplying a special alcove with biographies of women, or with books written by women, together with a choice collection of works on music.

"She has now crowned the series of her gifts to the Library by the largest bequest which the institution has thus far received; and the Directors are sure that all members of the Society will feel a keen gratification at the fact that, after years of absence from Brooklyn, and of the wearying pain and weakness of an invalid life, this lady, for many years brilliant and distinguished in the social life of the city, should have so generously remembered this institution.

From the address of Rev. John De Peu, pastor of the Congregational Church in Norfolk at the time of the dedication of the 'Battell Chapel' in Norfolk, December 13, 1888, we quote:

"The best memories of the dead are not those that are erected in their name by kindred and friends, but those that they themselves, in life, erected in the name of God.

"The Battell Chapel on the Green in Norfolk, Connecticut, will stand for all who knew Urania Battell Humphrey and her ancestry as her most appropriate monument. Her monument not less truly, but even more appropriately, in the fact that with her native modesty she insisted that her name should not appear on its walls.

"The memorial tablet bears the simple inscription which she dictated:

<p>TO THE TRIUNE GOD IN MEMORY OF JOSEPH BATTELL AND SARAH BATTELL.</p>

"The erection of the Chapel, as indicated by this inscription, was prompted by both Christian and filial piety. While those who knew her admired her fine traits of character, Mrs. Humphrey always gratefully recognized how much she owed to her ancestors. Her inheritance from them was precious, for it was throughout an inheritance of Godliness. . . . It is not surprising that with such parents Urania Battell Humphrey should have conceived the idea of erecting a memorial of them, which should continue to connect their names with the church they loved and served.

"Her thought finally took definite shape early in the spring of 1887, when she accepted from Mr. J. Cleveland Cady of New York, Architect, plans for a chapel, to be built of granite from the hills that surrounded her home.

"Work was begun on the building that spring. Mrs. Humphrey watched its growth from day to day with loving interest, and saw the exterior nearly completed before her return to New York in October. Then the Lord called her to worship in the house not made with hands. The work was continued by a bequest left by her, and completed by her heirs and her brother and sister. A stained window was put in, in her memory, by her son-in-law, Dr. Charles U. Shepard, of Charleston, S. C.

"On December 13, 1888, the Chapel was given by deed to the First Ecclesiastical Society of the town of Norfolk, for the religious uses of the Congregational Church, and was dedicated "to the Triune God." The simple services were deeply impressive. The room was filled by those who had known Mrs. Humphrey and her parents. . . .

"The deed was presented to the representative of the society by Robbins Battell, acting for himself and the other donors, and was received with resolutions of thanks by the society. . . . The Chapel was first used in the regular services of the Church on Friday evening, December 14, 1888, for the usual weekly prayer-meeting.

"Simple, solid, and well proportioned, granite and slate without and polished oak within; the inner walls frescoed in russet and yellow and gold; lighted through side windows of cathedral glass in soft tones; the western end above the pulpit glorified by the

sunlight streaming through the memorial window of opalescent glass, with the cross in the center,—the building is a sermon in stone,—a fit memorial of those whose names are on its walls, and of the daughter who gave it."

The following action was taken by the Congregational Church at its annual meeting, January 11, 1889:

"Whereas, The Ecclesiastical Society connected with this church has received from the late Urania Battell Humphrey and her heirs, and from Robbins and Anna Battell, the gift of the Battell Chapel, by them erected in memory of Joseph Battell and Sarah Battell, to be held for the religious uses of this Church in perpetuity; therefore be it

"Resolved, That we render thanks to God . . . that he put it into the hearts of his servants to build a house for the name of the Lord, "the Triune God." And congratulating them on their inheritance, we also thank them for their gift to us. That we see in the solid structure, built from native granite, and in its beautiful and harmonious decoration, a fit memorial of those in whose memory it was erected. Their lives belong to the history of this town and of this church. . . . We pray unto the Father that, emulating the godly ones who have gone before, we may be built together in truth and righteousness an holy house, upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone."

MISS ANNA BATTELLE.

Another one of this family who possessed many of the noblest traits which beautify and adorn the life and character, who lived a quiet life, whose work and worth were best and chiefly known by her own family and in her large circle of friends, was Miss Anna Battelle. She remained through life in the old home, and after the death of her mother, in 1854, how royally she presided in and dispensed the honors of the old family mansion.

Miss Battelle was best and chiefly known to those outside of her family circle through her work in the church, of which she was a life-long devoted member, a constant attendant and active worker, foremost in the work of the Ladies' Aid Society; for a long period of years the leading soprano singer in the large chorus choir, and the lady superintendent of the Sunday School from the time that

Grandma Welch, who was the first one in the church to hold that office, was compelled by the infirmities of age to lay down her work in 1865, until she, too, from impaired health, was compelled to pass the duties of her office to her successor, Miss Mary Eldridge, who now fills that position.

She was closely identified with her brother Robbins, and other members of the family, in their many gifts for various purposes, for the permanent improvement of this town, notably the building, equipping and sustaining the Robbins School, completing the Battell Chapel in this town, large gifts to Yale College, and to many other worthy enterprises.

Miss Anna Battelle died December 30, 1889. At her funeral Rev. John DePue, her pastor, said of her in part as follows:

"She was by descent a daughter of the Pilgrims and the Puritans, of Covenanters and Huguenots; the Bradfords and Warrens of the Mayflower and Old Colony; the Buckinghams and Shermans of the Massachusetts Bay settlement. Nathaniel Robbins and Francis LeBaron united to give to their descendants a double portion of conscience and resolution. English, Scotch and French,—statesman, soldier, clergyman and physician gave to their issue clarified and active intellect.

A quiet life, spent in a Christian community close beside the church; walled about by the everlasting hills, fed by the beauties and grandeur of nature, the inspiration of literature and art, nourished by the warmest family affection and neighborly friendship, deepened, widened and exalted by the Spirit of the living Christ, had a chance to form itself at length into a perfect whole, like a jewel, clear and flawless, reflecting the glory of the Lord.

As the community at large knew her, the most prominent factor in her life was her loyalty to her family, her church, and native town. She was what she seemed to be. Her mind was clear and penetrating; her judgments, just and trustworthy. She thought before she spoke or acted, and would rather show her thought by action than by speech. She knew the truth as revealed through Jesus Christ. It was the true loyalty which means devotion.

From her girlhood she served Christ and the Church in the choir. For more than twenty years she had been the Lady Superintendent in the Sunday School. For years she had been the leader in the work for home missions, at the West, and the needy ones

here at home. It was a joy for her to do for others to the full abundance of her means. When she knew her mortal illness was upon her, through the last month, when her end was very near, she was largely occupied planning for the New Year's gifts, that have for so many years made this day unique in this community.

Her life was by choice quiet and retired, and no one had a keener appreciation of friendship than had she. No one received and treasured more tenderly and gratefully the words and the gifts that brought her the witness of others' love. She was not demonstrative, but her stillness was that of depth. God does not give us many such friends, but one such makes the joy of a lifetime.

PHILIP BATTELL.

"Philip Battell was the second child of the family of nine children of Joseph and Sarah Battell. Entering Yale College, he remained there two years, when he joined his elder brother at Middlebury College, where he was graduated. Afterwards he studied law, practicing his profession some years, a part of the time being in Cleveland, Ohio. He then returned to Middlebury, where the remainder of his long life was spent, honored and loved by all for his sterling qualities as citizen, neighbor and friend. Mr. Battell had passed his ninetieth birthday only a few days previous to his death, which occurred December, 1897. His pastor at his funeral paid a feeling tribute to the character of Mr. Battell, who, he said, embodied in the highest degree all that is implied in the term, a Christian gentleman. He will long be remembered by his large circle of acquaintances as a man singularly kind and charitable in his judgment of others; of gentle and sweet disposition, and of unfailing courtesy.

He was specially interested in the observance of Forefathers' Day. Genealogy also claimed his active interest, and he corresponded widely on the subject.

Thus passed away the last one of a large and distinguished family, widely known and honored."

MRS. ELLEN BATTELL ELDRIDGE.

It remains to speak briefly of the youngest member of the Battelle family. In a private memorial of her it is said:

"Entered into the rest that remaineth for the people of God, October 5, 1893, Ellen Battell Eldridge, youngest child of the late Joseph and Sarah Battell, and widow of the late Reverend Doctor Azariah Eldridge of Yarmouthport, Massachusetts.

Mrs. Eldridge was born at Norfolk, and spent her earliest years here, receiving from her cultured parents the liberal education which they bestowed upon all their children. In 1849 she was married to the Reverend Azariah Eldridge. The earlier years of their married life were spent in New Bedford, Massachusetts, and at Detroit, Michigan, where Dr. Eldridge was settled over the Fort Street Presbyterian Church.

After leaving Detroit, Doctor and Mrs. Eldridge resided in Paris, France, where he was in charge of the American Chapel. On their return to this country they purchased the ancestral home of the Eldridge family at Yarmouthport, naming it 'The Haven,' where they lived for the remainder of their lives, Doctor Eldridge dying there October 1, 1888. They had one child, Anna Battell Eldridge, who died in childhood.

During her residence in Yarmouth, Mrs. Eldridge's life was mostly given up to philanthropic objects. The number of her charities will never be known. She not only gave, but gave wisely and well. She presented to the Chapel of Yale University the clock and chime of bells now in use, and also added a large sum of money to the fund for musical instruction in the University.

Through Mrs. Eldridge's addition to this fund the instructorship of music was raised to a full professorship, and a separate department established.

Mrs. Eldridge had been an invalid, and for several years had not visited her native home. A few days previous to her death, divinely led, she returned here, saw again the happy scenes of her youth, the hills and valleys of her native town, the dearly beloved home of her birth, and the kindred she was so soon to leave. As peacefully and gently as she had lived, she passed away in the home of her fathers."

Professor Joseph Emerson of Beloit, Wisconsin, a few days after the death of Mrs. Eldridge, wrote to her brother, Robbins Battelle:

"Word has come that your sister is at rest,—Blessed rest! And her works do follow her. So the choir of your sisters is again complete, no more to be broken. And what a wonderful harmony it was and is, here and in the Father's home. Sarah, with her abounding fullness of genial life; Urania, with her admirable womanhood; Irene, the model of every grace; Anna, with her queenly dignity; and now Ellen, that child of truth and trust, whose sympathy and helpfulness were such a blessing in your home and community, in the home and work of my noble classmate, her husband. The kindly grace of early years must seem

to have passed on undisturbed from the fellowship of your childhood home to the reunion in the Father's home, and the everlasting thanksgiving. May we all be there."

Professor Joseph Emerson, who penned these words of tender love, himself a native of Norfolk, companion in early childhood of the children of Mr. and Mrs. Joseph Battell, son of Rev. Ralph Emerson, D. D., born in Norfolk in 1821, for many years an honored and beloved professor in Beloit College, Beloit, Wisconsin, has recently passed over "to the reunion in the Father's home, and the everlasting thanksgiving."

The announcement has been made of his departure from earth at his home in Beloit, August, 1900.

"They are gathering homeward from every land,
One by one! One by one!"

Another son of Rev. Ralph Emerson, born in Norfolk, is living at Rockford, Illinois;—Mr. Ralph Emerson, "President of the Emerson Manufacturing Company, Standard Agricultural Works."

XXVII.

THE WELCH FAMILY.

"The first of the name in this town was Hopestill Welch, who in the part of Windham, Conn., which is now called Hampton, married Alice Woodward, May 12, 1762, both being natives of that place. They lived in their native place for a few years; afterwards for a time at Windsor, and removed to Norfolk about 1772, and lived here for more than fifty-five years. Mr. Welch was born in 1741, and died in this town March 9, 1828, aged 87 years. Mrs. Welch died June 3, 1828, aged 82 years. Hopestill Welch served as a soldier in the French war, under General Putnam and others, and was also a soldier in the Revolutionary army,

and a pensioner as Sergeant, after 1818. He was a blacksmith and lived near the school-house on Pond Hill. Mr. and Mrs. Welch were members of the Congregational Church. They had thirteen children,—three sons and ten daughters.

Alice, married Joel Walter and died in Norfolk, leaving no children.

Vine, married Esther Coggsell; was a blacksmith; removed to Ohio about 1812, and died at Euclid, Ohio, at more than ninety years of age. He had a large family of children.

Benjamin, studied medicine, and is mentioned at length below.

Sarah, married Enoch Searles, from Vermont; they lived in Norfolk and Shalersville, Ohio. Sullivan Searles, one of their sons, was a constable in Norfolk in 1831, and afterwards went West.

Eunice, unmarried; lived with and died at the home of her brother, Dr. Benjamin Welch, December, 1846, aged 74.

Abigail, married Joseph Gaylord of Norfolk; removed to Plymouth, Illinois, and died in Kansas at a great age.

Susanna, married Abraham Thompson of Goshen. They removed from Goshen to Hudson, Ohio, about 1800, as pioneer settlers. She was a noted school teacher.

Lucy, married first Joel Walter, who had before married her oldest sister, Alice Welch. She married, second, Mr. Tyler. She married, third, Enoch Searles, who had before married her sister, Sarah Welch. Her only child was the late Judge Joel Walter Tyler of Cleveland, Ohio.

Charlotte, married Nathan Jenks of North Providence, R. I. They lived in Canaan, Conn., and Albion, N. Y.

Elizabeth, (Betsey,) married Jonathan Pettibone, son of Col. Giles Pettibone of Norfolk. They settled fifteen miles from Plymouth, Illinois.

Hopestill married Eunice Stevens, and settled in Blanford, Mass., as a physician. Being out of health he started with a horse and sleigh to visit his sisters in Ohio. On the journey he became suddenly worse and died at Geneva, N. Y., aged 25 years. His only child was Samuel Stevens Hopestill Welch.

Phebe Sophia, married Daniel Welton of Goshen. They went west and died at Beloit, Wisconsin. Her only child, Phebe Sophia, married Stephen Obed Humphrey of Goshen, and died at Beloit in 1874.

Olive, married Ezekiel Wilcox of Norfolk and removed to Shalersville, Ohio.

A century ago the belief in signs and portents was almost uni-

versal. The following tradition is well authenticated. In 1810 Hopestill Welch lived near Pond Hill Schoolhouse. He had a large family, several of whom had removed to Ohio. One morning at breakfast Mrs. Welch, then an old lady, said she expected bad news that day. She had slept but little through the night, and once felt sure she heard the tolling of a death bell. Her daughters tried to cheer her up, but the mother persisted in saying "You will see." Days passed, perhaps weeks, and tidings came of the death of the youngest son, at the age of twenty-five years.

He was a physician, named for his father, Hopestill, and after a long illness had started with a team for the west to visit his friends, hoping the journey and change would be a benefit to him. When near Geneva, N. Y., he was taken suddenly worse and died there among strangers, on the very night that his mother thought she heard the tolling of the bell.

Benjamin Welch, M. D., third child of Hopestill and Alice Welch, was born at Windsor, Conn., February 3, 1768, and in childhood removed with his father's family to Norfolk, where he lived for more than three-quarters of a century, and died December 17, 1849, aged 82 years. He was the "Beloved Physician," and his funeral sermon by Rev. Dr. Joseph Eldridge was published. Dr. Welch studied medicine with Dr. Ephraim Guiteau of Norfolk, and October 31, 1788, married his daughter, Louisa Guiteau. She died December 6, 1816, aged 47 years. He married second, Elizabeth Loveland of Glastonbury, November 12, 1817. She died September 27, 1867, aged 80 years.

The children of Dr. Benjamin and Louisa Guiteau-Welch were Asa Guiteau, born July 31, 1789; married Phebe Stevens of Norfolk. He died at Lee, Mass., August 13, 1851. She died November 18, 1862, aged 70 years. They had no children.

Irad, born 1792; died 1796.

Luna Selina, born July 23, 1795; married John D. Bidwell, Esq., of Tyringham, now Monterey, Mass. She died December 29, 1873, aged 78 years. Mr. Bidwell died May 27, 1867, in his 75th year. Their only son, Dr. John Welch Bidwell, practiced medicine for many years, and died in Winsted, April 19, 1897, aged 72 years.

Benjamin, born May 24, 1798; married Sarah Beebe of Winchester. He died at Salisbury October 9, 1873, aged 75 years. She died November 30, 1875, aged 70 years. They had no children.

Louisa Pamela, born March 28, 1801; married Rev. Ira Petti-

bone. She died at Winchester April 8, 1865, aged 64. He died June 11, 1889, aged 88 years.

Alice, born April 28, 1804; married Rev. Henry Cowles, D. D., the eminent divine of Oberlin, Ohio, and author of many volumes of Commentaries upon the Prophets, and other books of the Bible. Dr. Cowles died at Oberlin, September 6, 1881. Mrs. Alice Welch Cowles died at Oberlin October 14, 1843, aged 39 years. Of their six children, two are living (January, 1900): J. G. W. Cowles of Cleveland, Ohio; and Sarah, Mrs. Thomas H. Little, for many years Superintendent of the State Institution for the Blind, at Janesville, Wisconsin, having been chosen at Mr. Little's death as his successor in that position. She was a graduate of Oberlin College.

James, born January 7, 1807; married Lavinia M. Hubbard of Salisbury. They celebrated their Golden Wedding in 1881, and lived for more than fifty years in Winsted. He died November 22, 1886, aged 80. She died January 2, 1882. Of their six children, two are living: Dr. Edward H. Welch, who succeeded to his father's medical practice in Winsted, and Dr. William C. Welch of New Haven. Another son, Dr. John B. Welch, a young man of much promise, entered into his country's service as surgeon in the army, in the War of the Rebellion, and died in the service.

Phebe Sophia, born Feb. 3, 1810; died August 3, 1822.

The sons of Dr. Benjamin Welch and his second wife, Elizabeth Loveland-Welch.

William Wickham, born December 10, 1818; married Miss Emeline Collin, of Hillsdale, N. Y. She died in 1850. He married second, Miss Emily Sedgwick of Cornwall, sister of the late Major General John Sedgwick, who survives him. Dr. William W. Welch spent his life in the practice of medicine in his native town, and died July 30, 1892, in the house where he was born, aged 74. His son, Professor William H. Welch of Johns Hopkins University of Baltimore, has made a distinguished name for himself already. He is mentioned below.

Mrs. Emma Walcott, of New York Mills, N. Y., is the daughter of Dr. William W. Welch.

The youngest child of Dr. Benjamin Welch was John Hopestill; born March 18, 1827; married Elizabeth M. Bell of Cornwall. She died December 22, 1876. He died in Hartford, January 8, 1893. They had five children, one son and four daughters, the eldest of whom, Mrs. Ellsworth D. Ives, is a resident of Norfolk. The son, John W. Welch, was long Treasurer of the Dime Savings Bank, in Hartford. The other daughters are, Mrs. George D. Harrison of Lakeville, Mrs. Everett P. Curtiss, and Mrs. Andrew F. Gates, of Hartford."

DR. BENJAMIN WELCH, M.D.

It would have been most appropriate that words of a character that the foregoing should be made of such a man, and of such a life as was that of the elder Dr. Benjamin Welch, who for more than half a century was the physician in this town, responding to every call of sickness and suffering by day and by night, in heat and in cold, summer and winter, over fifty years, and through his and other lives, as noble were elegant mentions of his two distinguished sons, all of whom also were physicians, and spent their lives within some thirty miles of this their native town.

The discourse delivered by Dr. Ellbridge at the funeral of Dr. Benjamin Welch, December 22, 1861, was published in response to a request for its publication, signed by his two sons. The whole discourse is so excellent that it is entirely worthy of being reproduced entire in this volume, all space permit, but only the brief personal mention of Dr. Welch can be given. In part Dr. Ellbridge said:

"Dr. Benjamin Welch was born in Windsor town, and must have been eight or ten years of age, but is well known to us till January next. While a lad he passed winter seasons in Bethel, as we placed in the family of Dr. Ignatius Gorton, the first physician resident in the town, and thus he commenced practice. With him he was employed till he was twenty-one years of age, and then was required to receive education. After the time of leaving of age he received a license as graduate medicine from a board of ministers connected to the Libanon Church, Bethel, Maine.

After an absence from town of about ten years he returned to Bethel, and entered upon the practice of medicine, and here spent the remainder of his life being a large part of the time the only practicing physician in the place.

Dr. Welch frequently called to neighboring towns, and was consulted almost abroad. Dr. Welch was entirely engaged in a series of fifty years. Endowed in nature with a constitution of great vigor, he performed an amount of labor, weary and mental, which few men have the ability to sustain. In 1836 he received the honorary degree of Doctor of Medicine from Yale College.

At different times he was well worth what others do the gift of the town. When he had assistance in his professional practice, he several times represented the town to the State Legislature. Dr.



MRS. ELIZABETH LOVELAND WELCH



WILLIAM WELCH, M.D.



was for many years justice of the peace, and generally the active one when business was to be transacted.

Such is the brief historical notice of Dr. Welch. Were I to stop here, I should be unjust to my own feelings, and to the sentiments of all here present, especially of the more aged persons here, whose recollections go back to the scenes of active exertion, in which the deceased passed the whole of life, save the few years last past, during which he has been disqualified for labor by the growing infirmities of age. My own heart and your wishes prompt me to say something of his character.

Dr. Welch, both as a man and a physician, possessed and exhibited all those qualities that inspire confidence and win regard. For his day he was eminently qualified for his profession. He gathered knowledge from books, and was constantly adding to his stores from the results of his own large and long continued experience. In practice neither rash nor timid, he reached a safe and happy medium. In his disposition he was eminently kind, and free from all tendency to impatience or irritability. Unwilling to give pain, and eager to relieve distress, he was yielding in trifling matters, but decided and firm on occasions of serious importance.

He was prompt in meeting every call, as much so if made by the poor, as if made by the rich. No exhaustion, no state of the weather or roads, prevented his setting out. Be it cold or hot, wet or dry, summer or winter, night or day, he spared no exertions to meet every demand upon his skill and aid. From what I have learned from all quarters, the amount of unrequited labor which he performed during his long professional career was incalculable. The art of collecting he never acquired, and in fact received but a small portion of his dues from those able to pay. Nevertheless he never complained, and so long as his strength held out, he abated not his efforts. He was, indeed, too forgetful of himself,—too reluctant to insist on his just demands.

His domestic affections were tender and strong. He was happy in his family, and contributed much to make his home an abode of peace and joy. His hopes in regard to his children had been realized. Of his five sons, he lived to see every one engaged in the same profession to which his own life had been devoted, and not undistinguished in it.

Many years ago he embraced the Christian faith. He firmly believed the doctrines, and relied on the saving provisions of the Gospel. Its consolations solaced him amid the infirmities of age, and its hope cheered him as he consciously approached the confines of the future world. His toils are over; his work is done; he has gone to his rest. He will be seen no more, as in former years, traversing, in all weathers and seasons, every part of this

town. His venerable form will no more attract the attention of strangers, as it used to do, in the house of God. He will no longer be found at his own door, ready to welcome with cheerful smile and cordial greeting, every visitor. . . . His children will all cherish his memory, and peculiarly favored are these sons, in having had before them so complete a model in the very line of their profession. . . . This day, fellow townsmen, we have to follow to the grave one, who during his life was eminently useful here; one who had endeared himself to all; one who died without an enemy in the world; one upon whose monument we are prepared to engrave, as expressive of our real sentiments, and as a fitting epitaph, the words of the text,—“The Beloved Physician.”

MRS. LOUISA GUITEAU WELCH.

MRS. ELIZABETH LOVELAND WELCH.

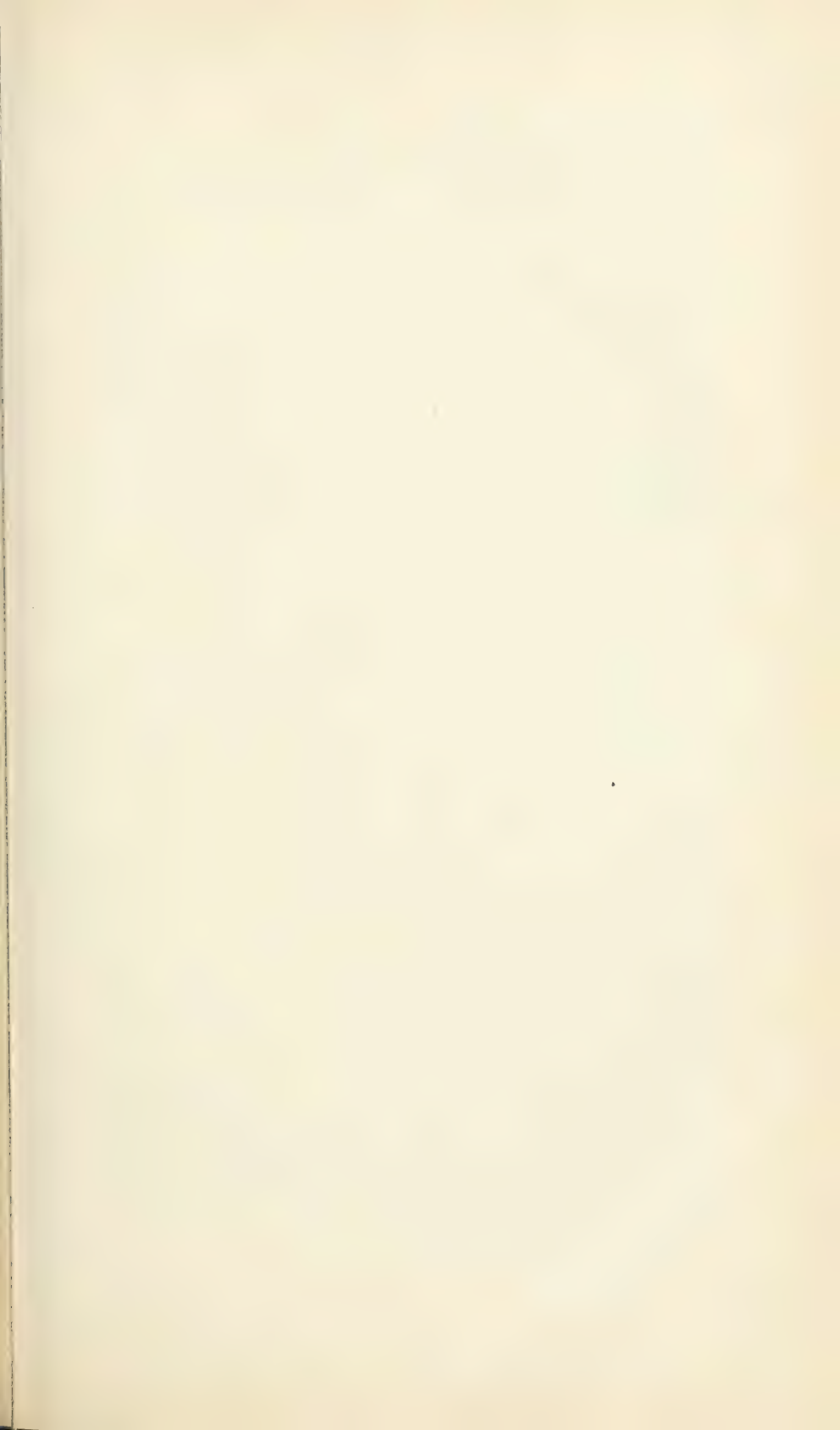
“Mrs. Louisa Guiteau Welch, the first wife of Dr. Benjamin Welch, was a woman of talent and excellence, of delicate health, and her work was mostly at home. Her children, six of whom reached maturity, partook of her ability and of her love of truth. She was not a member of the church, but Mr. Emerson said at her funeral, “We sorrow not as those who have no hope.”

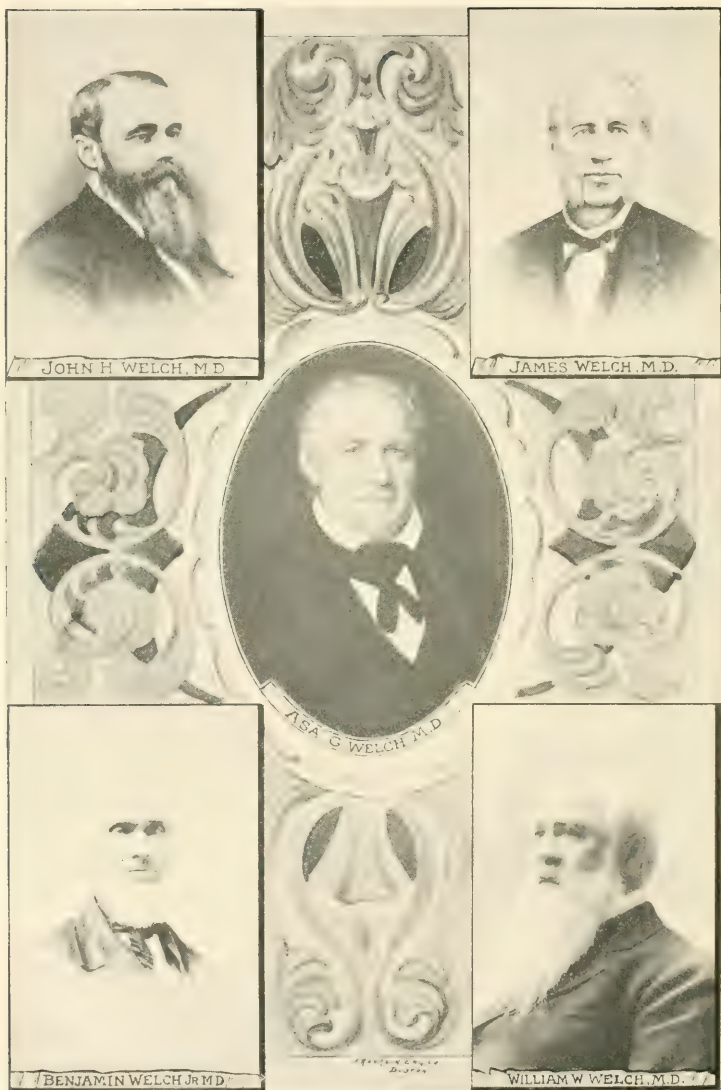
Her original gravestone said, “Her many virtues are to her friends the most precious mementoes.”

“Nov. 12, 1817, Dr. Welch married as his second wife Miss Elizabeth Loveland, then thirty years of age, and daughter of John Loveland of Glastonbury, Conn. From this time until her death in 1867, at the age of 80 years, her home was in Norfolk, and she was the friend of all the people. Two sons were born to her, and besides the care of a large family she found time to do much for others. Her door was always open and her welcome hearty for each child and grandchild and all the remote kindred, as well as for neighbors and friends.

She was a refined and beautiful woman and possessed a lovely character and rare tact. An earnest Christian, she loved the church, was an active worker in the Sunday School, and much interested in the cause of missions.

Daily and continued prayer was her habit, and at evening





THE WELCH BROTHERS.

time a hush often fell upon the group of playful and noisy children, "because Grandma had gone away to pray" in her room.

Words cannot do justice to her worth."

Of Mrs. Elizabeth Welch, who half a century and more ago was fondly known by almost every Sabbath School boy and girl in the town as "Grandma Welch," it could most truthfully be said that her very presence anywhere was a blessing and a benediction, whether at her home or among her neighbors and friends,—upon joyful occasions, or in homes where there was sickness and sorrow,—in public or in private. She was one of the very first in the town interested and instrumental in the organization of the Sunday School, in about 1825. She was at the time of the organization of the school chosen its 'Lady Superintendent,' and held the position continuously until the close of her life. How we little children watched for Grandma Welch to come to our class, as she passed around through the school with her basket, containing books for the little ones, and copies of 'The Dayspring,' probably the first child's paper printed in the country. She had a pleasant word for every teacher and child, and knew us all by name. For several years she had the care and training of her two grandchildren, after the death of their mother, Mrs. Dr. William Welch, which occurred October, 1850, at the age of 28, leaving an infant son six months old. Mrs. Elizabeth Welch "passed over unto the other side" September 27, 1867, aged 80 years. "Her children," and those to whom she was "Grandma Welch," scattered all over the land. "Arise up and call her blessed."

ASA G. WELCH, M. D.

Dr. Asa G. Welch studied medicine with his father and practised with him for several years. In 1814 he removed to Tyringham, Mass., where he lived for thirteen years, having an extensive ride, and where he built a fine mansion for his own use. About 1827 several prominent business men of Lee, Mass., gave to him a formal invitation to settle in that town. This invitation he accepted, and continued in active practice in Lee until his death in 1851. He accumulated a handsome property for the times.

He was a successful physician, having splendid tact for his profession. He was a public-spirited man, a wise counselor and a pillar of strength to his friends. He was a portly, fine looking man and of commanding presence.

He became interested in politics, and in 1835-6 represented the town in the legislature and in 1851 was elected to the State Senate. He was a warm personal friend of the late Governor Hull of Massachusetts.

BENJAMIN WELCH, JR., M. D.

Dr. Benjamin Welch, Jr., graduated at the Yale Medical School in 1823, and afterwards spent one year at the Jefferson Medical College in Philadelphia, to perfect himself in the knowledge of anatomy and surgery. He also for a time assisted the eminent Dr. Everest of Canton, and was benefitted by the culture and training of one of the leading surgeons of that day.

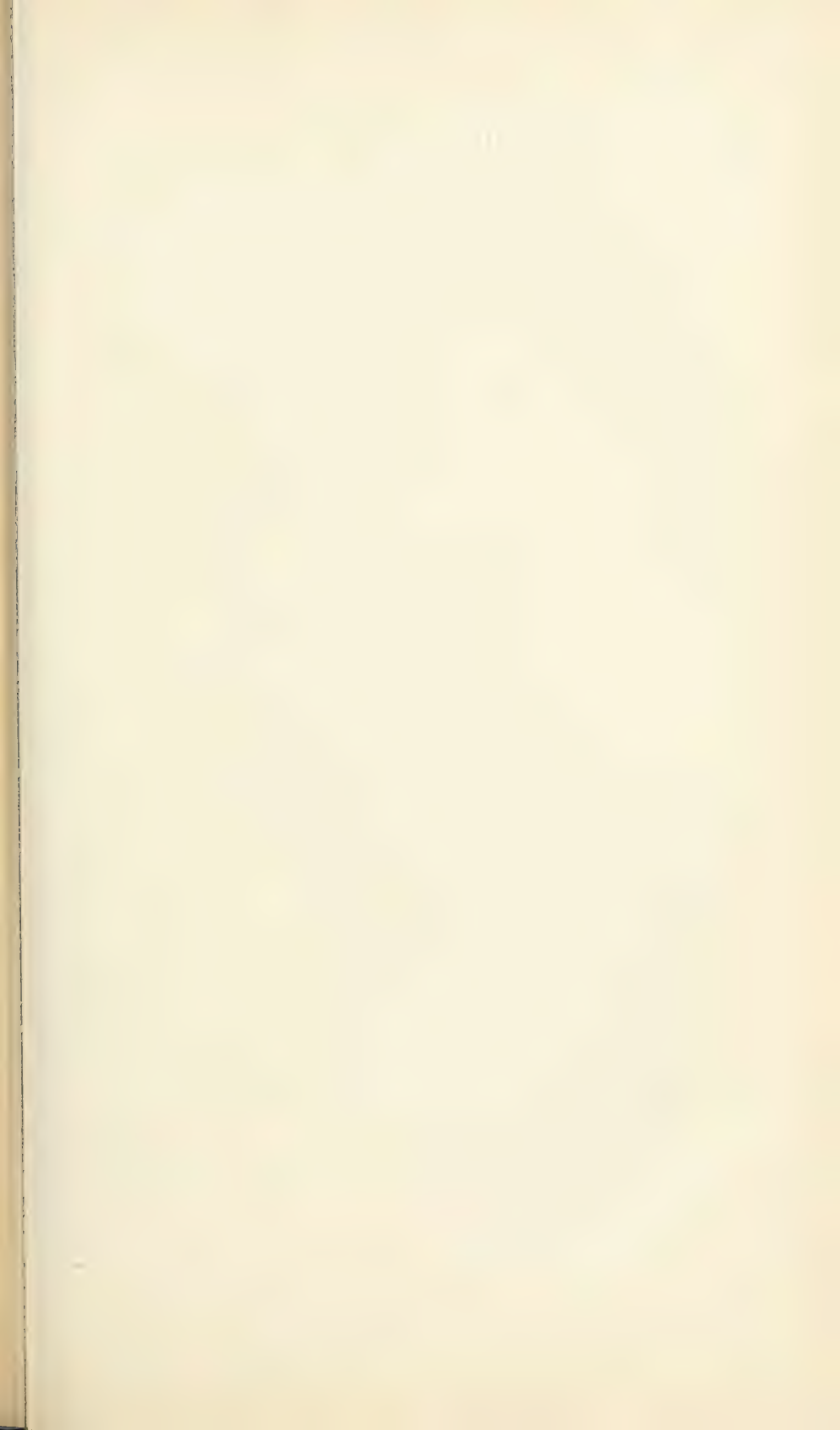
About 1825 he located in his native town of Norfolk, and quickly became the leading surgeon in this part of the state. After seventeen years in Norfolk he was at Litchfield for four years and in 1846 went to reside in Salisbury, which was his home until his decease. He spent 54 years in the arduous practice of his chosen profession.

Soon after 1850 Dr. Welch began at Lakeville (Salisbury) the manufacture of splints for fractures, invented and patented by himself. The splint for a broken thigh was especially ingenious, for by a curious mechanical arrangement, of extension and counter-extension, it could be lengthened or contracted without removal. The splints are commended in Prof. Samuel D. Gross's "System of Surgery."

Dr. Welch was the pioneer in this department, and though the business was not pecuniarily successful, its establishment marked a new era in the treatment of broken bones.

He was prominent in all public matters and town affairs, and a strong pillar in the church and Ecclesiastical Society during the years when he was in the practice of his profession in this his native town; and professionally his old friends never forget him. He was often called in severe cases in counsel, surgical and others, to come back to Norfolk, the common expression being, "don't give up all hope before you have sent for 'Doctor Benjamin.'"

At his funeral at Lakeville, Dr. Adam Reid, pastor of the Congregational Church at Salisbury, said: "Dr. Welch was a man of sense and intelligence; of sterling moral worth as well as of Christian principle. In the department of surgery especially, his skill was deemed pre-eminent, and was sought for, far and near." Dr. Eldridge, his pastor in Norfolk, said of him: "He was strong, in-





WILLIAM W. WELCH, M.D.

telligent, upright, just, and right. Always calm, wherever duty led him he deliberately went. He was a man to see and to do, rather than to talk. His death is a great loss to his family, neighbors, this whole region, the country, and the Church of Christ."

JAMES WELCH, M. D.

Dr. James Welch graduated at the Berkshire Medical Institute at Pittsfield, Mass., in 1830 under such teachers as Prof. Childs and Prof. Parker, who were his life-long friends.

He then spent a few months at Sandisfield, Mass., in the practice of his profession. In 1831 he removed to Winsted and, except for a short absence, was an active physician until his death in 1886. He did an extensive consulting business in the County in addition to his large regular practice, and to an unusual degree kept abreast with the times. His cheerfulness was unvarying, his common sense unflinching, his memory remarkable, his sympathy and tact always ready, his discrimination keen, and his judgment generally correct. He was a kind, genial man and a courteous Christian gentleman. He was a sincere friend, and his friendship was worth having. He was public-spirited, doing all in his power to forward all moral and business enterprises.

He had an extended reputation for the successful treatment of Typhus Fever, and it was well deserved.

WILLIAM WICKHAM WELCH, M. D.

Dr. William Wickham Welch was one of Norfolk's best beloved and most honored citizens. For more than fifty years he practiced his profession in his native town, and for many years was frequently called in counsel through the county and state. He was graduated from the Yale Medical School in 1839, and was a Fellow of that Institution. Dr. Welch represented his town in the General Assembly during the years 1848, 1850, 1869, and 1881, and was State Senator from the Seventeenth District in 1851 and 1852. He was a Representative in Congress from the Fourth Congressional District of Connecticut from 1855 to 1857.

He was a wise counselor; always deliberate in his judgments, he rarely had reason to reverse them. He was a man of peculiar strength of character, with a great love for humanity, which was deepened and broadened by his profession. While his love for his native town was as enduring as the hills which surround it, his patriotism was broad, and his love of country and faith in her institutions, unwavering. One of his profession well says of him: "He was a noble type of the American physician; liberal in his

views, kind, courteous and hospitable in his manner, stately in his bearing.

His unassuming, honest ways made him ever genial, hopeful, and sunshiny—traits that we all love and respect. Dr. Welch's influence, character and life will long be remembered and revered."

In his funeral discourse Dr. Hiram Eddy said:

"On these everlasting hills, Norfolk has grown and matured many noble specimens of humanity; but none more noble and more deeply to be lamented than Dr. William Welch. He was a son who has honored an honored family. He was a physician who has adorned a noble profession.

"When the sad tidings came to me that Dr. William Welch had gone within the veil whence no traveller returns, a vision of great manly beauty, both physical and moral, rose before me. I had looked upon him with admiration and love for nearly thirty-nine years. I have never met him but with a sense of high appreciation and profound respect, both as a man and a physician.

"He represented to me all we understand by the word 'gentleman.' Although so robust in his physical make-up, so strong, yet the word had to be applied to him in its most delicate sense; truly a gentleman; gentle in his ways, gentle in his salutations, gentle in his oft coming repartees. The quality of rough was not there, although an abundance of strength. His was that gentility which has its foundation in a profound reverence and love of humanity. This was what imparted such a high tone to his professional character, which he so highly honored.

There are men who, however high and holy the profession may be, honor the profession more than the profession can possibly honor them, and Dr. William Welch was one of those men. Although honored outside of his profession by the elective choice of the people, yet no higher honor could he receive than that which he received in his devotion to the healing art. Here was his life work; here were his sacrifices, and they were many. Here were his victories, and they were many more; here was his joy, his silent enthusiasm, which burned down into the socket; burned until the scalpel, and the probe and the medicine, in aid of Nature's remedial action dropped from his hand. Today ministering to his patients; the next day finishing his long and honored career.

"Never have I known a physician whose presence in the sick-room was so sweet and encouraging a benediction. He had a sympathetic courage for his patient, and the patient caught it like a contagion. The warm, sincere and cheerful feeling for his patient was an anodyne which helped his prescriptions. His goodness had a healing power. His touch, when examining the pulse and diag-

nosing the disease, was a professional touch indeed; but it was more; it was a touch of kindness; you loved to have him feel your pulse, and the pulse itself felt a sort of thrill, and wanted to be as he would like to have it. While his quiet and unostentatious sympathy, one of the powers of the ideal physician, was conspicuous in Dr. Welch, still this warm sentiment was connected with a profound skill, that called him in council and practice, over the State and out of it. His presence and skill have been invoked, and brought him into more sick rooms in all this region during his long professional career than any other man. He understood his work. He was an honest and loving physician, and therefore was skilful and thorough. These two qualities, briefly referred to, namely, true, humane sympathy, without which no man has any right to be a physician,—and profound skill, formed for him a character, that made him beautiful as a man; brought him confidence and trust as a physician.

"I don't know that he ever thought he was making sacrifices when on errands of love and mercy. I have seen him with his carriage, a light gleaming under it, in the darkest nights, and in storms as dark, visiting his patients; in hundreds of cases it was a deed of love, with no remuneration but that which love brings. Thus for half a century his lantern has flashed over these hills, in these by-roads, and among these eternal rocks.

"The light has been snuffed out, as by a breath of wind on these hills; but the fragrant light of his memory will shine on, in cabin and in mansion, thousands of hearts still feeling the genial touch of a loving friend and devoted physician, whose commanding and genial presence always brought comforting thoughts and feelings. The poor will remember him with the profoundest and most tender affection, for he was their care-taking friend. He has embalmed himself in the hearts of all this region. He was a citizen who has honored and served his town, county and state; and what need we say more?"

JOHN HOPESTILL WELCH, M. D.

Dr. John Hopedstill Welch was the youngest of the five brothers, all of whom were at one time in active practice within thirty miles of Norfolk, and all now lie buried with their father in the family lot in the Norfolk cemetery. Dr. Welch was graduated from the Pittsfield Medical College in 1848, and began practice in New Hartford, and afterwards practised in Salisbury, and Cornwall, and came to Norfolk in 1856, where he practiced medicine till 1871, when he removed to Hartford.

He represented the town of Norfolk in the General Assembly of 1861. After removal to Hartford he was not in active medical

practice, except among his friends, who were loath to give up his advice and counsel.

Interest in Life Insurance engaged his attention for a number of years.

One of Norfolk's successful manufacturing interests, now known as the Norfolk and New Brunswick Hosiery Company, received its first encouragement and capital from Drs. William and John Welch, as is mentioned elsewhere, and was originally "The John H. Welch Company;" the pioneer in the knitting business in this region.

Dr. Welch was a genial, whole souled man; a most successful physician and true friend. He was of attractive personality, had an unusual gift of winning friends, and was a good judge of men. His executive ability and promptness enabled him to make the most of many opportunities. He died from pneumonia at the age of sixty-five, deeply regretted by a wide circle of relatives and friends.

SAMUEL COWLES.

An eminent family connected with the Welch family, unknown to most residents of this town in these later years, was that of Samuel Cowles, who in the early part of the present century lived in the South End district, and a few years later moved over the line into the town of Colebrook. Two of the sons of Samuel and Olive Phelps Cowles, his wife, became very celebrated men in their day. Some of the Commentaries upon the "Minor Prophets," and other books of the Bible, by Rev. Henry Cowles, D. D., are to be found in old libraries in this town. Dr. Cowles married Alice, daughter of the Senior Dr. Benjamin Welch. A grand-daughter of Dr. and Mrs. Cowles is Mrs. Alice Welch-Doane, wife of Rev. John Doane, pastor of Plymouth Church, Lincoln, Nebraska.

REV. HENRY COWLES, D. D.

Rev. Henry Cowles, D. D., of Oberlin, Ohio, died Sept. 6, 1881. He was born in Norfolk, South End, April 24, 1803, the eldest son of Samuel Cowles and Olive Phelps Cowles. His parents soon removed to an adjoining farm in the South West angle of Colebrook, where their eleven children were reared and trained. Henry and his younger brother, afterwards Rev. John P. Cowles of Ipswich, Mass., the famous educator, prepared for College at home, usually reciting to Rev. Ralph Emerson at Norfolk once a week. They graduated at Yale College in 1826, one the valedictorian and the other the salutatorian of the class.

Dr. Cowles was pastor of the church in Austinburg, Ohio, from 1830 for five years.

In 1835 he was called to join the Oberlin enterprise, begun two

years before, and he continued as Professor in the College until 1848. From 1848 to 1862, when it was suspended under pressure of the war, he gave his time and strength to the editing of the *Oberlin Evangelist*, a paper almost unknown to the people of this day.

Soon after 1862 he began work upon his *Commentary upon the Bible*, issuing first "The Minor Prophets." He said his purpose was "to reach the full and exact thought in these sacred words and then to present it with clearness, brevity and force."

In the next eighteen years he issued sixteen Volumes of Notes covering the whole Bible. Some months before his death he executed a deed of gift of the copyrights of all his Commentaries to three great benevolent societies: the American Board of Commissioners of Foreign Missions, the American Home Missionary Society, and the American Missionary Association, with the provision that they shall continue the publication and distribution of the volumes and receive the profits.

LOUISA WELCH PETTIBONE.

The children of Rev. Ira and Louisa Welch-Pettibone were Ira Welch Pettibone, graduated at Yale College in 1854. Was by Governor Buckingham appointed Colonel of the Tenth Regiment Conn. Volunteers, and served in that position in the war of the rebellion. He was for several years Principal of the "Winchester Institute." Was Professor in Beloit College, and for many years an honored teacher in the Chicago High School.

Asa Guiteau Pettibone was the first Cashier of the Norfolk Bank, established in 1856, and afterwards became its President. Has been a successful business man in Indianapolis and Chicago. He now resides at New York Mills, N. Y.

Benjamin Welch Pettibone, now resides at Winchester, Connecticut. He graduated at Amherst College, and for ten years was the efficient teacher of the "Winchester Institute." He is fond of local and other history, and is an acknowledged authority in his part of the state, upon historical and other subjects.

Mary Louise Pettibone married the late A. A. Smith, Editor of the "Ogdensburg Daily Journal," and the "St. Lawrence Republican."

PROFESSOR WILLIAM H. WELCH, M. D., LL. D.

Of one of the sons of this town who has already attained great distinction, who is known and recognized as an eminent scholar, teacher and authority in his profession throughout this, our broad land, in Europe, and beyond,

whom every true son of Norfolk would gladly honor, we are pleased to be able to present a brief sketch:

William Henry Welch, M. D., LL. D., the son of William Wickham Welch, M. D., and Emeline Collin Welch, was born in Norfolk, April 8, 1850. He received his earliest education in the schools of his native place, and was prepared for college in the Rev. Ira Pettibone's school in Winchester, Conn.

Entering Yale College in 1866, he was graduated A. B. in 1870. The year following graduation he was principal of a school in Norwich, N. Y. In 1871-'72 he studied Chemistry in the Sheffield Scientific School, and in the autumn of 1872 he entered the College of Physicians and Surgeons, (Columbia University,) New York, from which he received the degree of M. D. in 1875. He served as interne in Bellevue Hospital, N. Y., for eighteen months, after which he studied in Strassburg, Leipzig, Breslau, and other German Universities, for two years, devoting himself chiefly to Pathology. Upon his return in 1878 to New York he was appointed demonstrator of Anatomy, and soon after Professor of Pathological Anatomy in the Bellevue Hospital Medical College, where he established a pathological laboratory. He remained in New York, engaged in teaching and investigating in pathology, until his appointment in 1884 to the Professorship of Pathological Anatomy in the Johns Hopkins University, Baltimore. Before assuming the duties of the latter position he spent a year in Germany, devoted mainly to the study of the new science of Bacteriology, under Professors Koch, Flugge and others. On the opening of the Johns Hopkins Hospital in 1889 he was appointed pathologist to this institution, and on the opening of the Johns Hopkins Medical School he was elected Dean of the medical faculty. His work in Baltimore has been mainly the teaching of pathology and bacteriology, and that of an investigator. He has been active in the promotion of higher medical education.

He has held the positions of President of the 'Medical and Chirurgical Faculty of Maryland,' of the 'Maryland Public Health Association,' of the 'Maryland State Board of Health,' of the 'Congress of American Physicians and Surgeons,' and of the 'Association of American Physicians.'

Dr. Welch has written many monographs and papers in books and medical journals, on subjects relating to pathology and bacteriology, and has delivered many occasional addresses on these subjects, and on medical education. He was recently presented on the twenty-fifth anniversary of his doctorate with a large volume of contributions to medical science dedicated to him by his pupils.

He is a member of the 'National Academy of Sciences,' of the



WILLIAM H. WELCH, M. D. LL.D.



'American Philosophical Society,' of the 'American Academy of Arts and Sciences,' of the 'London Pathological Society, and other scientific societies in this country and Europe.

He has received the honorary degree of M. D. from the University of Pennsylvania, and of LL. D. from the 'Western Reserve University,' 'Yale University,' and 'Harvard University.'

EPHRAIM GUITEAU, M. D.

Dr. Ephraim Guiteau, born in Bethlehem, then part of Woodbury, settled in Norfolk about 1760. After ten years residence in New Marlborough, Mass., after 1770, he returned to Norfolk and remained there until his death, April 21, 1816, aged 79 years. His elder brother, Dr. Francis Guiteau, was a life-long physician in Lanesboro, Mass. The family was of Huguenot extraction, and fled from France after the Revocation of the Edict of Nantes. Oct. 21, 1762, Dr. Ephraim Guiteau was married to Phebe Humphrey, daughter of Dea. Michael Humphrey of Norfolk, and tradition says theirs was the first wedding in the town solemnized in a frame house. Mrs. Guiteau was an excellent woman, and died Feb. 27, 1828, aged 83 years, having outlived all her children. Their son, Philo Guiteau, M. D., died in Norfolk in 1810, and their grandsons, Dr. Corydon Guiteau in Lee, Mass., in 1853, and Rev. Sheridan Guiteau in Baltimore, Md., in 1872. With his death the name was extinct in this branch of the family. Miss Phebe Sophia Guiteau, who died unmarried, was one of the earliest teachers in Norfolk, whose name has come down to us. Another daughter of Dr. Ephraim Guiteau, Louisa, married Dr. Benjamin Welch, Sen., of Norfolk and was the mother of eight of his ten children.

Dr. Guiteau was an original member of the Medical Association of Litchfield County, formed in Jan., 1767, and composed of the most eminent physicians then in practice here. In 1783 he represented the town in the General Assembly.

Dr. Guiteau had a good reputation as a physician, and was the instructor of many Medical Students, some of them from other states. He was in advance of his times as a medical practitioner, and was acquainted with the Latin and French languages.

He was a member of the Congregational Church in Norfolk, and at New Marlborough was chosen a Deacon in 1772. After his return to Norfolk he united with others in organizing an Episcopal Society in 1786 and meetings were held at his house.

At a meeting Dec. 3, 1787, it was Voted "To write our wishes to the Right Bishop Sebra (Seabury) for a Curate or preaching."

FREDERICK M. SHEPARD.

Norfolk has been remarkably fortunate in retaining the affection of numerous sons and daughters who, leaving it in their youth to do their life work in other places, remember their birth place by many tokens of their appreciation.

The record of the lives of these children of Norfolk would fill many volumes and be helpful to those starting in life as examples of what can be accomplished by industry and perseverance.

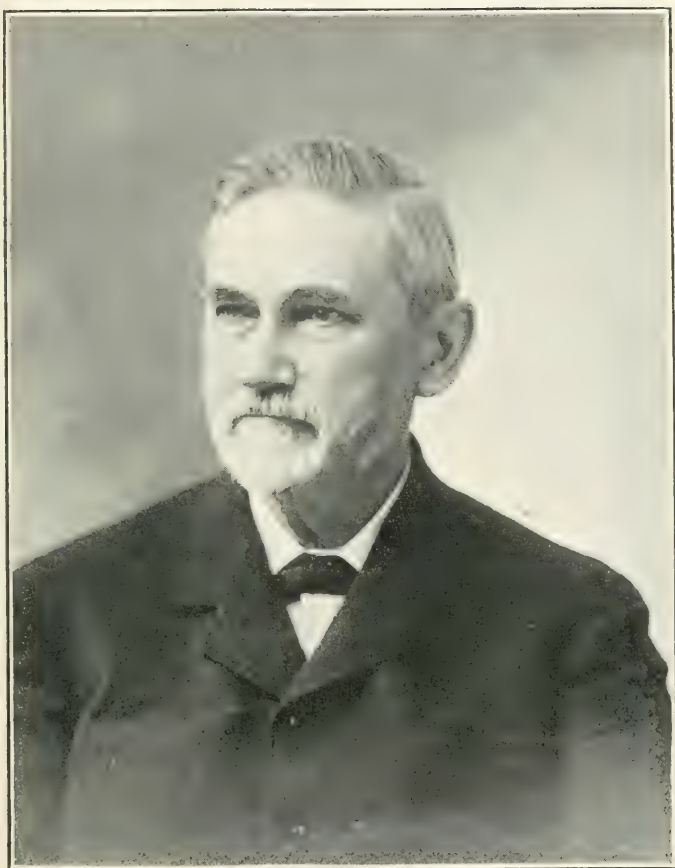
Among those who have taken a large place in affairs is Frederick M. Shepard, the eldest and only surviving son of Capt. John A. Shepard of this town, mentioned elsewhere. Although his life in great part has been in the city of New York, he has shown his love for Norfolk by giving the lawn and fountain at the side of the railroad station, the site and grounds for the new Episcopal Church, also a large tract of land for a park near the Hillhurst, and many other benefactions.

The following is a sketch of Mr. Shepard's life:

Frederick M. Shepard was born in Norfolk, Conn., Sept. 24, 1827. His early life was spent in Norfolk, attending school, aiding his father, and serving as clerk in the store of William Lawrence & Co. At the age of eighteen he left Norfolk for employment in the store of Collins & Bros., Hartford; from there went to New York and found employment in the India Rubber business, with which he has since been actively identified. In 1853 he was elected Secretary and Treasurer of the Union India Rubber Co. He is now President of that Company, also of the Goodyear Rubber Company, The Rubber Clothing Company, The United States Rubber Company, and The Lambertville Rubber Company.

He is also President of the Orange Water Company, which supplies East Orange, Bloomfield and Glen Ridge, N. J.; President of the East Orange Safe Deposit and Trust Co., First President of the East Orange National Bank, and Director of the Mutual Benefit Life Insurance Co. of Newark, N. J. These Corporations, in the management of which he takes an active part, and in some of the smaller ones is the controlling owner, represent a capital of more than one hundred millions of dollars, doing business in all parts of the world.

In addition to business activities he is one of Five Commis-



Yours very truly
J. M. Shepard



sioners to construct a system of Parks for Essex County, N. J., for which four millions of dollars has been raised. He is also President of the East Orange Free Library, to which Mr. Andrew Carnegie has given fifty thousand dollars; also a member of the Advisory Board of the Orange Memorial Hospital, where in 1896 he and his family erected and equipped a pavillion for treatment of lung diseases as a memorial for his son, Joseph Minott Shepard.

He still retains the ownership of the old homestead in Norfolk with considerable land, and desiring to do some substantial good to his native place undertook five years ago the work of bringing water from Lake Wangum on Canaan Mountain to the village, a distance of about 4 miles. This supply is of the best in quality, and sufficient in quantity to supply Norfolk perpetually.

In this day of bustling business activity, to find a man who is carrying on great business enterprises, and who also devotes time to active Christian work, in Church or Sunday School, is a rare thing. John Wannamaker of Philadelphia, and John V. Farwell of Chicago are notable examples of this kind. Norfolk is honored by one of her sons being one of those rare men.

In about 1880 there was a district in East Orange, N. J., known as a hard community, where it was scarcely safe for people to be upon the streets at night. A mission Sunday School was opened there and has been continuously carried on. The following modest words tell the whole story:—

"For twenty years F. M. Shepard has been Superintendent of the Elmwood Mission Sunday School of East Orange, which, beginning with about thirty scholars, now numbers over four hundred. A church has been organized, and a building erected which will accommodate about 600 persons." The character of the whole region has been changed, and it is now as quiet and orderly as any part of the town.

September 28, 1854, he married Annie C., daughter of Theron Rockwell of Colebrook, Conn., and they have six children, viz., Annie Rockwell, Frederick M., Clara Margaret, wife of Alfred Boote; Joseph Minott, died in 1895; John Andrus, and Edith Mills.

He resided for many years in the city of New York, but for twenty-five years has lived in East Orange, N. J.,—one of the pleasant suburbs of New York City.

LAURA HAWLEY-THURSTON.

(FROM BIOGRAPHICAL HISTORY OF LITCHFIELD COUNTY. BY PAYNE KENYON KILBOURNE, 1851.)

"Mrs. Thurston was the daughter of Mr. Earl P. Hawley, and born in Norfolk, December, 1812. Her parents being in moderate circumstances, her early advantages for education were such only

as were afforded by the common district school. On arriving at mature years, however, she found means to enter Mr. J. P. Brace's "Female Seminary," in Hartford, where she prosecuted her studies with unusual diligence and success, and secured the marked approbation of the Principal and teachers. After leaving this institution, she was for a few years engaged as a teacher in New Milford and Philadelphia, and subsequently became an assistant in Brace's Seminary. Here she remained until 1837, when, upon Mr. Brace's recommendation, she left Connecticut to take charge of the Academy at New Albany, in the State of Indiana. In 1839 she was married to Mr. Franklin Thurston, a merchant of New Albany. She was at this time a frequent contributor to the western papers and periodicals, usually over the signature of "Viola," and soon won for herself the reputation of being one of the best female writers in the west.

But in the midst of her growing fame, and ere her dreams of earthly happiness had scarcely begun to be realized, death marked her for his victim. Yet, when he came to execute his dread commission, he found her not unprepared. In the bloom of youth and health she had consecrated herself to God, and the hopes she had long cherished did not desert her as she descended the dark valley. When told that she must die, her joyful exclamation was, "Is it possible I shall so soon be in Heaven?" She expired on the 21st of July, 1842.

In the autumn of 1843 the author of this volume accompanied a literary friend to the 'Childhood's Home' of Mrs. Thurston. Her early residence is situated about three miles to the north-east of the village of Norfolk, Litchfield county, Connecticut, in a quiet secluded nook, shut out as it were from the great world; in short, just such a place as a poet might choose for the undisturbed indulgence of his day dreams.

On our way thither we paused for a moment over the foundations of the now demolished school-house, where in early childhood, my friend had been the school companion of the future poetess, and many pleasant reminiscences of those halcyon days were called to mind, and related by him as we pursued our way down the green lane, toward the cottage which had been her home from infancy. The dwelling is a small, venerable looking, wood-colored building, of but a single story, located about half a mile from the main road, on a path which has the appearance of being but seldom traveled. Her father still lives there, and appears to take a pride in the growing fame of his daughter. He pointed out to us the spot on which she was born, about two miles distant, near the borders of a small and picturesque lake, from whence he removed to his present residence during her first year. He also showed

us several of her poems, and gave us the materials from which the annexed brief sketch of her history is drawn.

The following beautiful poem, descriptive of the home and scenes of her childhood, the frequent perusal of which first induced in us the desire to visit them, is preserved in the Appendix to Griswold's "Poets and Poetry of America." It was written after her removal and settlement in the west, and but a short time previous to her death."

"THE GREEN HILLS OF MY FATHER LAND."

"The green hills of my father land,
In dreams still greet my view.
I see again the wave girt strand,
The ocean depth of blue;
The sky, the glorious sky, outspread
Above their calm repose;
The river o'er its rocky bed,
Still singing as it flows.
The stillness of the Sabbath-hours,
When men go up to pray;
The sun-light resting on the flowers;
The birds that sing among the bowers,
Through all the summer day.

"Land of my birth; mine early home,
Once more thine airs I breathe;
I see thy proud hills tower above,
Thy green vales sleep beneath.
Thy groves, thy rocks, thy murmuring rills,
All rise before mine eyes;
The dawn of morning on thy hills,
Thy gorgeous sun-set skies;
Thy forest, from whose deep recess
A thousand streams have birth,
Gladdening the lonely wilderness,
And filling the green silentness
With melody and mirth."

"I wonder if my home would seem
As lovely as of yore!
I wonder if the mountain stream
Goes singing by the door!
And if the flowers still bloom as fair,
And if the woodbines climb,

As when I used to train them there
In the dear olden time!
I wonder if the birds still sing
Upon the garden tree,
As sweetly as in that sweet spring,
Whose golden memories gently bring
So many dreams to me.

"I know that there hath been a change,—
A change o'er hall and hearth;
Faces and footsteps new and strange
About my place of birth.
The heavens above are still as bright
As in the years gone by,
But vanished is the beacon light
Which cheered my morning sky.
And hill, and vale, and wooded glen,
And rock, and murmuring stream,
Which wore such glorious beauties then,
Would seem, should I return again,
The record of a dream.

"I mourn not for my childhood's hours,
Since in the far-off west,
'Neath summer skies and greener bowers,
My heart hath found its rest.
I mourn not for the hills and streams,
Which chained my steps so long;
But still I see them in my dreams,
And hail them in my song.
And often by the hearth-fires blaze,
When winter eves shall come,
We'll sit and talk of other days,
And sing the well-remembered lays,
Of my green mountain home."

"Who that has been a sojourner in a land of strangers can fail to appreciate the beauty and pathos of these exquisite lines? Thousands of hearts have felt all that the writer has here portrayed, but who could have expressed those feelings so well? At such times how naturally the winged thoughts fly back to our fatherland, reviving the scenes hallowed by early associations, and re-uniting long-severed links in the chain of youthful companionship. And how natural it is in our search after happiness, to turn

from the joys of the past to the joys of the future! The beautiful and quiet picture of domestic felicity which the writer has drawn in the concluding stanzas, will be admired in every kindred mind, and few will read it without a heartfelt sigh that the gifted spirit must so soon have taken its departure from earth, even though we rejoice in the full assurance that she has found "a home of rest" in a purer and better world. As our eyes rested upon the scenes which had once been so dear to her, and which she was wont to look back upon with feelings of interest from her new home in the far west, it was sad to reflect upon the changes which a few years had wrought, not only "o'er hall and hearth," but in the absence of many of those simple ornaments which, during her residence there, had helped to make up the attractions of the spot. The woodbines, which then almost covered the dwelling, soon missed the fostering care of her who

"Used to train them there
In the dear olden time."

The flowers which once adorned the doorway and garden walks, no longer attract the admiration of the passer by.

Yet still "The mountain stream goes singing by the door." And now as then, "The birds still sing upon the garden tree," though she is no longer there to listen to their melody."

In the same volume from which the above sketch is taken, "Biographical History of Litchfield County, Conn., by P. K. Kilbourne," are several more of Mrs. Thurston's Poems, which show her unusual talent as a writer, and are worthy of a place in this volume, did space permit.

References to Mrs. Thurston, substantially the same as the foregoing, have been published in "The Female Poets of America," by Rufus W. Griswold; in "Dictionary of Authors," by Allibone, and in "Appleton's Cyclopaedia of American Biography."

REV. REUBEN GAYLORD.

For at least a generation, Norfolk was honored in being most efficiently represented by one of her sons, a faithful, able missionary, and Agent of the American Home Missionary Society. A brief sketch of Rev. Reuben Gaylord will be given.

The first of this name in America was William Gaylord, a descendant of Huguenot refugees from Normandy in France, to England; removed from Devonshire, England, to

Dorchester, Massachusetts, with his family of four sons and one daughter, in 1630.

The grandson of the above of the fifth generation, Timothy Gaylord, married Lydia Thompson of Goshen, and settled in Norfolk about 1760, where he died September 9, 1825, aged ninety years and four months.

They settled on the old Winchester road, east from Beech Flats, and from this family, Gaylord hill received its name. Their son, Reuben, married Mary Curtiss;—one of a family known and honored here since the early settlement of the town. Her father, Thomas Curtiss, was killed in the Revolutionary army in 1776. Reuben Gaylord, the father of the subject of this sketch, was a man of marked decision of character, energetic, kind, benevolent, earnest and consistent as a Christian citizen. He died September, 1843, aged 73. The mother, Mary Curtiss Gaylord, was a woman of rare worth. She lived to the great age of ninety-three years and four days; “fell asleep, December 20, 1867.” A large number of persons still living remember her. At her funeral Rev. Dr. Eldridge said:

“Mrs. Mary Gaylord was born in this town in 1774, while Connecticut was still a colony of Great Britain. She was endowed with a physical constitution of great vigor, and during her long life was remarkable for the industry and energy with which she performed whatever her hands found to do. Her mind corresponded with her physical frame;—strong, active, and enduring. Her affections were tender and strong, exhibiting themselves rather in deeds than in words. She became a Christian in the great revival of 1799 and 1800. She united with the church in 1800; consequently was a member of it sixty-seven years, and for all that period the prosperity of the church was the great desire of her heart, and the subject of daily and unceasing prayer. Especially during the latter part of her life she was a great reader of books and papers of a religious nature. The ‘Evangelical Magazine’ was a periodical in which she found great and unfailing delight. The only time she was ever late at church, she had taken up a volume of that work and became so absorbed in it that she did not hear the bell. As long as she could get to the weekly prayer-meetings of the church, she was there and in season. She began to plan her affairs on Monday morning so that she might attend the prayer-meeting, and when the time came there were no obstacles in the way. Her piety



MRS. MARY GAYLORD.
MOTHER.



REV. REUBEN GAYLORD.
SON.



prompted her to aid, as far as she could, every Christian enterprise by liberal and continuous contributions. I have been assured that nine-tenths of what came into her hands the last twenty-five years of her life was given to religious and benevolent objects."

Such were the parents of Rev. Reuben Gaylord, who was born April 28, 1812, in the unpretentious farm-house, not far from the summit of Gaylord hill. As a boy he was healthy, active, full of play, quick to learn, and generally obedient to his parents. His first teacher was Miss Louisa Welch, daughter of Dr. Benjamin Welch, and afterwards the wife of Rev. Ira Pettibone. To her care and instruction he was committed when but little more than four years old, and during her life he remembered her with affectionate interest, and felt that he had sustained a personal loss when she passed away.

In the winter of 1827, during a season of religious interest, he became a decided Christian. His pastor, in view of his intellectual abilities, and the love of God implanted in his heart, desired that he should devote himself to the Christian ministry. His parents had planned otherwise for him, but they did not oppose him, and he was fitted for College under the tuition of his beloved pastor, Rev. Ralph Emerson. He graduated from Yale College in 1834; taught school in New Preston the following winter, and commenced his labors as instructor in Illinois College, at Jacksonville, Illinois, in the spring of 1835. He taught here for two years; made the journey from Connecticut, and returned on horseback; was, as he wrote, just five weeks on the way, and from his letters it is apparent that he enjoyed the long journey, seeing the broad expanse of country, visiting Niagara Falls, and other places of interest.

In the fall of 1837 he commenced his theological studies at the Yale Seminary; June 12, 1838, he was licensed to preach by the South Consociation of Litchfield County, and at once was invited to supply the pulpit in New Preston, which invitation he accepted for a short time.

On July 4, 1838, he addressed the following to the Secretaries of the American Home Missionary Association:—

"I now present to your Board my application for a commission to labor in the work of the gospel ministry in the Territory of Iowa. It is my purpose to leave for the west not far from the 20th of next month. The place which I have in view is Mt. Pleasant, the county seat of Henry county."

The following day he wrote to a friend, "I find my mind more and more interested in the west, especially in the enterprise in which I have enlisted. Our College Association wish to establish upon a firm basis a college for the future state of Iowa, to assist in the establishment of academies, and to lend a helping hand to the interests of education in the common school department."

Mr. Gaylord received his commission to preach the gospel in Henry County, Iowa; to receive four hundred dollars for the year, and forty dollars for travelling expenses. In August he was regularly ordained a Congregational minister, in Plymouth, Connecticut. He left for the west August 20th; was four weeks and two days on the way, arrived at Round Prairie, Iowa, September 18, and at once commenced his work, and for seventeen years, until 1855, he labored in that state, night and day, in summer and in winter, overcoming all obstacles and discouragements in his one purpose to establish the church of Jesus Christ and schools in the new settlements of that far western country. He was pastor of a church at Danville, and in addition did a vast amount of missionary work in destitute communities, and was often sent for to assist disheartened or weakened churches, to encourage and strengthen them, and to aid pastors in special efforts.

In the autumn of 1855 Mr. Gaylord made a tour across the state of Iowa. Impelled by a desire to see the Missouri Valley, and to learn the particulars of the sickness and death of his nephew, Myron Gaylord, son of his oldest brother, Timothy C. Gaylord, he drove to Council Bluffs, and crossed the Missouri river to the Nebraska shore. His nephew went out from Norfolk, and built the second house in Omaha, in 1854. This house was located near where Burt street is now crossed by Twenty-second street. His nephew had married, but after a year or so sickened and died, and finding his physician, he learned the particulars of the sad event.

Of this, his first visit to the state of Nebraska, Mr. Gaylord afterward wrote:—

"I was deeply impressed from what I saw, with the feeling that Omaha was a point of great importance, and that the Lord had a great work there for some one of his servants to do. On arriving at home, I laid the matter before my wife, and conferring with some of my brethren, they expressed their uniform conviction that the point should be occupied at once, and gave reasons why I could go, better than any other one of our number."

After due deliberation Mr. Gaylord felt convinced that this was a call for him to go forward and occupy this new field, and accordingly a council was soon called to dissolve his pastoral relation with his dear church. He afterward wrote:—

"I was dismissed November 7, 1855. The next Sabbath preached my farewell sermon, and then bent my energies to preparation for our journey of three hundred miles across the state of Iowa. After the first day we encountered rain and mud, then snow and intense cold. It was often difficult to find any place to stay at night. In western Iowa were unbridged streams with high, steep, icy banks; water running in the channel but frozen at the sides. Twenty miles before reaching the Nodaway river we were warned that there was no possibility of crossing it, but we kept on, and succeeded with great difficulty in driving across without accident. We expected to be kept and carried safely through every difficulty, and we were. We reached Council Bluffs December 21, riding against a piercing northwest wind the last half day. The hotel was full to overflowing, and Mr. Gaylord walked the streets until eleven o'clock to find a lodging place. The private houses were small and crowded with their own occupants."

It would be of interest to follow Mr. Gaylord and his family during the months and years of his labors, self-sacrifice, and hardships, as during the remaining twenty-five years of his life his one purpose was, "to lay the foundations of the Christian religion deep, broad and strong in that new and undeveloped portion of our country, with Jesus Christ Himself as the chief corner-stone;"—but we can only mention in a brief way here and there an interesting fact. May 4, 1856, Mr Gaylord organized the first Congregational Church in Omaha, with nine members, "this

being the first fruits of the home missionary enterprise in Nebraska." Soon after, at a place called Fontanelle, begun in the autumn of 1854 by a colony from Quincy, Illinois, he organized a church with twenty-three members.

Near the close of Mr. Gaylord's first year in Nebraska, 1856, he wrote:—

"We have been able to erect our house of worship, 27 by 36 feet, of brick, substantially built, in good style, with a basement room 19 by 24 feet, pleasant and inviting. We expect to finish the house as early as we can get materials; I believe we shall see it completed, paid for, and dedicated by the first of June next. It has cost your missionary much labor and anxiety to raise the funds, make the contracts and attend to the general superintendence of the building."

This Mr. Gaylord wrote to the Home Missionary Society, who sent him a commission to labor in the territory of Nebraska, guaranteeing him \$600, for his support for one year, which he said was not one half of what it actually cost to maintain his family. Of the expense of living in Omaha at that time he wrote:—

"I have now secured a more comfortable dwelling. It has two rooms; one of good size, the other small;—no cellar, well, or other conveniences. For this we pay \$21 a month. Flour is \$8.50 a hundred pounds. We deny ourselves the luxury of butter. Sugar is 12 1-2 cents a pound, and other groceries in proportion."

When Mr. Gaylord arrived in Omaha he commenced preaching in the Council Chamber of the Old State House. There was no church organization there, except a Methodist class of six members.

Of his work Mr. Gaylord wrote:—

"Seeing the land all unoccupied, I continued to act the part of a bishop for the territory of my adoption, and at the same time cared for the church at Omaha until November, 1864."

He visited, by special request, places near and far, and organized churches, continuing in this work without rest for many years.

The spring of 1864 found Mr. Gaylord with health seriously impaired by excessive labor. He afterward wrote:—

"In 1864 I found myself so worn down with the labor of all these years, pursued without cessation, that my church voted me a

vacation of four months for rest and travel. May 23 Mrs. Gaylord and myself left Omaha for the east, stopping in Illinois among old friends in pioneer home missionary work. . . . It was a rare privilege we enjoyed, listening to such men as Dr. Storrs, Dr. Budington, Rev. Henry Ward Beecher, Dr. Thompson of New York, and others. . . . But the most precious and tender of all was my visit to Norfolk, my birth-place, the home of my mother, who still lives to pray and labor, at the advanced age of ninety. We wept, and rejoiced, and prayed together. With memory perfect, and faculties unimpaired, she waits joyfully the coming of her Savior to take her to Himself. . . . I was sent back in the autumn to act in the capacity of agent of the American Home Missionary Society for Nebraska, and two tiers of counties in Western Iowa."

He resigned his charge as pastor of the first Congregational Church in Omaha, and for the remainder of his life labored without ceasing throughout the great territory of Nebraska, in establishing churches and Sunday Schools.

One of the things which he did was to name a town "Norfolk" in a promising locality in Madison County, Nebraska, in grateful remembrance of his native town. Norfolk has grown to be a prominent city in that great western state.

Mr. Gaylord, early in January, 1880, was prostrated by a stroke of paralysis, which he survived but a few hours, when his freed spirit passed on to its heavenly home, and he rested from his labors, at the age of 68 years.

Another very important work in which during his entire life in the west Mr. Gaylord was exceeding active and efficient was the founding of schools and colleges.

During the early years of his labors in Iowa, the Congregationalists, among whom he was the leading spirit, founded a college at Davenport in that state.

In the early years of his labors in Nebraska he with other pioneers laid the foundation of a college at Fontanelle, in that state, which, years afterward, was removed to Crete, and became the strong, flourishing Doane College.

In the "Nebraska Congregational News" not long after his death it was well said of him:—

"Rev. Reuben Gaylord was the acknowledged pioneer of both educational and religious work in this state. His work should be

counted the first chapter in the history of Doane College. Its success is but the realizing of the ideas, the carrying out of the plans, under another name, which Mr. Gaylord began at Fontanelle. The work is one; the history is one, and will be one. . . . College men point with pleasure to Rev. Reuben Gaylord as the pioneer college builder of our order in Nebraska. Breadth of mind, scholarly ability, and high appreciation of the value of Christian education characterized his utterances. He had an untiring energy, and a devotion that knew no bounds. More heroic or successful service has rarely been rendered."

Such, very imperfectly sketched from his "Life and Labors," was Rev. Reuben Gaylord, a native of Norfolk.

XXVIII.

PHYSIOGRAPHY AND GEOLOGY—THE FLORA OF NORFOLK.

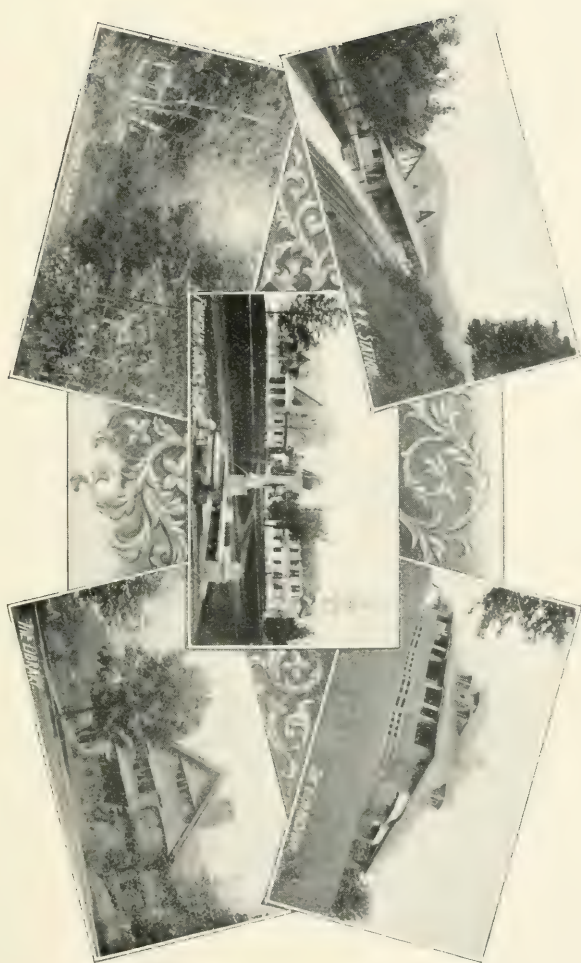
The geology of Norfolk has been carefully studied by members of the United States Geological Survey, in connection with the preparation of a geological map of western New England.

The part north of the village was examined by Professor B. K. Emerson of Amherst College, and the remaining portion of the township by Professor William H. Hobbs of the University of Wisconsin.

This sketch has been prepared by Professor Hobbs.

"The township of Norfolk has the shape of a parallelogram, and includes a little more than forty square miles. Its surface is everywhere hilly, but there are no elevations which project much above the general level of the hill-tops. In the south central part of the town is the dome-like Moses or Dennis Hill (1600 ft.), the water-parting from which, streams flow north to the Housatonic, south to the Naugatuck, and east to the Farmington Rivers.

The north-south valley of the upper Blackberry River,—the Norfolk valley,—is the only considerable depression in the township, the land rising to rounded hills having an





average altitude of 1600 ft. Among these are Bald Mt. (1760 ft.), Haystack Mt. (1680 ft.), Dutton Mt. (1620 ft.), Pine Mt. (1560 ft.), and Dennis Hill (1600 ft.)

The uniformity of elevation of the hill-tops is not accidental, but indicates that they are the remnants of an ancient base level,—a nearly level plain which once stood near the sea level, but which has since been elevated about 1600 ft. to its present position.

The remarkably even sky line of the view from any high point in the neighborhood proclaims this ancient erosion plain, which extends throughout southern New England. The inclination of this plain by a few degrees to the south-southeastward accounts for the southerly course of most of the rivers toward the sound. The northward trending rectilinear course of the Blackberry river, the continuation of its direction in the southward coursing Haystack brook, and the abrupt turn of the main stream where the latter enters it, point to the existence of one or more faults or dislocations of the crust, which by directing their courses determined the channels of these streams.

The erosion plain, of which the hill-tops are the remnants, was raised and tilted subsequent to the Cretaceous age, and hence the present landscapes have been moulded since that time. The land sculpture is in part the work of water and part that of ice. By cutting deep their channels the streams have entrenched themselves in the old plain. The ice mantle which during the Glacial period covered New England, has planed away projecting rock surfaces, deposited its waste in depressed areas, mantling and buttressing the hills with drift, and everywhere softening the outlines into the Hogarthian line of beauty.

The direction of the advance of the ice across Norfolk was from northwest to southeast. On most ledges which have been protected by soil the record of ice invasion may be read in the planing, polishing and scoring of the surface. These scorings range in direction from N. 10 to 50 degrees west, the greater number being within the limits N. 30 degrees W. and N. 40 degrees W.

During the northward retreat of the ice from the township of Norfolk, its front closed the north end of the Blackberry Valley, damming the waters into a lake, and forcing them to find a new outlet into the Mad River Valley. In this pre-historic Norfolk lake, the ice deposited the delta-shaped terrace plain on the west of the present valley, at the north end of which are the "Norfolk Downs." The surface material of this plain is gravel or "drift," in which are a preponderant number of white quartzite boulders and pebbles, brought hither by the ice from Alum Hill, near Ashley Falls, as is clearly indicated by their characteristics and by the direction of ice movement. The level of the plain is approximately that of the Summit divide, as may be seen by its straight upper margin when viewed from the milk station at Summit. The kettle holes of its upper surface are of striking beauty near the "Norfolk Downs."

The rocks of Norfolk are throughout, crystalline gneisses and schists, of Cambrian and pre-Cambrian age, and exhibit great uniformity in their characteristics. The prevailing rock is a gray quartzose biotite gneiss, sometimes with straight but more frequently with much contorted banding. Over considerable areas, particularly west of the Norfolk valley, a somewhat similar rock occurs, but with abundant glistening scales of white mica, and nodules of feldspar and garnet; sometimes also muscovite, quartz, and fibrolite. On the weathered surface this rock presents a peculiarly knotted or knobby appearance. Associated with the gray biotitic gneiss are larger or smaller areas of hornblende gneiss or amphibolite, frequently abounding in minute red garnets, and at other times in magnetite. Even the larger areas of this rock are seldom over a half mile in length, as on Goodnow Hill, the east wall of Hall Meadow Brook, and in Bald and Haystack Mts. The ordinary gray and the hornblende gneiss are often most intricately intermingled; the latter appearing within the former as bands or lenses, particularly near the junction of the areas of the two rocks. This is well shown just east

of the summit of Goodnow Hill and also at the sharp bend in Grant street.

In the eastern wall of Hall Meadow Brook, a few hundred feet north of the Prentiss Clark place and quite near the Goshen line, a dike of talc serpentine rock with blades of actinolite occurs within a little area of the hornblende gneiss. This is one of a few localities where this rock has been found in Litchfield County. In veins or dikes cutting all the other rocks of the township, and hence itself the youngest of all, is a coarse granite or pegmatite, composed of pink orthoclase feldspar, white plagioclase feldspar, black and white micas, and occasionally also black tourmaline and magnetite. One of the largest exposures of this rock forms the pedestal of the Bridgman Mansion.

A local segregation of the magnetite occasionally found in this rock has in the past encouraged exploitation for iron, and pits have been opened on the north flanks of Dutton Mt. and of the hill northwest of Blakely Pond. The same mineral is frequently disseminated through both the gray and the hornblende gneisses, but the indications are that nowhere in the region has the ore been concentrated sufficiently to repay mining.

The belt of Stockbridge dolomite (Cambrosilurian) which occupies the East Canaan Valley, though covered with drift, approaches but probably does not pass the Norfolk line. The only area of limestone discovered in the township is that of Crissey Hill, near the Windom place. This rock is a coarsely crystalline limestone or dolomite, abounding in chondrodite and other metamorphic minerals.

A granitic variety of the gray gneiss, quarried in Bald Mt., is the only valuable mineral product of Norfolk thus far successfully exploited."

THE FLORA OF NORFOLK.

(FROM "THE CHIMES," JULY 21, 1897.)

"Self sown my stately garden grows;
The winds and wind-blown seed,
Cold April rain and colder snows
My hedges plant and feed.

"From mountain far and valleys near,
The harvest sown to-day
Thrive in all weathers without fear;
Wild planters, plant away."

—Emerson.

"Among the many attractions of Norfolk, for the lover of nature the wild-flowers hold a prominent place. From early spring until late fall the botany enthusiast, or "bot-any crank," as he is commonly called, is sure to find something of interest. About two years ago one of our summer visitors reported one hundred and ninety-seven wild-flowers that she had seen during her stay of four weeks. Long before the snow has left the hills, on a sunny south bank may be seen the bright yellow blossom of the Colts-foot and the modest little *Hepatica*. Later, nestling among the dry leaves, we find the large pink clusters of the *Arbutus*. On the hillside the fragrant *Daphne*, with its lilac colored blossoms covering the bare stems, is seen.

Now a large variety of flowers come crowding in so quickly one finds it difficult to keep in touch with all. Among them are Dutchman's breeches, or white-hearts, wild ginger root, blood root, violets, trilliums, bellwort and many others. About the last of May are to be found many dainty pink lady-slippers, and the greenish-yellow blossoms of the *clintonia*, and in some half-hidden nooks the *Orchis spectabilis* raises its delicate head. If you have a deal of patience and know in what direction to go, you may be rewarded by finding a few of the smaller yellow lady-slippers.

During the month of June the pastures and woods are gay with the pink azalea and laurel, and in the meadows the daisies and buttercups are opening their "golden eyes." One of the delights of the botanist's life is the *Sphagnum-bog*. Someone has said that the swamp is nature's sanctuary. "Truly, such a remote spot as this, so full of rare beauties, free from any suggestion of man, seems almost like a holy of holies, and we feel as if we had been somewhat intrusive in our reckless search after loveliness."

You must go well equipped with rubber boots and open eyes, for many are the pitfalls that await you. But who would not endure all the unpleasantness for the sake of the reward? If you go the last of June, many will be the exclamations of delight as you behold the beauties of the place. On all sides are different members of the coniferae family, some of them draped with long grey moss. A faint, fragrant odor comes to us as we look down and see blossoms of the *ledum latifolium*, and note the leaves clothed with rusty wool underneath. Nearby is the marsh *andro-meda*, with its umbel of pale pink flowers. All around the roots of these we find the small flowers of the American cranberry. At a little distance we see the wild *calla* beside some treacherous pool. Here I would like to correct a statement made in one of our Connecticut papers, that the wild *calla* was found in only one place in Connecticut. I fear the writer never botanized in any other, for it grows in five different swamps in Norfolk. But to go back in our bog. Near the *calla* are the pure white blossoms of the fairy wand orchid. Here, too, are the beautiful rose purple flowers of the *arethusa*, and if it is not too late, a few of the funnel-shaped, white beard flowers of the buckbean and the pale pink blossoms of the *kalmia glauca*.

Near at hand we excitedly espy the "brimming beakers" of the pitcher plant,—winged, hooded leaves, relentlessly holding captive a host of unfortunate insects, which have been tempted into their hollows by the sugary exudations for which they have bartered their lives, for the downward and pointing bristles will prevent their escape. The plant is said to be nourished by the decomposing bodies of these captives, and we fancy that the great purple-red flowers which nod from their tall stalks have drawn their hue and vigor from the blood of a hundred victims. These are only a few of the wonders of the bog, but the more common ones we need not mention.

On the edge of at least one of the Norfolk swamps the American *rhododendron* is found.

Later in the season, among the dry woods, we find the

Indian pipes and pinesap parasites, which sponge their board out of other plants. Haystack mountain furnishes a fine botanical garden. The bright yellow foxglove, the Venus's looking glass, the pink and white blossom of princess pine, the fragrant pyrola, orchids, not to mention the numerous varieties of Lycopods, help to make the climb up Haystack interesting. At least twenty-two different orchids have been found in Norfolk,—among them *Spiranthes Romanzoviana*, which is especially mentioned in Gray's Botany as growing in Norfolk, Professor Barbour as authority.

Many of the Compositae family also find their home in this section.

These are among the best known, most interesting and most characteristic of the wild flowers of Norfolk. But one has only to take a stroll through any quiet nook to see that these are a very few of the many flowers that deck our hills."

By two of the local botanists of note who have made a thorough study of the flora of Norfolk, and have found all of the orchids growing in this town, the following extended catalogue of the "Orchids of Norfolk" has been kindly prepared:

- Liparis liliifolia*, Richard.
- Liparis Loeselii*, Richard.
- Corallorhiza odontorhiza*, Nutt.
- Corallorhiza multiflora*, Nutt.
- Spiranthes Romanzoffiana*, Cham.
- Spiranthes cernua*, Richard.
- Spiranthes praecox*, Watson.
- Spiranthes gracilis*, Bigelow.
- Spiranthes simplex*, Gray.
- Goodyera repens*, R. Br.
- Goodyera pubescens*, R. Br.
- Arethusa bulbosa*, L.
- Calopogon pulchellus*, R. Br.
- Pogonia ophioglossoides*, Nutt.
- Orchis spectabilis*, L.
- Habenaria tridentata*, Hook.
- “ *virescens*, Spreng.

- Habenaria hyperborea*, R. Br.
 " *dilatata*, Gray.
 " *Hookeri*, Torr.
 " *orbiculata*, Torr.
 " *blephariglottis*, Torr.
 " *lacera*, R. Br.
 " *psycodes*, Gray.
 " *fimbriata*, R. Br.
Cypripedium parviflorum, Salisb.
 " *pubescens*, Willd.
 " *spectabile*, Salisb.
 " *acaule*, Ait.

In the year 1881, Dr. J. H. Barbour of Middletown, in this state, came to Norfolk, built and for many years occupied as his summer home "Ofora Lodge," near The Hillhurst. Having taken up botany as a recreation, he found in this, his summer home, a most delightful field for his pastime and study.

Professor Barbour presented to the Norfolk Library a copy of "Gray's Botany," in which he had placed in manuscript, as part of the result of his study of the flora of Norfolk, the following list of plants and flowers, which we are kindly permitted to insert in this volume:

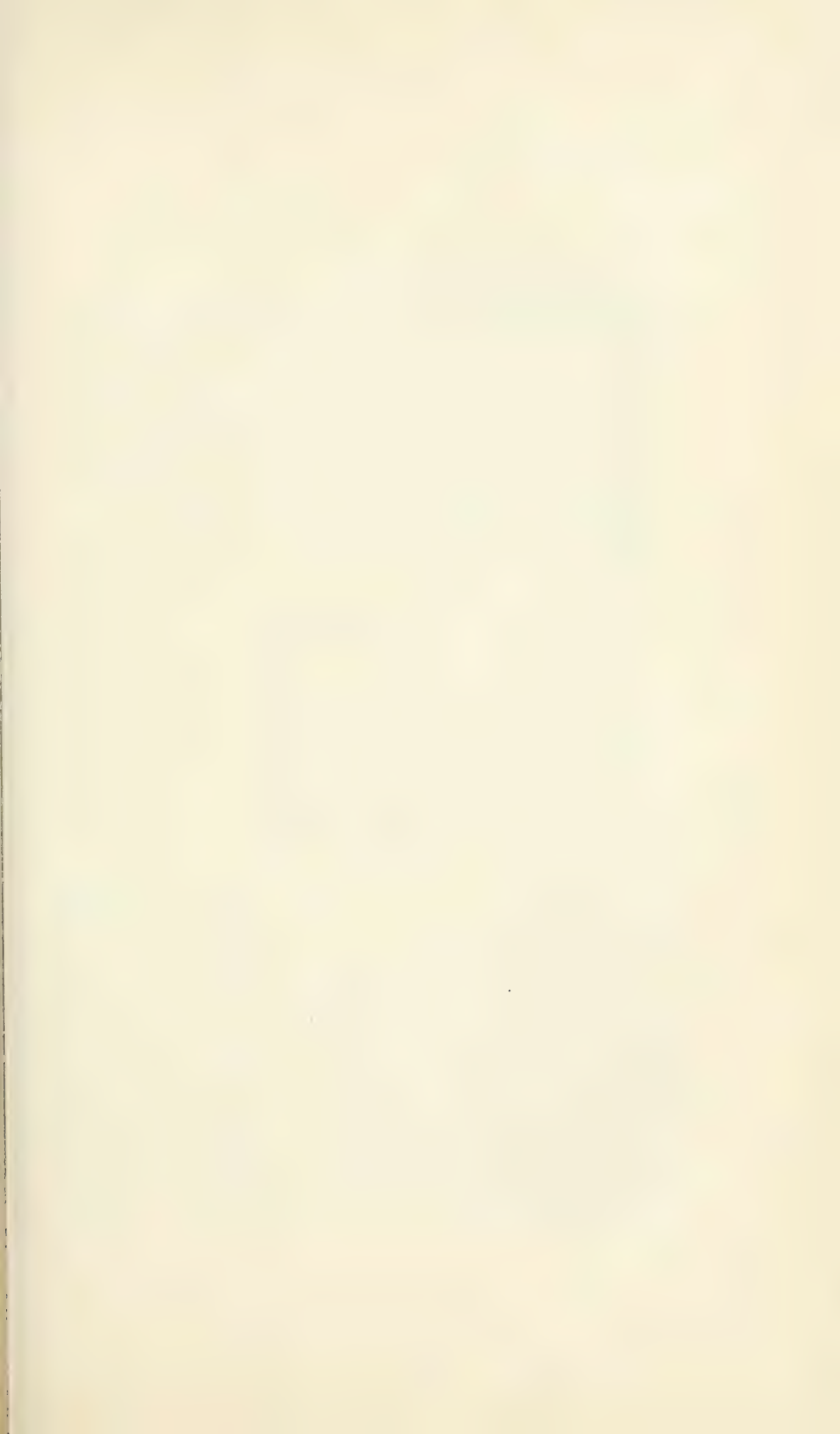
"Plants found in Norfolk which are not common in other parts of Connecticut:

- "*Anemone cylindrica*, Gray. (Long fruited anemone.)
Nuphar Kalmianum, Ait. (Small yellow pond lily.)
Arabis Canadensis, L. (Sickle-pod.)
Viola rotundifolia, Michx. (Round leaved Violet.)
Sagina procumbens, L. (Pearlwort.)
Oxalis Acetosella, L. (Common wood-sorrel.)
Nemopanthes fascicularis, Ref. (Mountain Holly.)
Acer Spicatum, Lam. (Mountain Maple.)
Desmodium cuspidatum, Hook. (Tick trefoil.)
Vicia Cracca, L. (sp. of Vetch.)
Geum strictum, Ait. (Avens.)
Potentilla tridentata, Soland. (Three-toothed cinquefoil.)
Rosa Blanda, Ait. (Early wild rose.)
Tiarella cordifolia, L. (False Mitrewort.)
Ribes prostratum, L. Her. (Fetid currant.)
Circea Alpina, L. (Enchanter's Nightshade.)
Sium Carsonii, Durand. (Water Parsnip.)

Aralia hispida, Vent. (Bristly Sarsaparilla.)
Cornus circinata, L. Her. (Round leaved cornel or Dogwood.)
Viburnum cassinoides, L. (Witherod.)
Viburnum Opulus, L. (Cranberry-tree.)
Lonicera ciliata, Muhl. (Fly Honeysuckle.)
Aster macrophyllus, L. (Large leaved aster.)
Hieracium aurantiacum, L. (Orange Hawkweed.)
Tragopogon pratensis, L. (Salsify) (Goat's beard.)
Lobelia Kalmii, L. (Kalm's Lobelia.)
Chiogenes Serpyllifolia, Salisb. (Creeping Snowberry.)
Andromeda polifolia, L. (Andromeda sp.)
Kalmia glauca, Ait. (Pale Laurel.)
Rhododendron maximum. (Great Laurel.)
Ledum latifolium, Ait. (Labrador tea.)
Moneses grandiflora, Salisb. (One flowered pyrola.)
Gentiana quinqueflora, Lam. (Five flowered gentian.)
Cynoglossum Virginicum, L. (Hound's tongue.)
Mimulus luteus, L. (Yellow Monkey flower.)
Myrica Gale, L. (Sweet gale.)
Betula lutea, Michx. f. (Yellow birch.)
Liparis Loeselii, Richard. (Twayblade.)
Spiranthes Romanzoffiana, Cham. (Sp. of Ladies' Tresses.)
Goodyera repens, R. Br. (Rattlesnake plantain.)
Habenaria hyperborea, R. Br. (Sp. of Rein-orchis.)
Habenaria orbiculata, Torr. (Great green orchis.)
Streptopus roseus, Michx. (Twisted stalk.)
Trillium erythocarpum Michx. (Painted Trillium.)
Scheuchzeria palustris, L.
Lycopodium annotinum, L.
Lycopodium inundatum, L.
Botrychium lanceolatum, Angstrom.
Asplenium thelypteroides, Michx.
Phegopteris polypodioides, Fee.
Phegopteris Dryopteris, Fee.
Aspidium Bootii, Tuckermann.
Woodsia ilvensis, R. Brown.

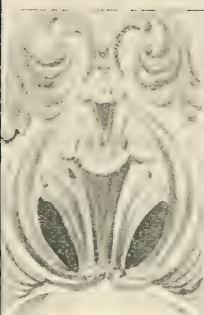
The following are some of the ferns that Professor Barbour designated as found growing in Norfolk:

Polypodium, vulgare, L. (Polypody.)
Adiantum, pedatum, L. (Maiden-hair.)
Pteris aquilina, L. (Common Brake.)
Asplenium ebeneum. (Spleenwort.)
 " *Filix-foemina*, Bernh.
Phegopteris polypodioides, Fee. (Beech Fern.)

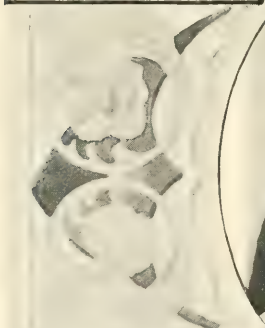




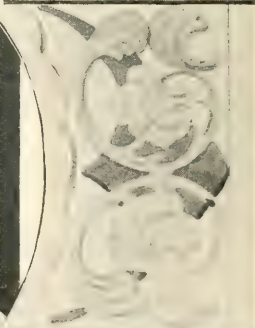
HARRY M. GRANT



CHARLES M. RYAN



WILLIAM C. PHELPS



MERRILL HUMPHREY



AUSTIN WOODRUFF

WILLIAM C. PHELPS, BORN SEPTEMBER, 1807. THIS PICTURE OF HIM TAKEN AUGUST 1900.

Phegopteris hexagonoptera, Fee.

“ *Dryopteris*, Fee.

Aspidium Thelypteris, Swartz. (Shield Fern.)

“ *Noveboracense*, Swartz.

“ *spinulosum*, Swartz.

“ *intermedium*, D. C. Eaton.

“ *Boottii*, Tuckerman.

“ *cristatum*, Swartz.

“ *marginale*, Swartz.

“ *acrostichoides*, Swartz. (Christmas Fern.)

Cystopteris fragilis, Bernh. (Bladder Ferns.)

Onoclea sensibilis. (Sensitive Fern.)

Onoclea Struthiopteris, Hoffman.

Woodsia ilvensis, R. Brown.

“ *obtusa*, Torr.

Dicksonia pilosiuscula, Willd.

Osmunda regalis, L. (Flowering Fern.)

“ *Claytoniana*, L.

“ *cinnamomea*, L. (Cinnamon Fern.)

Botrychium lanceolatum, Augs. (Adder's-tongue Family.)

“ *matricariaefolium*, Braun.

“ *ternatum*, Swartz.

“ *Virginianum*, Swartz.

Ophioglossum vulgatum, L. (Adder's-tongue.)

XXIX.

BRIEF SKETCHES OF EARLY SETTLERS AND THEIR DESCENDANTS.

The following chapter, being for the most part a brief mention of the early settlers of this town and their descendants, has been gathered from a great variety of sources. That it is free from errors the compiler would by no means dare hope.

Of the sources of my information I would mention many valuable manuscripts left by Dr. Eldridge, to which access has been kindly given. Of the manuscripts I would specify some papers prepared at the request of Dr. Eldridge by Michael F. Mills, Esq., in 1857, a short time prior to his death. He was one of the last surviving sons of an 'orig-

inal proprietor.' Also some papers prepared for Dr. Eldridge by James Mars, who in 1798, at the age of 8 years, was sold as a slave here in Norfolk by Rev. Mr. Thompson of Canaan to Mr. Elizur Munger, and who lived in this town much the larger part of his life. I must mention also here Mr. Norman Riggs, Mr. Lucius Pendleton, and Mr. Benjamin W. Pettibone. Accompanying Esq. Mills' papers is the following note, which will be of interest:

"May 18, 1857."

"Rev. J. Eldridge, D. D.:

Dear Sir:—You gave an invitation for people to hand in to you memoranda respecting the early settlers of the town. You will probably be flooded with them,—yet as I have time, and it seems to remove gloomy feelings, I have made some, and herewith send. If you can glean anything from them it would be a gratification to me; if not, they will be waste paper. I have written considerable more, which I shall look over. If I think it may be of use to you I shall hand it to you. My age and want of education is my excuse for bad spelling and bad grammar."

With respect yours,

MICHAEL F. MILLS."

FROM ESQ. MILLS' PAPERS.

"Ezekiel Wilcox came from Simsbury. He located a mile east of the meeting-house. He married Rosanna Pettibone, sister of Col. Giles Pettibone. He, the said Ezekiel, died June 23, 1774, of the smallpox. Their children: Charlotte married Noah Amherst Phelps of Simsbury, son of General Noah Phelps. Rosanna married Eden Mills. Ezekiel married Olive Welch. The said Ezekiel, Sen., was selectman. The smallpox had commenced the natural way. One or two had it at the house of Abner Beach, about twenty-five rods south of the meeting-house. Mr. Wilcox came as far as the front of the meeting-house. Some one came out of Beach's house that had the smallpox and talked with Wilcox, as his business was to provide a place to remove them to, where the public would not be so much exposed. He there took the distemper. Mrs. Wilcox continued to reside upon the same location and kept a tavern until her death, October 15, 1813, aged 75. Mrs. Wilcox before her marriage, then Rosanna Pettibone, resided in Simsbury. She wished a wedden dress. She made a piece of checked linen,—about 40 or 50 yards,—for sale. Samuel Forbes having commenced and carrying on the iron business in Canaan, and employing a number of men, paid a high price for checked

linen. Rosanna Pettibone took her checked linen on horseback, and in company with Benjamin Mills and his wife came through Torrington and Winchester to Samuel Mills', in the south part of Norfolk. The next day to her brother's, Giles Pettibone's, who accompanied her to Mr. Forbes'. She sold her cloth. Mr. Forbes paid her in iron delivered in Hartford. She exchanged her iron for a wedden dress."

Probably at an earlier date than the trip mentioned above, when in pursuit of her wedding dress, Rosanna Pettibone started alone on horseback from her home in Simsbury for Norfolk. The roads then were little more than a trail or bridle-path through a wilderness of "forest primeval." Somewhere in New Hartford she lost the trail, intending to come through Winchester township, over Walen's Hill, through Colebrook to Norfolk. She was lost in the wilderness, but kept on, and when night overtook her stopped, alone in the forest, and spent the night, as it proved, near the location of the old Torrington Church, having got upon the trail leading to Torrington. The next day she made her way to her brother, Giles Pettibone's, in this town. That was doubtless a long, dreary night to Rosanna.

"William Walter came from Goshen. He located on the road north of Haystack mountain. He with Giles Pettibone were the first representatives. He was an eminent, pious Christian, yet in some of the last years of his life he was gloomy. Frequently when riding a-horseback in some lonely place where he had no reason to think any person heard him, he would offer a most humble and fervent prayer. He had two wives. He died in 1796. His children: William located south of Loon meadow. Joel on the road from Beech flats to Loon meadow, north of the pond. Stephen married Mercy Mills for his second wife; located on the same road, east of Joel. He afterward removed to his father's, north of Haystack mountain. He died 1800. Elijah located on the road east of Stephen Walters. Hannah married John Walter; located in the east part of the town. Heman, after Joel died, located on the same farm.

Asahel, Samuel. 1857. None of the family or descendants remain in Norfolk. William Walter, Jun., was a mason by trade. He was building a chimney of stone. Some people looking on and examining it said to him, You leave great holes. Walter replied,

It is impossible to build a stone chimney so tight but what the rats will run in, and it is policy to leave holes large enough for the cats to follow them.

"Deacon David Frisbie married a daughter of Esquire Everett of New Milford. He came from New Milford to Norfolk; located in Loon meadow district, two miles east of the meeting-house. He was a carpenter, a house and shop joiner by trade. He was from a family which had been favored with education and instruction beyond most families of that day. Two of his brothers received a college education. One was a minister of the gospel; the other a lawyer, and settled in Virginia. Mr. Frisbie early embraced the principles of religion. He was a firm believer in the doctrines and principles advanced by Dr. Bellamy and Doctor Edwards. He was attached to reading, especially the Bible and the writings of Doctor Edwards. Few laymen in those days were as well versed in theology as he was. He believed firmly in the decrees of God. He took great delight in discussing the subject of religion, the attributes of Deity and the free agency of man. He took an active part in religious meetings, and was ever ready to devote time to religious conversation. He was chosen deacon of the church and served a number of years, sustaining an eminent Christian character. He removed late in life from Norfolk to Winsted to live with Willard Holmes, who married his daughter. His wife's father and mother residing in New Milford, used frequently to visit Mr. Frisbie. Esq. Everett and his wife being small of stature, rode on horseback from New Milford to Norfolk upon one horse. Mr. Frisbie's children; Olive, died. Polly, married a Lewis. Irene, married Earl P. Hawley. John Calvin married Laura Mills, daughter of Lawrence Mills.

David married Mercy Walter, daughter of Stephen Walter. Martin Luther died in Virginia.

John Calvin Frisbie now (1857) resides in the town of Scott, N. Y. Miranda married Willard Holmes of Winsted, and at his house in 1837, Deacon David Frisbie died, at the age of 87 years.

"Jedediah Richard's family came from Hartford. Jedediah Jun. came, being one of the purchasers under the first contract with the state, which was given up. He located in the east part of the town near Colebrook, on the farm now owned by William Norton. Soon after the second purchase his father, Jedediah Sen., and a brother came and settled near him. The son Jedediah married a Stewart. They had nine sons, who lived to be men grown. In 1824 he went with his wife and his nine sons, all remarkable for health and strength to Wadsworth, in the state of Ohio. In the summer of 1855 there were but two of the family living. Roswell, son of Jedediah Richards 2nd. married Betsey Austin. Had five sons. One son, Salmon (1857) living in Norfolk.

The Rev. A. R. Robbins made a visit to Mr. Jedediah Richards 2d. The men were in the field harvesting. Mr. Robbins walked to the field. Jedediah Richards 1st, Jedediah Richards 2d and Jedediah Richards 3d were a reaping. Jedediah Richards 4th, a boy of about ten years old, was there at work. Mr. Robbins enquired if the boy could reap. They replied he could. Mr. Robbins said get him a sickle, which they did. Mr. Robbins stood for some time to see them reap, and said, "Few have seen what I have; four generations, all of the same name, reaping together in the same field." (This was doubtless on the farm owned and occupied many years by William J. Norton.) "Jedediah Richards 2nd died 1811. Jedediah 3d used frequently to remark that he had taken the 'Hartford Courant' for a great many years, and that he made it a point every week to read it through by course; that he could confidently say that nothing had been published in the Courant for years that he had not read.

Charles Pardee lived west of Jedediah Richards.

Reuben Munger located about half a mile west of the meeting-house. His sons Jonathan and Edmond were among the first settlers of the south part of Ohio. Reuben, Nathaniel and Dudley were early settlers of Middlebury, Vermont. Elizer remained upon the old homestead. Died 1828, aged 67. One of Mr. Munger's daughters, Abigail, married Benjamin Maltbie. One of her sons, Elon, resides in Norfolk.

"Asahel Case and his wife, Dorothea Phelps, were from Simsbury. He located on the Winchester road, four miles south of the center. His children; Joseph, married Lydia Mills. They removed with the first settlers to Northern Ohio. Abel. Nathan married a Munger. They were early settlers of Middlebury, Vt. Asahel Jun., married Eunice Everet:—lived in the south end district in Norfolk. Children: Mary married James Swift. Asahel Everet Case, married Huldah Curtis. Dorothea married Philo Smith. Salmon, married a Peerson. The said Asahel senior had thirteen children. He died 1809, aged 81. Asahel Jun. died 1840, aged 84.

"Aaron Case, son of Asahel Jun., lived on the old place where his grandfather lived and died. His son, Hiram lived on the old place, and died there from 'grinder's consumption,' contracted by grinding scythes in a scythe shop. Another son Dea. Aaron, was for years a business man in Winsted (and died there early in 1900).

Rachel married a Markham. Flora married the same Mr. Markham as his second wife. Mary married an Alvord. Fanny married Dea. Asahel G. Phelps. Cynthia married a Stillman.

"The Pease family that came to Norfolk were descendants of John Pease from Yorkshire England, who landed at Martha's Vineyard 1632. A pamphlet of the Pease family was published by Fred-

erick S. Pease of Albany. Nathaniel Pease married Eunice Allen. He died at Norfolk March 28, 1818, aged 93. His wife died March 21, 1807. He afterward married Mrs. Pickett. He removed from Enfield to Goshen, and about 1765 to Norfolk. Mr. Pease located on the old road to Canaan, about a hundred rods east of the Canaan line. He was a tanner, currier, and leather dresser by trade. He carried on boot and shoe-making extensively for those days, frequently employing ten or twelve men. He came into the shop one time, looked rather sharply, said to his workmen, some of you use too much wax on your thread. My customers complain. One of the workmen replied, it is not I. I sew clear around the shoe without waxing. Mr. Pease replied, you are the man. If any more of your shoes rip I will turn you up. Mr. Pease had thirteen children.

1 Phineas, married Betsey Lawrence; children, Flavius, Phineas, Peter, Hiram, Alonzo, Sally, Pela, Polly, Betsey, Amelia, Amanda.

2 Calvin, married Sally Ives; children, Salmon, Pruden, Sally.

3 Louisa, married Giles Pettibone, son of Col. Giles Pettibone; children, Sally, Polly, Louisa, Julia, Eunice, Jonathan Humphrey, Susan, Charlotte L., Desiah Humphrey.

4 Allen, married first, Rachel Tibbals; children, Harlow, Electa; married second, Tamsin Sears; children, John S., Eunice.

5 Nathaniel, married Jerusha Hall; children, Dudley, Grove, Almira, Betsey.

6 Obadiah, married Deziah Pettibone, dau. of Col. Giles Pettibone; children, Augustus P., Obadiah, Deziah, Harriet, Emily.

7 Dudley, died young.

8 Eunice married Edmond Akins; children, Harry, Betsey.

9 Electa married Ahijah Pettibone; children, Ahijah, Maria, Martha, Sally, Augustus P., Hiram.

10 Betsey married Ozias Pettibone of Granby; had five sons.

11 Flavius died young.

12 Earl P., married Mary Ives, daughter of Joseph Ives; children, Joseph Ives, Richard Henry, Roger Sherman, Mary Eliza.

13 Martha, died at three years of age of hyphrophobia, having been bitten by a cat.

"Soon after Mr. Nathaniel Pease came to Norfolk he and a neighbor went to Sandisfield on foot on business. In the afternoon they started for home through the woods. It was cloudy and they had not proceeded far when a dense fog came on; they could not tell the points of compass and soon they were lost. They found a large tree turned up by the roots, the body lying several feet from the ground. By breaking limbs etc. they made a shelter where they passed the night, and when the sun came out the next day they were able to make their way home.

"Capt. Titus Ives located on the road to Canaan near the town line. He died in 1810. His children were: Joseph, Sherman, Hannah, who married Samuel Tibbals. Sally, married Calvin Pease, Howell, George, John and Erastus. All had families. They and their descendants have all left Norfolk." (Capt. Titus Ives lived in the house that is now the residence of Nathaniel S. Lawrence, adjoining the former Holt, now the Eldridge farm. The original road to Canaan passed this house.)

"Jedediah Turner, John Turner and Samuel Turner, all settled in the west part of the town. Their descendants were numerous; among them was Rev. Nathaniel Turner, late of New Marlboro, and Bates Turner, Esq., Attorney and Judge of Superior Court of Vermont. They are all gone from here. (1857.)

Jesse Tobey located on the south side of great Bald mountain. He had a numerous family. All left here.

George Tobey located west of Bald mountain. He had a numerous family; some of their descendants reside in Canaan.

The Lawrence family, came from England, and located in the region of Boston.

Samuel Lawrence married Patience Bigelow, January 24, 1734. He settled in Killingly; removed to Simsbury in 1750. He lived some years in Norfolk with Capt. Michael Mills, who married his daughter. He returned to Simsbury and died there April 10, 1793, aged 82.

Their children that located and settled in Norfolk; John, located in Loon meadow-district; his children;

Betsey, married Jonathan Munger.

Charlotte, married Roswell Pettibone, and afterward mar. Ira Mills.

Sophia, married Donna Andress.

Ann, married Ralph Mills.—John, mar. —Phelps.

Roxy, married Zenus Mills.—Samuel.

Other children of Samuel and Patience Bigelow Lawrence.

Mercy, married Michael Mills.

Susan, married Uriah Case.

Bigelow, married Asenath Curtis.

Patience, married Jacob Barber.

Sarah, married David Barber.

Zeruah, married Edward Case.

James, married Lois Fuller.

Samuel and Luther.

"Ariel, married Lucy Wilcox; located on Loon meadow road near Colebrook; their children:

Elijah, married Roxa Beach.

Ariel Jun., married Lucretia Brown.

Grove, married Elizabeth Robbins.

Lucy, married Medad Curtiss.

Susan, married Augustus Pettibone.

Ezekiel.

Luther Lawrence settled on Loon meadow road.

David Barber, who married Sarah Lawrence, located on Loon meadow road; their children:

Humphrey, Tryphena, Daniel, Timothy.

Levi, removed to Ohio, and has since been a member of Congress."

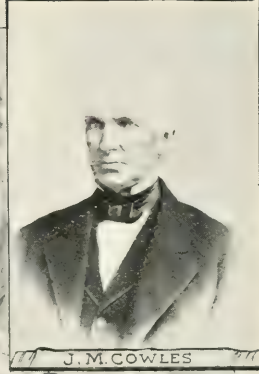
"E. Grove Lawrence, born July 12th, 1806, in Vernon, Oneida County, N. Y., was son of Grove Lawrence, and grandson of Ariel Lawrence, residents of Norfolk. After the death of his father, he was adopted, at the age of four years, by Augustus Pettibone, whose wife was his father's sister, and for eighty-four years he lived in Norfolk, dying there August 30th, 1894. Graduating from Union College in 1827, the same year he married Jerusha Pettibone Stevens, daughter of Nathaniel Stevens, and in 1828 began life as a farmer on the Titus Ives farm, in the western part of Norfolk, and was still owner of that farm at his death. In 1831 he removed to Norfolk Centre, and engaged in merchandise, in company with Elizur Dowd, in the store built by E. H. Dennison, where the building of Grove Yale stands. Two or three years later he in company with James C. Swift, built the building near the stone arch bridge, over the Creek stream on the North Main street road, and was engaged in trade there until the property was sold to J. & E. E. Ryan Co., about 1836. Lawrence & Swift then built the store now occupied by M. N. Clark, and traded there until the firm of Lawrence & Swift dissolved, about 1840. He afterward owned and occupied the Dennison store, until about 1852, in his own name, and in company with Nathaniel B. Stevens, as Lawrence & Stevens. He operated and owned the grist mill on Buttermilk Falls for many years, where wheat, rye and buckwheat flour and millstuffs were manufactured in quantity, and marketed in all the surrounding towns. He was interested with James C. Swift for a time in operating the woolen factory, afterward operated by J. & E. E. Ryan & Co. He built the iron works a short distance east from the old toll gate in 1846, and it was successfully operated for many years.

By his aid the hoe shop, now operated as part of the Aetna Silk Company's plant, was built by N. B. Stevens and Augustus P. Lawrence, under the firm name of N. B. Stevens & Co. This was operated for many years by N. B. Stevens, until merged into the Empire Company, which operated it in connection with the Axle Shop.

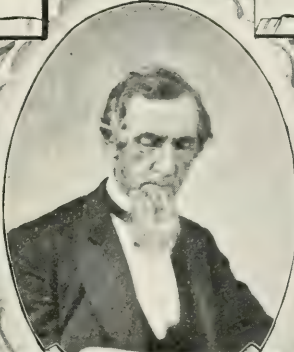
He was a large stockholder and promoter of the Lawrence



AARON GILBERT



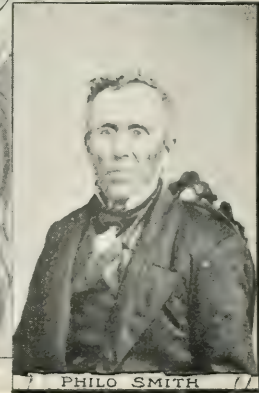
J. M. COWLES



E. GROVE LAWRENCE



ANSON GAYLORD



PHILO SMITH

Portrait Engraving Co.
Boston

Machine Co., which built and operated the plant now known as the "Axle Shop" in West Norfolk, which was erected for the manufacture of fine wagon axles and wagon springs. He was a stockholder and interested in the disastrous enterprise known as the Norfolk Leather Co., which operated a tannery on the south bank of the Blackberry river in West Norfolk, below the Dewell scythe works.

He was one of the original stockholders in the Winsted Manufacturing Co., one of the most successful of Winsted's manufacturing enterprises, and was interested in other manufacturing enterprises in Winsted and in Canaan.

He was largely interested in agriculture; owned and operated several farms in Norfolk, and in adjoining towns; dealt extensively in real estate, and erected many buildings in various parts of the town. He held various offices of trust and responsibility; was postmaster for several years; representative in the Legislature;—twice Senator from the 17th Senatorial District, Delegate to the Whig National Convention in 1852. He was actively interested in the organization of the Connecticut Western Railroad Company, and was a director of that company."

To Mr. and Mrs. Lawrence were born ten children; four sons and six daughters. The eldest son, Augustus P., died many years since, on the Pacific coast. Grove, a graduate of Yale, was an active, prominent business man of Pana, Illinois, for a long period of years, and died there in 1897. Hiram P., a lawyer, was for many years in the active practice of his profession in Winsted, where he now resides. Nathaniel S., is a farmer, 'on the Titus Ives farm, in the western part of Norfolk,' where his parents began life in 1828. Of the daughters, the youngest died in infancy. Jerusha P., (Tootie,) a noble, beautiful young lady, universally beloved and esteemed, died August 1861, at the age of nineteen years. Susan P., married Charles W. Sibley; lived in Pana, Illinois, and died in 1898. Elizabeth H., married Professor John L. Mills, a native of this town, son of Hiram Mills, a graduate of and tutor in Yale College, and for many years a Professor in Marietta College, Ohio, where they now reside. Miss Augusta P. Lawrence retains the fine old family homestead in this village. Nancy, (Nannie) married Matthew J. Ryan, son of John Ryan, a resident of this town for many years. They reside in St. Louis, Missouri.

Joshua Whitney came to Norfolk from Canaan, as one of the very first settlers of the town. He was a lawyer and practiced in the courts of the then new County of Litchfield. He was one of the original proprietors of the town, was chosen Proprietor's Clerk at their meeting in December, 1755, and held that position for several years. He built his house near if not on the very site where some years later Josiah Pettibone built a large house in which Major

James Shepard kept a hotel for many years, and where Samuel Canfield has lived for more than a quarter of a century. The first town meeting was held in Josiah Whitney's house, December 12, 1758, and Mr. Whitney was chosen the first Town Clerk, which position he held for a number of years, as is shown by the town records, which are in his handwriting. He seems to have been a prominent man in the community, as his name is found as one of almost every important committee for a number of years.

Mr. Whitney sold this house and lot to Mr. Jonathan Pettibone of Simsbury, who afterward sold it to his son, Giles Pettibone, who was one of the most prominent of the early settlers here.

Mr. Whitney became financially embarrassed, sold out and left town probably as soon as 1763.

Sketches of the old inhabitants, in part, as prepared for Dr. Eldridge by James Mars, in 1857.

"Mr. Joseph Jones lived in the house now owned by Mrs. Julia Pettibone, on the east side of what is called the park. He married Abigail Seward, September 3, 1771. He was a tailor by trade, and had a family of eight children,—three sons and five daughters. His sons went west;—three of the daughters married and went west. Keziah married a Newell of Davenport, N. Y. Laura Jones married Deacon Warren Cone, lived and died here. They had three children. The son, Mr. Joseph W. Cone, is now living here." The following is not by Dea. Mars.

About the year 1780 Mr. Joseph Jones commenced to build the house mentioned above, which is still standing and in fair condition, having bought of Mr. Ebenezer Burr eight acres of land in the north-west corner of said Burr's farm, beginning at a 'mere-stone' at said N. W. corner, which is the boundary of the present parsonage property, running southerly on the east line of the green to the north end of the present cottage near the academy, and back about to the brook.

In 1793 Mr. Jones bought of Mr. Burr, "one acre, three roods and nine rods of land, beginning at the S. E. corner of said Jones's home lot."

The post office was kept in this house for a number of years. Mr. Jones was the post-master in 1816, at the time of the ordination of Mr. Emerson, and died in 1832 at the age of 82. His record as a soldier in the revolutionary army is mentioned in that connection. Before he went into the army Mr. Jones had the frame of his two story house up to the rafters. Upon his return from the war he felt too poor to build a two story house, so he cut off the posts and made it one story, as it is today. Some of the later occupants, who were tall people used often to wish, as they bumped their heads in those low chambers, that Mr. Jones had

not cut off those posts so short. A child was born to Mrs. Jones soon after he entered the army, which he never saw till it was three years old, as he did not return home in all that time. Clarissa, daughter of Mr. Joseph Jones, married a Mr. Andrus of Davenport, N. Y. The pine clapboards and other pine timber used by Mr. Warren Cone in building his fine house in 1836, was sawed by Mr. Andrus at Davenport, N. Y.; lumber without a knot being selected, drawn over the Catskill Mountains by teams, and brought here to be used in building Mr. Cone's house.

"Mr. Asa Foot lived in the next house north, near where Mr. Pettibone Thompson lives. He was a blacksmith; his shop was where Mr. F. E. Porter's house stands.

"The next house was where Mr. James Swift, later Mr. Horace Stannard, lived. Dr. Benjamin Welch lived there, and afterwards built the house where his son, Dr. William W. Welch, lives. He had nine children. His five sons all became doctors and all settled near Norfolk. Two of his daughters married ministers; Rev. Henry Cowles and Rev. Ira Pettibone.

"Mr. Zebulun Shepard lived the next house east, south side of the road, where Franklin Bramble lived later." This old house still stands there, at the entrance to 'Knolly Brook.' Mr. Shepard was gate tender at the gate in Winsted. David Roys, a goldsmith, brother of Auren Roys, lived in this same house several years.

In the next house, which stood on the south side of the road near Charles H. Mills' barn, Mr. J. Hollister, a blacksmith, lived. His shop was east of the house. He went from here to Salisbury.

"The next house was Mr. Levi Thompson's, up on the hill, which Irad Mills owned later. Mr. Thompson was a tanner and shoe-maker. He built the house, which he sold to Ephraim Coy, where C. H. Mills lived. Mr. Thompson had two sons and two daughters, born in the old house. Sarah married Mr. Lemuel Aiken. His sons Giles and Seth spent their lives in this town.

"Captain Benjamin Bigelow lived on the Chestnut Hill road, a little distance south, where his grandson Benjamin lives. Capt. Bigelow manufactured nails; wrought nails by hand, and a few machine made cut nails later. He had two sons, Mark and Lemuel, who lived and died in this town, and a son Robert who lived in Florida, and died there."

In the war of 1812 Capt. Bigelow drilled a military company for service on a lot on Beech flats.

"Capt. Timothy Gaylord lived on the top of the hill east. He built a house which was burned just as it was completed; fire catching in some shavings when the workmen were at dinner. He rebuilt, and his son Reuben lived the larger part of his life on this place. Capt. Timothy Gaylord died at his old home in 1825, aged 90."

"On Pond Hill, a few rods east of the forks of the roads was the house where Mr. Hopestill Welch lived. He had nine children; most of them went to Ohio. His son, Dr. Benjamin, is mentioned elsewhere."

Hopestill Welch had three sons and ten daughters.

"Royce Gaylord, a brother of Timothy mentioned before, lived in the next house east, which he built in about 1780. He had six sons; three of them went to Pennsylvania. His son Royce lived in the house with his father and died there in 1833, aged 48. Royce Gaylord, sen., who was a soldier of the Revolution and of the French war, died in 1825, aged 87."

Timothy, son of Royce, sen., built a house on the Greenwoods turnpike and opened a tavern about 1800, and continued to keep it for about thirty-five years. He was a Free Mason, and for many years the lodge held their meetings in his house, where there was a large ball-room, as it was called. In those early days the country was a wilderness, full of wild animals. Royce Gaylord Sen. caught and killed a large panther that had killed a yearling steer of his. Sherman Cowles, when a schoolboy, often stopped to see the old people who lived in the west part of the house, and Royce Jun., in the east part. After the death of the younger man, in 1833, Sherman Cowles bought of his widow a musket that was captured in the French war, and carried in the Revolutionary war.

THE COWLES FAMILY.

The following was prepared many years ago by Mr. Peter Corbin of Colebrook and is now kindly furnished for this history by Mr. Benjamin W. Pettibone of Winchester:

"Tradition says the first Cowles came to this country in 1665. He was a merchant in London, and went to Holland for goods. On his return he found the gates shut and the 'plague' raging, and immediately sailed for America. The name was spelt Coles, Cowls, Cole and Cowles.

We begin at Farmington, Conn. Samuel B. married a Newell:—an Albino."

(The Albinos had pink eyes, which seemed very weak, and were almost closed and their sight seemed very defective. Their hair was white, and complexion exceedingly white. Within the past two or three generations it has been said that some of the descendants of this couple showed evidences of the pink, 'squinted' eye.)

"Samuel, 2d, born 1710; married a Brooks; died in New Hartford, 1798, aged 88. Their children were Samuel, born October, 1735; married Sybil North.

Martha, born 1741; married Thomas Curtis.

Amasa, born Feb. 5, 1745; married Lucy North.

Eunice, born 1749; married Job Curtis.

Jerusha, born 1751; married Ebenezer North.

Mindwell, married Thomas Judd.

Adna, born 1754; married Ruth Boardman.

Abigail, born 1752; married 1st, ——. 2d, Miles Riggs.

Abigail Riggs died November 14, 1833, aged 81.

Miles Riggs died September 17, 1836, aged 88.

Dea. Samuel Cowles 3d, was born in Cheshire, Conn, October 1735; married Sybil North, daughter of Ebenezer and Sybil-Curtis-North, of Farmington; she was born 1736.

Dea. Samuel Cowles died October 1815, aged 80.

Sybil, his wife, died September 1807, aged 71.

Deacon Samuel Cowles came from Cheshire to Torrington; settled in family estate, and removed to Norfolk about 1758, near the place where Warren Cone built his house.

Cowles and Curtis built the first grist mill west of the centre, near the site of the present grist mill." (This statement does not agree with the records of the proprietors of the town, nor with the early land records. T. W. C.)

"They (Cowles and Curtis), also carried on the potash business, and kept a small store of goods. He (Cowles) removed to the south end of Norfolk about 1780, and occupied the farm called the Ferry farm, a few rods south of the south end school-house. He afterwards moved to the farm called 'Chestnut hill,' about 1790; there he carried on potash making and kept a store of goods; and it is said he had the only store of goods kept in Norfolk until Joseph Battell commenced trading. Deacon Cowles had a grist mill at the south end in company with another man: Mr. Boardman, I think.

In October, 1803 or '04, he with his son Samuel Jr., removed to Colebrook. Their farms lay in the three towns about equal; Norfolk, Colebrook, and Winchester,—of nearly 300 acres. Soon after he came to Colebrook, he was chosen deacon of the Congregational Church there, which office he held until his death. He lived a very exemplary life; a live, devoted Christian; in the family devotions very exact and uniform in the time of its exercise. His last public prayer was on the last Sabbath he attended meeting before his death, during the awakening of the fall and winter of 1815. I seem now to see him as he stood up in his earnest and fervent manner, he offered up his petition that the Holy Spirit might be poured out upon this place; that sinners might be converted and brought to repentance; and fully in a measure in his own family, was his prayer answered. Deacon Cowles served in the French and Indian wars. Was at the siege of Louisburg, and the taking of Crown Point and Ticonderoga. He was full of good

humor and cheerful; very earnest in politics; a strong Federal. At one time he accompanied the minister on a pastoral visit where the family were averse to the subject of religion. He thought they had been treated rather coldly. When they left, the deacon began to scrape his feet on the step. The minister said to him, 'Why, what are you doing?' He replied, 'taking the Scripture injunction, that if they refuse to hear you, shake off the dust of your feet for a testimony against them when ye depart.' Much more might be added. Deacon Cowles used to say that his grandfather was a 'Fairier Doctor' in Cromwell's Army."

In all his intercourse with his fellow-men he was exact and just. One little incident will illustrate the mother. During the political strife in Jefferson's days much was said about Democrats and Federals. Dea. Cowles had been to Colebrook to attend Freeman's meeting. On his return home he described the appearance of the Democrats in a ludicrous manner; poorly shod, and clad with old slouching hats, etc. While in bed that night the mother with her babe dreamt she had a Democrat in bed with her, and as a good honest Federal woman she dumped the babe out on the floor, converting him and his descendants, doubtless, to good Republicans ever after.

An incident of one of the family connections, moving from New York State to the Sciota country, Ohio, was very painful. Commencing the journey, he sent forward one of his sons with a drove of cattle and sheep. He put up for the night, and was never heard from afterward, and it was supposed that he was murdered."

Mr. Joseph Rockwell came from Colebrook and settled in the east part of this town, where he spent his life, and died in 1843, aged 85. His daughter married Mr. Thomas Trumbull Cowles, also mentioned elsewhere, and they spent their lives on a farm very near where they were born. Mr. Cowles died in September, 1877, aged 73. On the same farm their son, Joseph Rockwell Cowles, still lives. Their younger son, Alva Seymour Cowles, who had been repeatedly elected to fill nearly all the town offices, in different years, and who had represented the town also in the Legislature of the State, was in July, 1896, fatally injured in an accident, and his untimely death at the age of 57 was universally deplored.

Mr. George Rockwell, son of Joseph Rockwell, spent most of his life in this town; married Myris Guiteau, daughter of Dr. Philo Guiteau, and died in February, 1855.

aged 61. Their son, Columbus Rockwell, studied law, married Margaret, daughter of Capt. Augustus Phelps, went West, and died in middle life. Philo Guiteau Rockwell, son of George Rockwell, was a physician of note; practiced for many years in Waterbury in this state, died at Aiken, S. C., February 6, 1888, and was buried at Waterbury.

Amasa Cowles, who for a time lived in the south end district in this town, about the year 1776 built the house a short distance east of the Royce Gaylord place, where he spent his life and died in 1832, aged 87. His son Amasa, Jr., lived in the house with his father, and died there in 1827, aged 56.

Mr. Cowles Sen., kept a tavern in this house until about 1820. At the time Burgoyne's army passed through this town, a portion of the army was encamped a little east of Mr. Cowles' house, and the men came into his house exhausted by their long march, and lay down upon their faces on the floor in such numbers that the women could not get around the house to do their work. When asked to get out of the way the men said, "We are so tired we can't get up, and you can walk over us, stepping on our backs," and this the women did. Mr. Cowles was a Revolutionary soldier. He was detailed once in the winter time during the war to take a load of provisions from Norfolk to the army at Johnstown, N. Y. He went with an ox-team and made the round trip in six weeks. He said once to his comrades in the army, "Do you want to see me cut off the head of that swallow sitting on the ridge of the barn?" He fired, and the head of the swallow dropped one side of the roof, and the body the other side.

Amasa Cowles, Jun., married first Sabrina Bull of Winsted. The children of this marriage were Saphronia, who married Alva Seymour and lived in Turin, N. Y., and Thomas Trumbull, who spent his life on a farm a short distance east of his birthplace. His second wife was Hannah Hosmer of South Canaan. Their children were Sherman Hosmer, William Everett and Henry Martyn.

Thomas Hosmer, the grandfather of those last mentioned, was a captain in the Revolutionary army, in a N. Y. regiment. At one time, with a squad of twelve men he surprised the British soldiers in a fort on Lake Erie and compelled them to surrender, although the British outnumbered the Americans by one man. Capt. Hosmer died in the old Cowles house in Norfolk, at the age of 96 years. The above incidents are given as related by Mr. Sherman Cowles, early in the year 1900, he assuring me they were given as related repeatedly in his presence by his grandparents, Amasa Cowles and Capt. Thomas Hosmer.

Lieut. Samuel Pettibone lived a short distance east of the Amasa Cowles place. He lived in a log house a few years, and in about 1779 built the house where he spent the remainder of his life, where his son Amos lived a few years after his father's death, and where Mr. Thomas T. Cowles spent his life, having, when a young man, bought out Dea. Amos Pettibone. One of Samuel Pettibone's sons, Samuel Jr., lived a short distance east of his father's place, at the foot of the hill, on the south side of the road, and died there in 1813, before the death of his father, leaving sons, Lorrin and Alanson. Their place was sold to James Mars, who, after living there a few years, sold to Mr. Thomas T. Cowles. The old house is still standing, having been made into a barn. Samuel Pettibone's son, Luman, was a physician and lived in Stockholm, N. Y. His son, Philo, died in early married life. Dr. Luman Pettibone had three sons who were ministers; Rev. Roswell, of Canton, N. Y.; Rev. Ira, who married Louisa P. Welch of this town, and Rev. Philo C. Pettibone of Burlington and Beloit, Wisconsin.

A Dr. Bidwell for a time lived a little east of Samuel Pettibone Jun.'s. Mr. Joseph Rockwell later owned and lived in the same house, which was burned when Mr. Rockwell was an old man, having caught fire when he was burning out the chimney.

"Mr. Joseph Loomis lived near the Colebrook line; the house stood some rods west of the brook that crosses the road near the line. The barn stood on the north side of the road, nearly opposite the house."

Anson Couch moved what was called the old Avery house from near the Colebrook line, upon Mr. French's farm, where he spent his life.

An Indian named John George lived for a time in the old Avery house. He had two sons, John George and Stephen George, the latter of whom is remembered by a few still living.

Mr. Philemon Gaylord, son of Joseph and Rachel Tibbals Gaylord, lived on the farm where his son Capt. Hiram Gaylord spent most of his life. This place has been the town farm for many years. Philemon Gaylord married Martha Curtiss. He had other sons, Lewis, Joseph, and Philemon Curtiss; the latter lived on the Greenwoods turnpike, a short distance east of the green, where his daughters Irene and Anna now reside.

"Mr. Benjamin Maltbie lived on the old line of the Greenwoods turnpike, a short distance east of Timothy Gaylord's tavern. He married Abigail, daughter of Reuben Munger. They had eleven children, most of whom went west. His son Elon spent most of his life on this place and died there."

"Mr. Edmond Akins, son of Mr. Henry Akins, lived on the green, the first house south of the meeting-house, where Mr. Elizur

Dowd now lives (1857). He was a lawyer; had a son who went to Ohio, and a daughter who married Mr. Ashley, and lived in Hillsdale, N. Y."

Mr. Auren Roys lived in a house that stood where Rev. Dr. Eldridge's house now stands. He was a son of Mr. Nathaniel Roys, who earlier had lived where Mr. Daniel Burr and then his son, Mr. Silas Burr, lived. Nathaniel Roys died in 1832 in his 100th year.

Auren Roys was a goldsmith, and the later part of his life a druggist. For a time he had his 'apothecary shop,' as it was called, in the gambrel roofed house just north of Dr. Benj. Welch's, and later he lived in the house just north and in the rear of the meeting-house, and had his little shop just at the north-east corner of the house. This house was torn down about 1895. Dr. Royce, or Pa Rice, as he used to be called, had but one child, a daughter, who married a Mr. Salmon, and lived in Richmond, Mass. He was the author of the only history of Norfolk that has as yet been published, reference to which and quotations from which in this book will be often found. He was for nearly forty years Town Clerk and also Ecclesiastical Society's Clerk, until old age and impaired health forced him to resign. The remarkably neat, careful way in which for all those years he kept the record of the town and society is an enduring evidence of the character of the man—"Faithful in that which is least, faithful also in much." A few still remain who remember that row of saints, seatmates for many years, in the seat next north of the pulpit in church, who were always there, always sang every hymn, always showed that they were in a devout frame of spirit, and rarely fell asleep during the sermon. They were Dr. and Mrs. Roys, Mrs. Mary Gaylord, and Mrs. Lucy Case. Of them, if of any who ever lived upon earth, in the opinion of the writer it could be said, "Behold, Israelites indeed, in whom is no guile."

One or two well authenticated anecdotes will prove that "Man wants but little here below." In a Society's meeting in this town the question being discussed was, How much does a minister really need to support his family for a year? and different ones were asked how much of the standard meat,—pork, which was almost the only meat used,—do you use in your family? One replied, "In our family of three the past year we used eighteen pounds of meat."

The same man came in one hot summer's forenoon from working in his garden, and in the presence of one of their neighbors said, 'Mother, I feel wearied, and I think it will be necessary that I have some luncheon.' He went to the pantry and brought out a tablespoon filled with custard, sat down, and with a teaspoon ate

his luncheon with great apparent satisfaction, and when his repast was finished remarked, 'I feel very much refreshed.'

Dr. Auren Roys died Sept. 19, 1858, aged 85.

Mrs. Roys died Sept. 16, 1853, aged 82.

Another son of Nathaniel Roys, named David, was a goldsmith.

Mr. Ebenezer Burr, who was one of the original proprietors and first settlers of the town, lived just at the south end of the green, his first house having doubtless been built of logs; his second house, of the lean-to style, having stood a few rods south of what was later the Darius Phelps, and still later the Benjamin Crissey house. Mr. Burr was for some years a prominent man in town and church affairs; for a number of years after the organization of the town he was the town Treasurer, and was one of the committee who petitioned the Colonial Assembly for the incorporation of the town, which was granted in 1758, so that the inhabitants might have town privileges and enjoy the preaching of the gospel. He was the fourth generation from Benjamin Burr, the founder of the Hartford branch of the Burr family; son of John Burr of Farmington, Ct., where he was born July 9, 1712. His sons were Ebenezer, Oliver, Daniel and Aaron. Their descendants at one time were quite numerous in this town. There are five descendants of Daniel Burr in town at present, males of the name Burr, and a larger number bearing other names.

Ebenezer Burr died March 12, 1794, aged 82. Upon his tombstone in the Centre Cemetery is the inscription, "He shall come to his grave in a full age, like as a shock of corn cometh in in his season."

Ebenezer Burr Jun., lived for a time on the old Goshen road, in what was later Stephen Tibbals house, still later Joel Beach's house, which stood not far from the site of the present Bridgman mansion. This house was probably built by Cornelius Brown, just at the foot of Burr Mountain, as it was called. He was a man who, according to the records, held several town offices. His entry into public life was made Feb. 3, 1762, when in town meeting it was 'Voted to give Ebenezer Burr Jun., five shillings to sweep the meeting-house and take care that the doors and windows are shut till the annual meeting next December.'

Dea. Mars says: "Opposite of Auren Roys, Capt. Darius Phelps, son of Mr. John Phelps, lived. He tore down the old house and built the house where Mr. Crissey now lives, a few rods north of where the old house was. He kept a tavern here for many years. He married Mary Aiken. Their children were Wilcox and Darius, mentioned elsewhere, and probably others." Mrs. Phelps, called by many people 'Aunt Mollie,' was a unique character. She was a



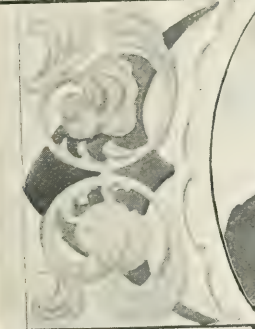
EDMUND BURKE



SILAS BURR



B. W. CRISSEY



PLUMB BROWN



RALPH BROWN

very constant attendant at church. One Sunday some trouble with her foot prevented her wearing her shoe, and so kept her at home. A large number of friends and acquaintances came to her house to spend the intermission between services, as usual, and the greeting from each one was, 'Why, Aunt Mollie, are you sick? You wasn't at meeting!' When she had heard the same thing and explained until it had become monotonous she said, 'Half the people don't go to meeting half the time, but if I stay home half a day the whole town is in an uproar.'

The Masonic Fraternity often held their meetings in the ball-room at Capt. Phelps' tavern. Aunt Mollie was not wholly in favor of the order. Candidates for initiation used often to come into her sitting room and wait to be called up to pass through the ordeal. One night a young man sat waiting to be called, and Mrs. Phelps said to him, 'Are you going to join the Masons?' He assented, when presently she said, 'Then I must have my part ready.' So she stirred up the great bed of coals in the fireplace, brought in her gridiron and put it heating, raising it almost to a white heat. The young man thought that was proof positive that he should have to sit on a red-hot gridiron, as he had heard was the case. He very soon started out, not waiting to be called for initiation.

Capt. Darius Phelps died in 1818, aged 66.

His wife, Mary Aiken Phelps, died Feb. 16, 1846, aged 87.

"Mr. Isaac Balcom lived for a time in the house south, at the foot of the hill, near the brook." This house was built and occupied as a 'spinning house' for some years, as is mentioned elsewhere. In 1815 Major James Shepard came to Norfolk from Winsted and built a tannery on the brook, a little north of the old Robbins House, not far from the present Robbins School-house. He lived in the old 'spinning house,' long known as Mrs. Nettleton's house, now the home of Mrs. Peter Curtiss, and with a Mr. Starr did quite a business here for several years. In 1820 he deeded to Benjamin C. Cross "the land where I now live, with the dwelling-house and other buildings, bounded E., N. and S. on Darius Phelps, W. on highway, and one other piece where my tanhouse stands, bounded east and north on the highway, south and west on Joseph Battell's land. Said last piece has a barn and tanhouse standing thereon. Both pieces contain about two acres."

Major Shepard came to Winsted from New Hartford about 1800, with Col. Hosea Hinsdale, with whom he was associated in the tanning business until 1810, when, in company with Asahel Miller, he built the original tannery on the site of the George Dudley tannery. He came to Norfolk in 1815 and continued in the tanning business until 1820, when he commenced keeping a hotel in the house built and formerly kept by Capt. Ariel Lawrence,

just opposite Dr. Welch's residence. A little later he bought of Aaron Hosmer the farm and tavern which was built by Josiah Pettibone, near Haystack brook. Here he kept hotel and was largely interested in the Hartford and Albany stage line, his house being a stopping point for all the stages. He lived here the remainder of his life and died in 1846, aged 71. He married a Miss Rockwell.

Their children were: John Andros, born 1802; kept the Shepard Hotel at the northwest corner of the green the greater part of his life. Laura Seymour, born 1804; died unmarried. James Hutchins, born 1806, for many years a merchant in this town; a very earnest Christian man, a staunch supporter and the main pillar of the Methodist Episcopal Church. He never married. Late in life he went to Wisconsin, where he died, February, 1895, aged 89.

Eliza, who was born in 1808, married Mr. Alfred Dennis of Newark, New Jersey, a prominent business man, a dealer in leather, in which business he amassed a large fortune. He was the first man to have a residence for summer only in Norfolk, having bought soon after 1850 the house which is now the parsonage, which he rebuilt in very fine style.

Samuel Shepard, born 1812; married a sister of Mr. Alfred L. Dennis. Kept the Beardsley House in Winsted several years. Died in Norfolk in 1872. His son, Edward Shepard, is a Professor in Drury College at Springfield, Missouri.

The house mentioned above "at the foot of the hill near the brook," where Mr. Cross, Major James Shepard, and later "the Widow Nettleton" lived for many years, and which is now the home of Mrs. Mary Aiken Curtiss, was built about 1790 for a "spinning-house" by a number of the prominent families of the town at that day, among them being Rev. Mr. Robbins, Mr. Giles Pettibone Jr., Mr. Grove Lawrence, and others. The ladies of the town, some of them, had their flax wheels placed there; power was brought from the brook to run their wheels, and these ladies did their spinning there instead of at their homes, where they had to furnish "foot-power" to run their wheels. Mrs. Julia Pettibone, who died in 1876 at the age of 89, often told her friends that when a child she used to go there with her mother and take care of the baby while her mother was spinning.

Dea. Mars says again: 'After leaving the house where Ebenezer Burr, Jr., lived, the road went south over the hill. There were three houses before the road came out, near where the railroad now crosses the Goshen road. Zebadiah Johnson, the father of Mr. Samuel Johnson, lived in the first house south of Mr. Burr's. This place has since been known as the Dutton and the Wooster farm.

'Next on the old road Mr. Aaron Brown lived. He went to

Ohio and all his family.' This house was on the Spaulding farm, the old site being clearly visible still. Aaron Brown was the son of Titus Brown, one of the first settlers of the town, and a soldier of the Revolution. He died on this place in February, 1802, aged 88. His son, Titus, Jr., died May, 1782. Aaron was his only son who lived to maturity. He married Lucy Sturdevant and moved to Ohio in 1814. Their children were: Rhoda, born 1785; died 1797. Aaron, Jr., born 1789. Titus, born 1792. Ezra, born 1795. James Sturdevant, born 1801.

'Mr. Edmund Brown lived next south. I think he had no children.' Mr. Edmund Brown was one of the early settlers of the town; son of Abraham Brown of Coventry. The land records of this town show a deed of land to him in December, 1757, and another in January, 1758. He was born in 1735. Married Anna Burr May 9, 1764. They had no children, and he adopted his nephew, Edmund Brown of Manchester, who came to Norfolk to live with his uncle in about 1784, and who became a prominent resident of the town.

Edmund Brown, the elder, lived on the Goshen road, a short distance north of where the Winchester road branches off. His wife survived him a number of years.

The old house place, called the 'Aunt Anna place,' and a large rock by the side of the railroad track called the 'Aunt Anna Rock,' are still pointed out by those living in the neighborhood. From Edmund Brown and Titus Brown, the early owners, Brown mountain received its name, and more recently was named Sugar Hill, which name it still bears.

'In the fork of the roads where the Winchester road branches off, Mr. Ebenezer Cole lived. The house is still standing. He tended the gate towards Winsted in the latter part of his life, and from there went to Salisbury, where he died.'

'Mr. Ebenezer Norton's house, which has been torn down, stood next south, on the east side of the road, north of the Samuel Johnson place. Some of Mr. Norton's grandchildren are still here (1857), the children of Esq. Edmund Brown.'

Mr. Ebenezer Norton was an early settler in the town. He married, December 24, 1769, Content Dowd, daughter of Cornelius Dowd, formerly of Goshen. Another daughter, Mabel Dowd, married Isaac Holt. Ebenezer Norton, Sen., died May 15, 1833, aged 91. His wife died December 17, 1824, aged 73. Their children were Chandler Dowd, who died in this town, unmarried, aged 29. Elisha, Isaac, Sally, Philura, and Mabel Holt, who married Esq. Edmund Brown, mentioned elsewhere, and Ebenezer, Jun., who married Philomela Parmeter. While their children were quite young they joined a large party and all moved, 'treked,' the Boers would say,

to the Western Reserve,—the Connecticut lands in Ohio. They traveled all the way by ox teams, but after reaching their destination Mr. Norton was not satisfied with the outlook, and he soon returned with his wife and little flock to Norfolk.

Not long after his return he died, and his sister, Mrs. Edmund Brown, interested herself in the care and maintenance of his family, who had been deprived of their principal natural protector. His son, William, was killed when a young man in the Seminole war in Florida. Chandler was a successful business man, who spent his life in Pompton, New Jersey. His daughter, Rebeckah, married Mr. John Gray of Stepney, Ct. 'His daughter, Sarah, married Mr. John Wayland of Trumbull, Conn. They had one son, Chandler Norton Wayland, who when a young man entered the Elton Banking Company of Waterbury, and there continued until 1875, when he became president of Holmes, Both and Haydens, very extensive brass manufacturers, of Waterbury, and since that year has had his winter home in New York. In various positions of responsibility Mr. Wayland has exhibited unquestioned fidelity and diligence, and achieved a marked success. He has a beautiful summer home on one of the Thimble Islands, in Long Island Sound, which is a place of resort for his artist friends, authors and musicians. He is a musician of cultivated talent, possesses refined literary tastes, and a facile pen.'

'Mr. Joseph Plumbley lived where Mr. Samuel Johnson, and later his son, Harvey Johnson, lived, south of Ebenezer Norton's, on the Goshen road. They had but one child. They moved to Stephentown, N. Y.' Mr. Plumbley married Dolly, daughter of Titus Brown. They both lived to be over ninety years of age.

'The next were the Moses families, on south up the hill.' Joshua Moses, Jr., who was born in Simsbury, Feb. 24, 1727, came to Norfolk, bought a piece of land of Joseph Mills in May, 1759, built a log house just south of what was known as the Thomas Moses place,—the present summer residence of Dr. A. S. Dennis; went back to Simsbury, married Abigail Terry, and brought her to Norfolk on horseback, she riding on a pillion, and here they spent their lives. Their children were: Joshua 3d, who spent his life in this town; Abigail, who married Reuben Palmer, lived and died here; Jesse, who married Esther Brown, sister of Esq. Edmund Brown, and moved to Canaan Valley; Thomas, mentioned below; Ruth, Jonah, and Jonathan. The five sons married and settled for a time 'within the sound of their father's dinner horn.' Thomas Moses spent his life on his father's original place. He married Abigail Brown, a sister of Esq. Edmund Brown, and they reared a family of five sons and five daughters. Salmon, the eldest, born Dec., 1792, became a physician of note at Hoosick, N. Y. A letter written

when a young man, to his mother, will be found below. Thomas Jr., Ralph, and Benjamin all died early in life. Benjamin Moses' daughter, Mrs. Hiram P. Lawrence, now resides in Winsted. Hiram also was a physician of note, at Petersburg, N. Y.

The daughters: Julia married Nathaniel Oviatt. Betsey, born October 1, 1805, married Halsey Hulburt. They settled in Medina County, Ohio, and became prominent, prosperous people. Mrs. Hulburt never returned to visit her early home. She lived to be 92 years of age. An account of her one trip to Ohio will be found below. Eunice married George Brown. Lived in Brooklyn, N. Y. Abigail married Lauren Foote. Ruth married Harlow Roys. Lived in Brooklyn, N. Y.

The following extract from a letter of Betsey Moses Hulburt will give an idea of what a journey to eastern Ohio from Norfolk was, nearly seventy years ago:

Westfield, Ohio, May 30, 1831.

Dear Sister:

We arrived at Westfield the fourteenth day after leaving home, rather fatigued. We set sail from near Albany Wednesday P. M. and arrived at Buffalo the next week Thursday; were on the canal-boat nine nights. The boat was very heavily loaded and we made but slow advance. We took the steamboat at Buffalo Friday morning and landed at Cleveland Sabbath morning; from there hired a man to carry us to Westfield. It was said there was rising of five hundred passengers with their baggage, besides fifteen or twenty horses on the boat. It was very stormy going up the lake, and the boat so loaded that I was obliged to have my chest and one of the boxes on the upper deck. The water soaked through one end of the box and wet my linen most through; my bonnet likewise. The cover to the Bible was dampened through, but I think not much injured. I was very seasick coming up the lake, and for three days after I landed. I like the country quite as well or better than I expected. Have not been homesick in the least. The wheat looks beautiful and promises a fine harvest. They organized a Presbyterian Church here Tuesday, with twenty-seven members. It is not probable that they will have preaching much of the time. All the company I have days is my little white kitten, hopping about as lively as a cricket. Adieu for the present.

BETSEY HULBURT.

Miss Julia Moses, Norfolk, Conn.

This was considered pretty rapid travelling, as it formerly took six weeks to make the journey to Ohio from Connecticut with ox teams. Now, 1900, the journey described in this letter can be made in less than twenty-four hours. Think of being on a canal-boat nine nights in making the trip from Albany to Buffalo. Now it

would not be called a fast train that would require nine hours between Albany and Buffalo, three hundred miles.

Mrs. Hulburt, the writer of the above letter, never returned to her old Norfolk home, but in her Ohio home lived to see her great-grandchildren, and died in 1897, at the age of 92 years.

FROM A LETTER OF DR. SALMON MOSES TO HIS MOTHER.

The following extract from a letter of Salmon Moses, then a young physician, a son of Thomas Moses and Abigail Brown-Moses, his wife, cannot fail to interest some who may read this book, showing, as it does, that thoughtful young men then as now had their struggles, questionings, doubts and fears:

Hoosick, N. Y., August 25th, 1820.

"Dear Mother:

I received yours dated July 3rd, by which I find that you are anxious to be acquainted with my affairs, and the effects they produce on my mind when not so prosperous as I could wish. As it respects business, I have as much as I could expect in my circumstances. I have had no unfortunate cases in practice, but on the contrary some fortunate ones. However, I find that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor riches to men of understanding,—nor yet favour to men of skill. Though I have spent many years in getting knowledge and understanding, I find that it is of little worth in the minds of the people, without riches.

A poor man may by his wisdom save the lives of hundreds of his fellow creatures, even a whole city, yet that same poor man is not remembered. His wisdom is despised, and his words are not heard, because he is a poor man. See Ecclesiastes 9th, 14, 15 and 16th verses.

Such is the vanity and folly of people in these days that they imagine knowledge consists in wealth, and will pass by a dozen poor but wise men to hear the opinion of a rich man who is an ignoramus. I would not have you infer from this that I am losing ground, but that if I could have the appearance of having a little property it would be of great importance to me;—but if the fates do otherwise determine, I do not intend to run crazy about it. I do not wish or intend to have any persons involve themselves in difficulty on my account, for I had rather suffer myself than be the cause of the suffering of others.

From your obedient son,

SALMON MOSES."

To Mrs. Abigail Moses."

It appears that in her reply this mother referred her son to Ps. 1:6; Ps. 33, 20 to 22; Job 17:9; Proverbs 4:18; I Peter 1, 3 to 5.

Joshua Moses 3d, son of Joshua 2d, who was the first settler in this town of the Moses name, was born July, 1762, lived on the hill east from the Esq. Edmund Brown place, and died there August, 1820. He married Elizabeth Balcom, whose father came from Simsbury and settled on an old road that ran south from the Moses place through to where Mr. Meeker settled, in what was called Meekertown. The old Balcom house place is still plainly visible; many of the old apple trees still stand there, and the currant bushes bear their yearly crop of fruit, although the house itself has been gone for more than half a century, and the occupants are all forgotten. A small pond half a mile or so south of this old place is still called "Balcom pond," from this Mr. Balcom. It is sometimes called "Dolphin pond," also, from an Indian named Dolphin who once lived near there. This pond is the source of the Naugatuck river.

The other sons of the first Joshua in this town were Jonathan, Jesse, and Jonah. The five sons originally 'settled within the sound of their father's dinner-horn,' but the three just mentioned moved away from town. Joshua Nelson Moses, son of Joshua 3d, lived on his father's old homestead until middle life, when he sold out to Curtiss Bradley, bought the old John Strong farm next north from the Thomas Moses place, where he died in 1858, aged 57.

'Next on the old Goshen road that went on from the Moses place over the hill was Mr. Asa Burr. His daughters, Diantha and Polly, are living in town (1857).' Mr. Asa Burr was a grandson of Ebenezer Burr Sen., mentioned elsewhere. The last descendant in this town of Mr. Asa Burr was gone at the death of Mrs. Mary Oakley Beach and her son, William Burr Beach.

Down the hill east from the Asa Burr place, where Mr. Joseph Bruey now lives, Captain John Bradley lived in the early days of the town. He was a soldier in the Revolutionary war, was at Saratoga at Burgoyne's surrender, and served in other campaigns. Mr. Norman Riggs remembered him well. Capt. Bradley had sons, Sylvester and Edward Curtiss, who were for a time well known in this town until they moved away. One daughter of Captain Bradley married Mr. Solomon Curtiss, a native of this town, and another daughter married Mr. Almon Howe of Canaan.

'The next house south from the Asa Burr place, on the old Goshen road, was that of Cornelius Brown.' He was a son of Cornelius Brown, who was one of the first settlers in Norfolk. He was born in Windsor, Jan., 1740, and came to Norfolk when only three or four years old. He married Mary Loomis; their children were Reuben, Abijah, Luman, Susanna, and Uriah. He died April 25, 1821, aged 81.

Reuben Brown, born July 13, 1779, lived and died on the place where his father, Cornelius Brown, lived; married Huldah Griswold Oct. 2, 1805. Their children were five sons and four daughters. One son, William, died young, unmarried. The eldest, Seth Griswold, lived and died a short distance south from the place of his birth, and a son who bears his father's name lives on the same place.

The second son, George, spent the last part of his life and died in Brooklyn, N. Y., where his children and grandchildren principally lived. The third son, Warren Loomis, lived and died in Fair Haven, Ct.; had two sons but no grandsons. The youngest of the family, Reuben Quincy, established a boys' school at West Haven, Conn., in 1852, which he conducted successfully until impaired health forced him to retire from it. He was most successful as a teacher, greatly esteemed and beloved as a citizen, foremost in every good work, intelligent and active to a marked degree as a Christian man, in the church and community; universally mourned at his early death in 1870, aged 47. His eldest son, Frank Elwood, a successful business man, and a daughter, Mrs. Minnie Johnson, reside at Redlands, California.

'In the next house south, still on the old Goshen road, Mr. John Beach lived.' This place later was the farm of Mr. Hiram Royce, and more recently was joined to the Riggs farm.

'Next was Mr. Asher Smith.' This was the farm of Mr. Eden Riggs, and of his sons, Hiram H. and Miles; industrious and most successful farmers and excellent citizens.

'Mr. Josiah Royce, the father of Hiram Royce, lived on the farm mentioned above, owned by Mr. Seth Brown.'

Following Dea. Mars again, we come back to the centre. He says:—'On toward Canaan mountain Mr. Daniel Cole, the father of Ebenezer Cole, mentioned in another place, lived, near the place where Samuel Smith lives.' This was near 'Treat corner,' as it was called, where Barzel Treat lived,—the man for whom the society bought bass viol strings, that he might assist the choir. This house is now gone.

'Next Mr. Nathaniel Royce, father of Auren Roys, lived. The house is torn down.' It is interesting to note that this name is spelled in the same family R-o-y-c-e, R-o-y-s and R-i-c-e.

'Next Widow Huldah Curtiss lived. There is one daughter, two grandsons and four great-grandsons living in the same house.' At the present time (1900) the above occupants of that house are all gone, the widow of Mr. Philip E. Curtiss remaining there.—The Mrs. Curtiss mentioned by Dea. Mars was the widow of Mr. Solomon Curtiss, who was the son of Mr. Thomas Curtiss, mentioned elsewhere, who died in the Revolutionary army of smallpox, at

Stillwater, N. Y., in 1776. Mr. Solomon Curtiss, who married Huldah, daughter of Henry Akins, served also for a time in the Revolutionary army, and who died in 1796 at the age of 33, was the father of Anna, Thomas, Henry, Huldah, Lucy and Solomon Curtiss; the youngest born after the death of his father. Anna, Henry and Lucy spent their lives on the old homestead, and died unmarried; Anna, November, 1868, aged 85; Lucy, June, 1880, aged 87; Henry, February, 1849, aged 61.

Thomas married Maria Pettibone, and their children were Peter, Sarah, Thomas, Philip Everett and Henry. Of this family Henry, the youngest, a boy of unusual promise, died at ten years of age. Sarah spent her life, unmarried, in the old home; was one of the most intelligent, active, earnest Christian women of her day; a teacher for many years of a large class of women in the Sunday School, her class filling the choir seats on one side of the organ. The sons, Thomas and Philip E., spent their lives on the old homestead; were some of Norfolk's best farmers and citizens. Thomas died in middle life of pneumonia, April, 1872, at the age of 50, and his only child, Henry T., died from an accident the next year, November, 1873, at 23 years of age, leaving one daughter. Philip E. was for many years one of the deacons of the Congregational Church. He died in 1896, at the age of 72.

Peter Curtiss when a young man was clerk for some years in Esq. Battell's store in this town. Later he was bookkeeper for Hunts, Lyman & Co., manufacturers of iron in South Canaan, going from there to New York city, where for some fifteen years he was engaged in mercantile business. He returned to his native town about 1850, and with Mr. Elizur Dowd opened a general store in the old Battell store, continuing there in business about two years, when they organized the firm of Curtiss & Co., bought out Myron H. Mills, and moved to the store on the corner of Maple Avenue, where he continued in business until compelled by failing health to retire. He died April 27, 1864, aged 49 years. He was Town Clerk and Society's Clerk until by failing health compelled to resign. Very few residents of this town during its entire history have had more devoted, constant friends, or been more worthy of them from natural generosity, nobleness of heart and purpose than Peter Curtiss. He was said to be 'everybody's friend and confidential adviser,' and at his early death the remark was heartily and repeatedly made, 'I can't see how the people in this town are going to get along without him.' But such is life; in a little while, outside of his family circle, he was forgotten and unknown. He was most ardently patriotic at the time of the War of the Rebellion, and everything that it was within his power to do for the men who went to the front, or for their families, or to encourage others

to enlist and go, was most heartily done. In the dark days of 1863, when many of the Norfolk men were reported lying in different hospitals, disabled by sickness and by wounds received in battle, he went to the front to look after the men, and to do what he could to comfort, help and cheer them, and his visit was to them that of an angel of mercy.

During that struggle there were in Connecticut, as perhaps in every northern state, men whose sympathies were all upon the side of the south, and who were constantly saying, 'You never can subdue the south; they will fight until the last man is in the last ditch,' etc. These men were called 'copperheads,' and some of them wore a pin made of an old copper cent. After one of the worst defeats of the Union forces in 1863, one of these southern sympathizers came into Mr. Curtiss's store and, as the writer well remembers, said: 'Well, what did I tell you? This shows that you never can beat them, and the sooner you people learn that fact, and stop shooting men for nothing, the better it will be.' Mr. Curtiss's reply in brief was: "I know that our cause is a just and righteous one. I do not believe, I cannot believe, that God will permit this government of ours to be broken up. The situation today does look dark;—but there is not a shadow of question or doubt in my mind as to the final outcome of this war, any more than there is that the sun will rise tomorrow morning." In 1864 he "died in faith, not having received the promises, but having seen them afar off, and was persuaded of them, and embraced them." His faith was well founded, and his vision of the final outcome of the struggle was clear.

In the later years of his life Mr. Ebenezer Burr exchanged farms with Capt. Darius Phelps, leaving his home just at the south end of the green, and removed to Capt. Phelps' farm on the Canaan mountain road, where he had erected a good house. He built the house at the south end of the green on the old Burr place, which still stands there, modernized. In 1860 Ralph I. Crissey, a great-grandson of Ebenezer Burr, married Miss Cornelia R. Seymour, a great-granddaughter of Capt. Darius Phelps, and the young couple settled for life upon the place which had been the home of the ancestors of each. Mr. Ebenezer Burr spent his last days in his mountain home, died in 1794, and his son Aaron Burr succeeded him, who also died there in 1821, aged 71. Oliver Burr, son of Aaron Burr, spent most of his life in his native district; was a manufacturer of potash, and was known as 'Potash Burr.' His children, James Burr and Charlotte Burr-Robinson, spent their lives in this town.

Mr. Moses Camp, lived on this Canaan mountain road, about midway of the Curtiss corner and the Phelps-Burr place. His

sons, Moses, Edward and Caleb J. Camp were for many years very prominent men in the growth and development of Winsted, and his son, Samuel Sheldon Camp, owned and occupied for many years the Phelps-Burr place, and died March 1881, aged 80. His son Doctor Samuel Camp, for nearly half a century has been a very prominent physician of Great Barrington, Mass.; and another son, Dr. Charles Camp, is settled as a physician in North Canaan, Conn. The place mentioned above, which has one of the most beautiful and extensive views in this vicinity, is the summer home of Professor Frothingham.

Mr. Ephraim Coy, who married a daughter of Mr. Henry Akins, built the house on the corner opposite the Curtiss house, where Zalmon Parrott and his children have lived many years. He sold this place, bought on Beech Flats the old Wilcox tavern and farm, where he lived several years, and by his will gave this place at Mrs. Coy's death, to the Ecclesiastical Society of Norfolk, having no children. He bought of Mr. Levi Thompson the place where he died in 1834, aged 72. When only thirteen years old Mr. Coy went as a fifer into the Revolutionary army. His service in the army is mentioned elsewhere.

'North from the Curtiss place, on the road that comes around by the grist-mill, just at the turn in the road, Mr. Henry Akin lived. He was the father of Widow Huldah Curtiss. He had five sons and four daughters.' Mr. Henry Aiken was one of the early settlers of this town. 'He was a son of Henry Aiken of Scotch origin, who came to this country from Londonderry, Ireland, in 1710; landed at Boston, where he married Isabel, daughter of Rev. Mr. Holmes, August, 1720. He located at Middletown, Conn., and at the age of eighty came to Norfolk, whither his son had preceded him, and died here at the age of 84. Henry Aiken, Jr., married at Torrington, Rebecca Miller; they came to Norfolk in 1762, and settled on this place mentioned above. Their children were:

1 Edmund, who married Eunice Pease. He was a lawyer in Norfolk, mentioned elsewhere; died here in 1807.

2 Henry, went to Ohio, where he died childless.

3 Betsey, married Henry Ashley of Sheffield, Mass.

4 Ashur, married Rebecca Wilcox; went to Ohio.

5 Mary, married Darius Phelps.

6 Huldah, married Solomon Curtiss.

7 Rebecca, married Ephraim Coy.

8 Calvin, married Rachel Murray; went to Ohio.

9 Lemuel, married Sarah Thompson; lived in Norfolk.

Roy's gives this incident in Mr. Aiken's life:—'Mr. Henry Aikens came from Torrington and purchased a farm westerly from the meeting-house, which he occupied through life. Soon after fixing

his residence here he left his family one pleasant winter morning, taking his gun, hoping to find some deer in his ramble. He strolled on in a southerly direction, probably west of Tobey's pond, but not in sight of it. In the after part of the day it became cloudy, the sun was hidden, and it began to snow. He thought best to be on his return home; he attempted, but soon found that he was wandering. His out-bound tracks were covered with snow. Without a compass or anything to guide him, he could perceive by oft-recurring objects that he was retracing his recent steps. He was alarmed, believing that he had not gained a rod towards home. The cold increased, darkness, and no relief from moon or stars came rapidly on. He concluded that he must spend the night in this wilderness, far from relief, and how far from home he knew not. He perceived that his feet were numb, but had felt no pain in them. He came to a convenient place for kindling a fire, and finding dry combustible in plenty, which he gathered, and anticipated the comfort of a warm fireside, and the cheering blaze to disperse the gloom and darkness which enveloped him. What was his astonishment when about to strike fire from his flint—his flint was lost. By some mishap it was torn from his gun-lock and he had no spare one. Dreary indeed was his situation and comfortless his circumstances. He retained his reasoning faculties, and knew that if he attempted to seek a resting place it would be fatal. Death by freezing must be the result. He began walking from a tree near him to one about forty feet distant, back and forth, until he made a firm and solid path. In this exercise he spent a long winter night. When morning came he attempted again to find his way home, but, as is generally the case in such circumstances, he wandered still farther from home. He kept in motion, fearing to rest. His route seemed to be west of the Tibbals mountain, and southerly, until he came to the place afterwards occupied by a Mr. Balcom, south of Mr. Edmund Brown's present habitation, where he was found the next day towards night by his friends and neighbors, who had been in pursuit of him from nine o'clock the evening before. It seems he was still able to stand erect and walk. He was helped home and arrived that evening, to the joy of himself and family. His feet were found badly frozen, and when, after a considerable length of time and much suffering they were healed, they were very much scarred and misshapen, but served him in future life, and enabled him to cultivate his farm, bring up a large family and accumulate a good property.'

'On east from Mr. Aiken's toward the grist-mill, Mr. Reuben Munger lived, who is mentioned elsewhere. He had five sons and three daughters. Some of them went to Vermont and some to Ohio. Two of the daughters married and lived here.' This

place was known as Solomon Curtiss's farm half a century ago, and later Deacon Jonathan Kilbourn for some years lived there, and in recent years Edward Gaylord, and his son, Edward Jun., have owned and occupied the farm. Near the house is a great point for snow to drift in, caused by the natural downward slope of the land toward the northwest to Blackberry river, and the wind rushing up from the river. Some interesting photographs of the snow-drifts there, taken at the time of the 'great blizzard of March, 1888,' are preserved.

Roys gives the following account of a snowy time 'at this place:—'To give an idea of the immense bulk of snow which fell in this elevated situation in some of our early winters, I will relate the following incident: Mr. Reuben Munger, then living near where Solomon Curtiss now lives, built him a barn with a cowhouse at each end, forming a large square yard open to the south. A heavy snow-storm came on, which with the help of the north-west wind, which took the reins after it ceased falling, filled this space, and, rising with a gradual ascent until it reached the ridge of the barn. A strong crust formed on the surface. Mr. Munger arose on a fine morning, went out to feed his cattle, and the strange idea came into his mind to feed his yearlings on the roof of the barn. He took an armful of hay and led several of his yearlings, where he fed them on the very ridge, from which elevation they descended in safety.'

Among Dr. Eldridge's manuscripts is the following, written for him by Capt. Auren Tibbals: "In memory of Deacon Joseph Tibbals of Middletown, who, having faithfully served his generation according to the will of God, fell on sleep the 30th of October, A. D. 1774, in the 88th year of his age. Thomas, his son, was born 1722, and was married to Rachel Dowd, 1748. Left Middlefield for Norfolk, 1763, and purchased a farm of Elisha Benedict, for four hundred pounds, about half a mile south of the public green, on the Litchfield road; it being the farm now owned and occupied by his grandson, Stephen Tibbals. He had four sons and one daughter. Their names were:

Samuel, who married Hannah Ives;

Thomas, who married Elue Parker;

Noah, who married Jemina Kellogg;

Amos, who married Lucy Wright;

Rachel, who married Allen Pease.

He was a thorough and enterprising farmer, and, with his three oldest sons, added lots to lots and acres to acres, until they had accumulated almost 800 acres, on which they settled with their families. He was at one time the greatest tax-payer in the town, and some years wintered forty head of horned cattle; and one day butchered thirty fat hogs.

His son, Samuel, served as Captain in the Commissary Department, fifteen months in the Revolutionary War. Thomas Jr. was in the service of his country almost four years, and was a Continental Drum Major. He drew a pension under act of Congress of March 18, 1818; and his wife Elue was also a pensioner under act of Congress of July 7, 1837, until her death in 1843. Thomas Sr., spent a number of the last years of his life with his son, Thomas Jr., and died at his house, January, 1810, in the 88th year of his age. Rachel, his wife, died June, 1805."

Why did not some member of the other old families think to write a brief family history, like this of Capt. Auren Tibbals, and place it where it would be preserved? Of many of the old families who once lived in this town, some of whom were for years prominent, influential citizens doubtless, their descendants are all gone, not a word or a trace remains or is to be found, outside of some purchase or conveyance of land, admission as a voter or as a church member, possibly. Who will accept the suggestion today, and leave at least a brief family sketch for the historian of the year 2000?

Mr. Thomas Tibbals Sen., who lived upon the place where is now the residence of Mr. and Mrs. Henry H. Bridgman, at the time when it was said there was not a clock or a watch in the town, was the owner of a sun-dial, with which he kept the time of day when the sun shone, and on cloudy days, especially on cloudy Sabbath-days, he kept the time quite accurately with his hour-glass, setting the instrument going at or near the time of sun-rise, by the Almanac, and watching it carefully until it was time to go to meeting. As Mr. Tibbals passed Rev. Mr. Robbins' home on his way to meeting, Mr. Robbins watched for his 'time-piece,' and as he saw him passing, the word went through the house, 'Mr. Tibbals is coming; it is time for us to go to meeting.'

Thomas Tibbals, Jun., is mentioned at length among the soldiers of the Revolution. He was Drum Major in the army, and Mr. Robbins, in his 'diary,' mentions him as making a pulpit for him by piling up their drums, when the soldiers were drawn up for religious service. Many of the above interesting facts were told the writer by Mrs. Sheldon Tibbals, in July, 1900.

Amos Tibbals, one of the sons of Thomas Tibbals Sen., settled in Sharon. One of his daughters married Milo Barnum, and they were the parents of the Hon. William H. Barnum, a prominent manufacturer of iron in Salisbury, and for many years one of the United States Senators from this State.

Returning to Deacon Mars' notes of the old settlers and their location. It must be remembered that not until many years later than the time of which he writes, was there any road south from

'Treat corner' to the Burr place, the residence now of Mr. Amos Collar. The first north and south road west from the old Goshen road was the continuation of the road that passed the grist-mill, the Munger place mentioned above, turned at a right angle south at the Aiken place, then by the Thomas Curtiss' place south of the hill, by the present golf grounds, a short distance east from Tobey Pond.

Deacon Mars says in the first house up the hill south from the Curtiss place, on what was Elmore Canfield's farm at one time, now Prof. Pupin's grounds, 'Mr. Noah Tibbals lived, but moved west. Next on south was Capt. Samuel Tibbals, brother of Noah. He had two sons and three daughters, all of whom went west, except one daughter, who married Nathaniel Robbins, son of Rev. Mr. Robbins. The next house was several rods off from the road, west. Mr. Thomas Tibbals, brother of the two just mentioned, and the last years of his life, their father, Thomas Tibbals, Sen., lived there.' The old gentleman was grandfather of Captain Auren Tibbals, who spent his life in this town, never married, and died here on his ninety-first birthday, April 7, 1882. Stephen, another son of Thomas Tibbals, spent his life in this town, as did Stephen's sons, Harvey Stillman Tibbals, Thomas Tibbals, and, part of his life, Richard Tibbals. Dr. Elbert Plumb Tibbals, a native of this town, who studied medicine here, and for many years has been a physician and druggist at Port Huron, Michigan, was a son of Sheldon Tibbals, who was a brother of Auren Tibbals. These two brothers carried on the old farm for some years, which they sold to Erastus Burr in 1849. The Tibbals place just mentioned is the farm owned and occupied by Mr. Ralph C. Burr at present. The old house referred to stood several rods from the road, south-west from the end of the winrow, as that point has been called for several generations. The house now occupied by Mr. Ralph Burr was built in 1803 by Mr. Thomas Tibbals, whose service in the Revolutionary Army is mentioned elsewhere.

About half a mile west from the Tibbals house just mentioned, Stephen Tibbals had a small house in the wilderness, there being no cleared land on the place, when, in 1809, Israel Crissey came there to live, having exchanged his farm on Beech Hill in Colebrook for this place. Mr. Israel Crissey spent the remainder of his life on this place and died here in 1833. His only son, Benjamin Wilmot, was 18 year old when the family moved upon this place, and here he spent the larger part of his life, the principal burden falling upon him after a few years, of clearing and making a productive grass farm from the cold, rocky, sterile wilderness. 'Not a pound of hay had ever been cut on the place until I cut it,' Mr. Crissey often said. When he had lived some thirty-five years

on the farm his average annual hay crop was about one hundred tons. He bought at different times tracts of the mountain land lying west of the original purchase, some of which was finally cleared, but the larger part remained heavily timbered until the time of the civil war, when woodland was in demand by the furnace companies in Canaan and Salisbury, to be burned into charcoal. The original road from the old Crissey place to Canaan was laid out through "Hotchkissville," or "Snyderville," and on west, at some distance north of Crissey pond, until it struck the Canaan road. In 1837 Daniel White deeded to Benjamin W. Crissey the lot known as "Lot 26, 3d division, 2nd going over," which had formerly belonged to Daniel and Cyrus Hotchkiss, and upon which they had built a house in which they lived for a time, and in which John Snyder afterwards lived. The original road to Canaan mountain passed this old house place, which was a half mile or so west of the Crissey house.

The next place mentioned is referred to in Roys' history as follows: "Mr. Nathaniel Roys," who was the father of the historian, "then living near where Silas Burr now resides, was going round to where Capt. Auren Tibbals now lives. Turning round the end of the winrow so-called, he was met by a bear. It soon prepared for an attack. Mr. Roys stood considering whether to meet the bear unarmed or trace back his steps. Having come out of his shop with his leather apron on, he thought with himself he would try that as a weapon of defence. He looked sternly upon him, shook his leather apron, and sprang towards him. Bruin not used to that mode of attack, settled down from his rampant posture and made use of all his legs to assist him in his flight from the frowning face and frightful rattle of his antagonist. About the time of meeting the bear, or perhaps the winter following, Mr. Roys, busily engaged in his shop, and his boys as busily engaged in gambols and play about the door-yard, several guns were heard on the mountain west of his house. He sprang from his shop and joined the boys in looking anxiously up the mountain. Their curiosity was soon gratified by seeing three deer rushing down, come to a perpendicular ledge west of Mr. Burr's (now) dwelling house. They plunged down, almost burying themselves in the snow. Soon, however, they recovered, and, the old buck leading the way, passed by the house through the meadow, and on to the Brown mountain."

This house of Mr. Roys' stood some twenty rods south of the present residence of Mr. Collar, quite near the old barn still standing there.

Mr. Daniel Burr, son of Mr. Ebenezer Burr already mentioned, and who married in 1773 Betty Brown, daughter of Titus Brown,

one of Norfolk's first settlers and revolutionary soldiers, bought this place and settled there for life. They had three sons and seven daughters. Lucy married Benjamin Warren who settled in Wellington, Ohio. Betsey died at 23, unmarried. Rachel married Obadiah Hulburt of Enfield, in this state. Mary married David Gaylord, who settled in Western New York. Susannah spent her life on her birthplace. She was one of "the salt of the earth," and died unmarried, at the age of 76. Ruby married Anson Norton, and spent their lives in this town.

Daniel Jun., the eldest son, settled in Otsego County, N. Y. Ebenezer, a farmer, spent his life in this town. His son Erastus and his descendants, one son and three grandsons, are the only Burrs remaining in town. Silas spent his life on the old home, where he died in 1866, aged 72. Daniel, son of Silas Burr, died unmarried in 1867, aged 31. Charles M. settled and still lives in Gove County, Kansas. Harriet, Mrs. James Kilburn, lives in Lincoln, Nebraska, and Martha, Mrs. Charles Stocking, near there. Charles M. Burr's service in the civil war is mentioned. Eunice, the youngest of the ten, married Benjamin Crissey, already mentioned. Their eldest son, Warren, lives in Great Barrington, Mass. Another son, Deacon Ralph Israel, lives in this town. Their only daughter, Olive, married Plumb Brown, and four of their children are settled here. Plumb Jr., a physician, is settled in Springfield, Mass.

'Mr. Nathaniel Lee sold his place to Mr. Joshua Moses, and went to Vermont.' This place is a short distance east of Esq. Edmund Brown's farm, where William Eggleston now lives.

'Mr. Ammi Cadey lived on this road, a short distance west from where it joined the Goshen road. The old house is still standing; was the home of Samuel Johnson the last years of his life, and has had many occupants.

A Mr. Canfield at one time carried on a blacksmith's shop that stood near where the bank building now stands.

"Mr. John Dowd lived in a house that stood down the hill where the hotel, the Norfolk House, now stands. (1857.) One of Mr. Dowd's sons, Elizur, was for many years a merchant here and has spent his life here." Another son, William, died here in 1846, at the age of 37, leaving several children. His son, David Lewis Dowd, owned, lived and died on the old Akins farm, west from the meeting-house.

"On the west side of the street, nearly opposite the Dowd house, Mr. John Rice lived. He and his family left town." A little later Mr. Munson Gaylord owned this place, and sold it to Messrs. Samuel and Warren Cone, and in 1818 Mr. Samuel Cone sold his interest in the place to his brother, Warren, who lived in

this house, and later built the house a little farther north, on the corner, as is mentioned elsewhere.

"The house just north of Dr. Welch's, "the old gambrel-roofed house," as it is called, was built for a store. Mr. Ezekiel Foster traded there." Auren Roys for a time had his 'apothecary shop' in this building, next door to the doctor, before he located on the green back of the church.

"On the west side of the road as we go to Canaan, at the forks of the road, Mr. Earl P. Pease lived. He had a woollen factory that stood near where the factory stood that was burnt. He was a son of Mr. Nathaniel Pease."

"On the road north, the Major Shepard house, where Mr. Samuel Canfield now lives, was built by Josiah Pettibone, son of Col. Giles Pettibone. This house is north of the bridge on wood-creek, or Haystack brook. A house stood near where Mr. Canfield's barn or wood-house is. Mr. Austin, the miller that tended the mill, lived here. Just north was the shop where Mr. Nathaniel Stevens made hats."

This old hat-shop was later used as a wagon-shop by David and Samuel Vail. There was a dam a little above to furnish power, the water being brought down to this shop in a flume. About fifty years ago this shop was made into a two-tenement dwelling house, and is still used as such, being in pretty good condition apparently yet.

"On the other side of the road where Mr. Samuel Vail lived, just north of the Methodist church, was a small house where Mr. Stephen Paine lived. He was a cloth dresser."

Sidney Root carried on this wagon shop for a time; lived in the house just mentioned, and died there of brain fever, when but a young man.

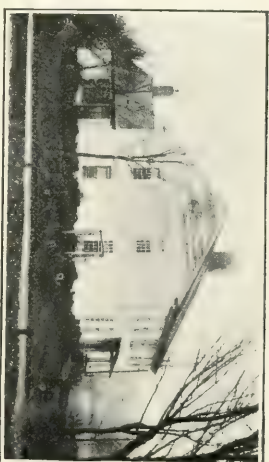
THE PETTIBONE FAMILY.

Colonel Giles Pettibone was one of the earliest settlers of this town, having come here before the incorporation of the town in 1758. He was a descendant of John Pettibone, who came from Wales to America in 1650, was admitted a citizen of Windsor, Conn., in 1658, and shortly after settled in Simsbury, and was the ancestor of all the Pettibone family in the United States.

The first town meeting was held at the house of Joshua Whitney, December 12, 1758; the second, December 20, 1758, and many subsequent meetings were held at Giles Pettibone's house. He was a very prominent and active man in all town affairs during almost half a century of the town's earliest history. He held repeatedly almost every important office in the town, and represented the



MR. LEVI PETTIBONE.



COL. GILES PETTIBONE'S HOUSE.



THE OLD ROBBINS HOUSE.

town in the General Assembly of the Colony and State in twenty-six sessions, being with William Walter, the representative, at the session in October, 1777, when the town was first represented. He was a justice of the peace for thirty years, judge of probate twenty-eight years, town-treasurer for nearly forty years.

Col. Pettibone died in 1810, and his son, Giles, Jun., who built, in 1794, and kept the hotel on the green, since known as the Shepard Hotel, died in 1811, aged 51.

Giles Pettibone, Jun., had but one son, Jonathan Humphrey, who kept the hotel after his father's death, was postmaster for many years, and died, unmarried, in 1832, at the age of 39.

The daughters of Giles Pettibone, Jr., were:

Sarah, who married Michael F. Mills.

Mary (Polly) married Giles Thompson.

Louisa, died unmarried, aged 21.

Julia married Deacon Amos Pettibone.

Eunice, died unmarried, 1871, aged 81.

Charlotte married Hiram Mills.

Susan died unmarried.

Dasiah Humphrey married Halsey Stevens.

Sereno, son of Col. Pettibone, graduated at Williams College in the class of 1800, taught school for some years, studied law, settled here in his native town; at a celebration July 4, 1801, was the orator of the occasion; was eminent as a civil engineer and surveyor. He died in this town when just in the prime of life, a man of fine ability and promise.

Rufus, son of Col. Pettibone, graduated at Williams College in 1805; studied law, and, for a time, practiced in Vernon, N. Y. He was a man of brilliant talents; went to Missouri; was a member of the constitutional convention of that state at its formation; was chief justice of the state, having been appointed by McNair, the first governor, and held that office until his early death in 1825. Mention is made of him in connection with his brother Levi.

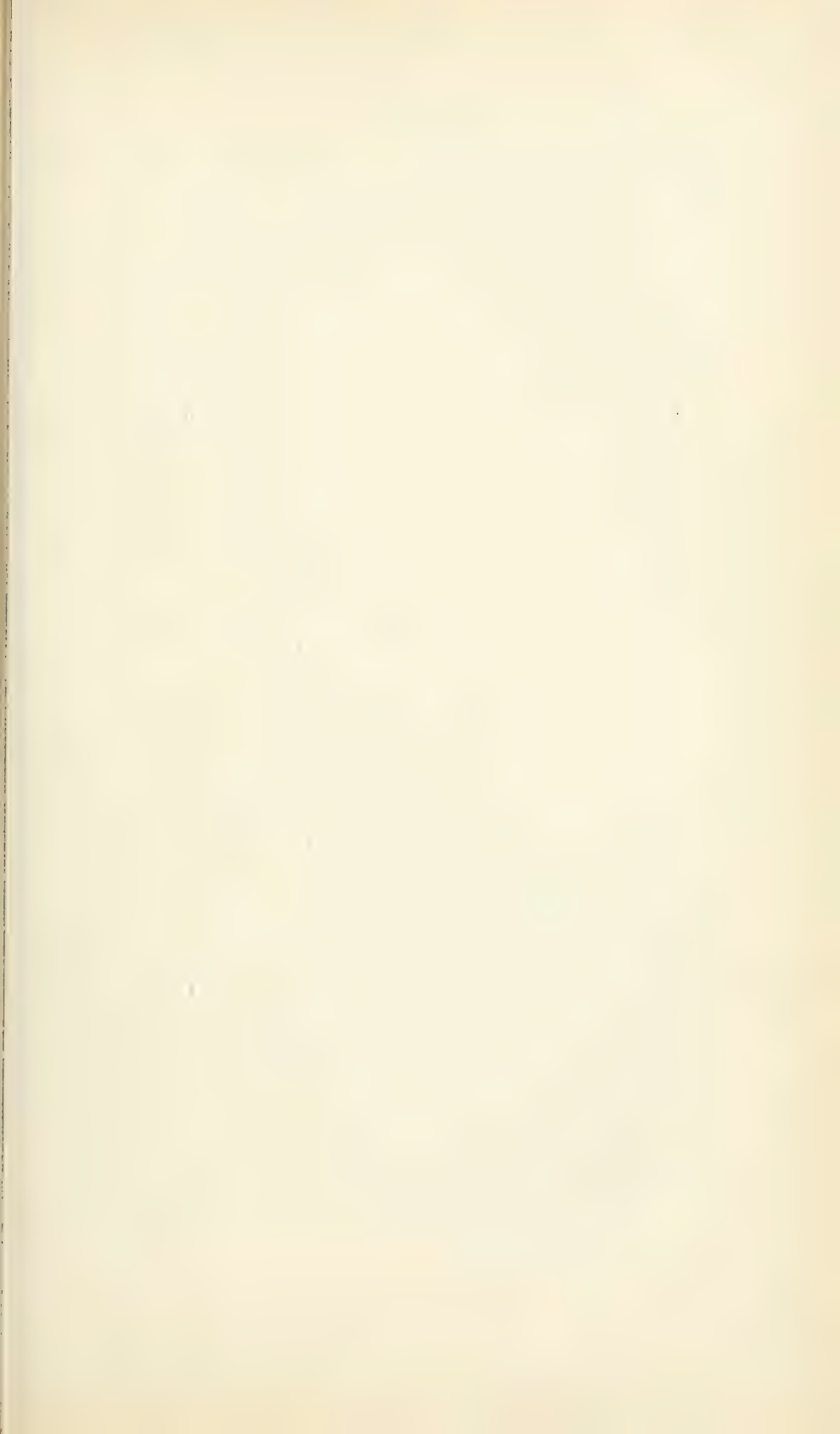
Levi Pettibone, son of Col. Giles Pettibone, was born in this town December 17, 1780, and lived to the remarkable age of one hundred years, six months and seven days, his death occurring June 24, 1881. Mr. Pettibone was about three years old at the time of the close of the war of the Revolution. He remembered about Shay's rebellion in 1786 and '87, a few men here in his native town having had some little part in it, it is said. In the war of 1812 he was living in Pittsfield, Mass., and was drafted, but Governor Strong of that state denied the authority of the federal government to compel citizens of Massachusetts to fight outside the state, and Mr. Pettibone never fell into line, nor drew a pension. In 1817, in common with many others, he was attracted to the

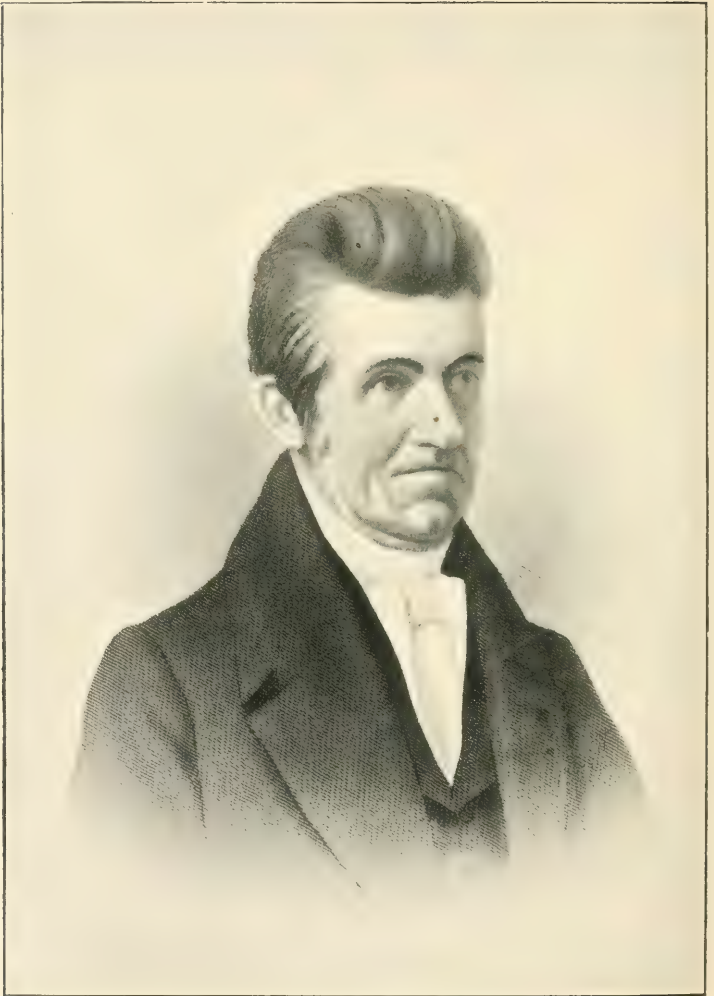
Mississippi valley as a new world opened to energy and enterprise. Leaving Pittsfield he went to Vernon, N. Y., where his brother, Rufus Pettibone, was engaged in the practice of law, and urged him to "pull up stakes and go west." It was agreed that Levi should go on to Missouri on a prospecting tour, and return to Vernon to report, and, if favorable, the two brothers then should migrate to Missouri and make that state their home. Accordingly he made the long trip, taking the usual river and land route, reached Shawneetown, Illinois, and made the balance of the trip on horseback, via Kaskaskia to St. Louis. He returned to his brother and it was then decided to leave for St. Louis in the spring. Among the friends of Rufus Pettibone then residing in Vernon was Henry Rowe Schoolcraft, who determined to accompany the Pettibones, and share in the exploration of the geography, geology and mineralogy of the new west.

The usual route was to descend the Allegheny River from Olean, N. Y., to Pittsburg. At Olean Mr. Levi Pettibone made ready an 'ark,' as it was called, in which the party were to descend the river. The ark was built of stout planks, having a flat bottom; upon this posts were raised and a room for cooking and one for sleeping constructed; the whole covered with a flat roof.

Near the front were two long sweeps or oars, used to guide the unwieldy craft as it floated down the stream. At night they tied up, built a fire on shore, and cooked their food. They reached Pittsburg, after a descent of 300 miles, March 28th, 1818. Here they separated, the Pettibones pursuing the journey to St. Louis by the customary routes. Mr. Schoolcraft reached St. Louis the last of July; called on his friends the Pettibones, and spent three months in examining the mines in southwest Missouri, and in the fall of 1818 and the winter of 1819, in company with Levi Pettibone, made the celebrated exploration in Missouri beyond the line of settlements, to the Ozark mountains. The journey had about it much daring and adventure, and in the narrative which Schoolcraft afterwards published, he thus refers to his companion, Pettibone: "He stood stoutly by me; was a reliable man, who could be counted upon in all weathers to do his part willingly." In some reminiscences, Mr. Pettibone said his father, Col. Giles Pettibone, took part in the Revolutionary war; was present at the surrender of Burgoyne at Saratoga, and afterwards led scouting parties on the neutral grounds and among the Highlands on the Hudson.

To show how plentiful wild game was in Missouri at the time of his exploring expedition, he said that not very far from Potosi, at the Ashley cave, or Saltpeter caves, one day they saw four





JUDGE AUGUSTUS PETTIBONE.

bears on an oak tree, eating sweet acorns. They saw a flock of wild turkeys marching towards the cave, and shot one so large and fat that the carcass furnished food for three days. One day they shot two bears, cutting down a hollow tree in which the bear had crawled for shelter; and saw large elk bounding away. In this expedition they descended the White River to Batesville, in Arkansas; from whence Mr. Pettibone returned to St. Louis, then a small outpost, containing a population of 2,500. His brother, Rufus Pettibone, established himself in business there upon his arrival, and was appointed circuit judge, and afterward chief justice of the state, which position he held until his early death in 1825. During the time that Judge Rufus Pettibone continued in office, his brother Levi was circuit clerk of the court. He resided for nearly sixty years in Pike County; was for many years county treasurer, and held various other offices there. The last five years of his life were spent in St. Louis, at the residence of his son-in-law, Captain Frank Burnett. His remains were buried at Louisiana, in Pike County, Mo., his old home.

He retained his powers of mind and body remarkably. He was an unusually fine penman and bookkeeper, and at the age of nearly 90 was employed to open a set of books for a bank, and at 94 years of age kept the books of a shoe store, the time required being some four hours daily. His work was a model of neatness and care. "He has always been temperate—never having been addicted to the use of tobacco or stimulating drinks, except as medicine."

AUGUSTUS PETTIBONE.

Augustus Pettibone, third son of Colonel Giles Pettibone and Desiah Humphrey, his wife, was born in Norfolk, February 19, 1766. He entered Yale College in 1784, where he studied about two years, but did not graduate. In September, 1787, he commenced reading law with Dudley Humphrey, Esq., of Norfolk, a practicing attorney, and continued with him until the following April, when he went to Litchfield and attended Judge Reeve's lectures until March, 1790, when he was admitted to the Bar of Litchfield County. He settled in his native town of Norfolk in the practice of law, and continued in the practice until 1812, when, being in poor health, he relinquished the practice, and in that year he was appointed an associate judge of the County Court of Litchfield County, and held that office until 1816, when he was appointed chief judge of the county court, and continued to hold that office until 1831, when from impaired health and advancing years he declined holding longer any public office. He was a justice of the peace more than thirty years. He was Judge of Probate for the District of Norfolk from May, 1807 until 1822.

He represented his town in the General Assembly in twenty-eight semi-annual sessions, between 1800 and 1825.

In 1818 he represented the town in the State Convention at Hartford, to form a constitution for the State, and was appointed one of the committee to draft a constitution for the consideration of the convention. He was Senator from the 17th Senatorial District in 1830 and 1831.

Such is the record of his public life. Soon after his death a townsman wrote of him: "This distinguished legislator and jurist died at his residence in Norfolk on the 4th of October, 1847. Judge Pettibone was a fine specimen of a class of politicians, statesmen and gentlemen of an age gone by. There was nothing superficial in his knowledge, no trickery or deception in his political career, not a shadow of dishonesty in his dealings with men. He was a model of uprightness, benevolence, discretion and unstudied eloquence. His loss will long be felt in the community in which he lived.

One of the duties which the living owe the dead is to record their virtues, and in very few instances is this duty more meritoriously called for than in this case. Judge Pettibone, for by this name he was best known in Litchfield County, was at the time of his death the oldest inhabitant of Norfolk who was born in the town. His father, Col. Giles Pettibone, was one of the early settlers of the town to which he emigrated from Simsbury in Hartford County, where his ancestors were early settlers. The high estimation in which the Pettibone family were held by their fellow-citizens, is established by the fact that the father and the son were sent to represent the town in the State Legislature nearly fifty times; the deceased thirty, including two sessions in the State Senate, and the father nearly twenty.

It has often been a subject of remark that he possessed in a pre-eminent degree many of those qualities of which New England is proud. Though a man of wealth and vast acquirements, he was the most unostentatious man we have ever known. He was approachable to the most humble member of society. In the honorable and delicate trust of dispensing justice he gave universal satisfaction. When he left the bench it was with the regret of all who knew him, and he carried with him the character of a just and upright judge. What nobler character can be given to man!

It has often been regretted by many in this part of the state that the deceased was not placed in our national councils in early life. If he had been he would have reflected honor on the state. He was well constituted to make a fine senatorial speaker—calm, grave, dignified. We shall never forget the first time we heard the judge speak in public. It was at one of our town meetings. His

delivery was peculiarly solemn and dignified, and his sentences delivered with as much precision as if they were delivered by a professor of rhetoric from some approved author, and this when the deceased was well past seventy years. But the judge wanted in one very important trait—ambition. If he had only possessed this he might have taken his place beside the first men in the country. To do so he was qualified by nature and by education, for he was one of the best read men to be found in this part of New England. So late as the last year or two of his life he could be found reading to a late hour every evening. In his library were many rare and valuable works, including most of the English classics, with which he was well conversant. But the judge had other qualities besides learning and talents to recommend him to consideration in the community. He was a man of great public spirit, and this he manifested in the most noble and disinterested manner. Much of the prosperity which is so apparent in the north part of Litchfield County is owing to his instrumentality, and it is right that the public should know it. Most rich men at his age become very distrustful of others, but it was not so with him. Where he had confidence he was noble and generous, and those fine qualities were only surpassed by his deep and close penetration, which enabled him not to misplace his liberality. Few rich men have given the use of their names to such an extent to help industrious neighbors as Judge Pettibone; and what higher character could be given of the community in which he lived than to say that he scarcely ever met with a loss by his liberality. Previous to his death he was the oldest of the Pettibone stock living, and his departure from among them must sever many tender ties. He appeared like the last connecting link between the past and the present generations. Honor to the memory of a good and just man. May he rest in peace! R.”

Deacon Mars says: “The next house north from Col. Pettibone’s was Dr. Ephraim Guiteau, who lived where Captain Augustus Phelps, and later his son, Levi Phelps, lived. Dr. Guiteau had one son, Philo, who was also a doctor, and one daughter who was the wife of Dr. Benjamin Welch.” Other mention of Dr. Guiteau is made.

“Mr. Joseph Gaylord, Jun., lived near Dr. Guiteau, on the opposite side of the road, where Jedediah Phelps lived, and where Col. Horace B. Knapp lived later.” This is the place recently purchased for a summer home by Dr. Thompson of New York.

“A little farther north, where Capt. Henry Porter spent most of his life, and where Mr. Egbert Butler has lived for some years, two brothers, Jedediah and Jeremiah Phelps lived. Their father came from Simsbury to Norfolk in 1756; settled and lived on the corner north of where his sons, just mentioned, built their house.

Capt. John Phelps was the father also of Capt. Darius Phelps, who is mentioned elsewhere, and so was the ancestor of all the families of Phelps' who have lived in the town."

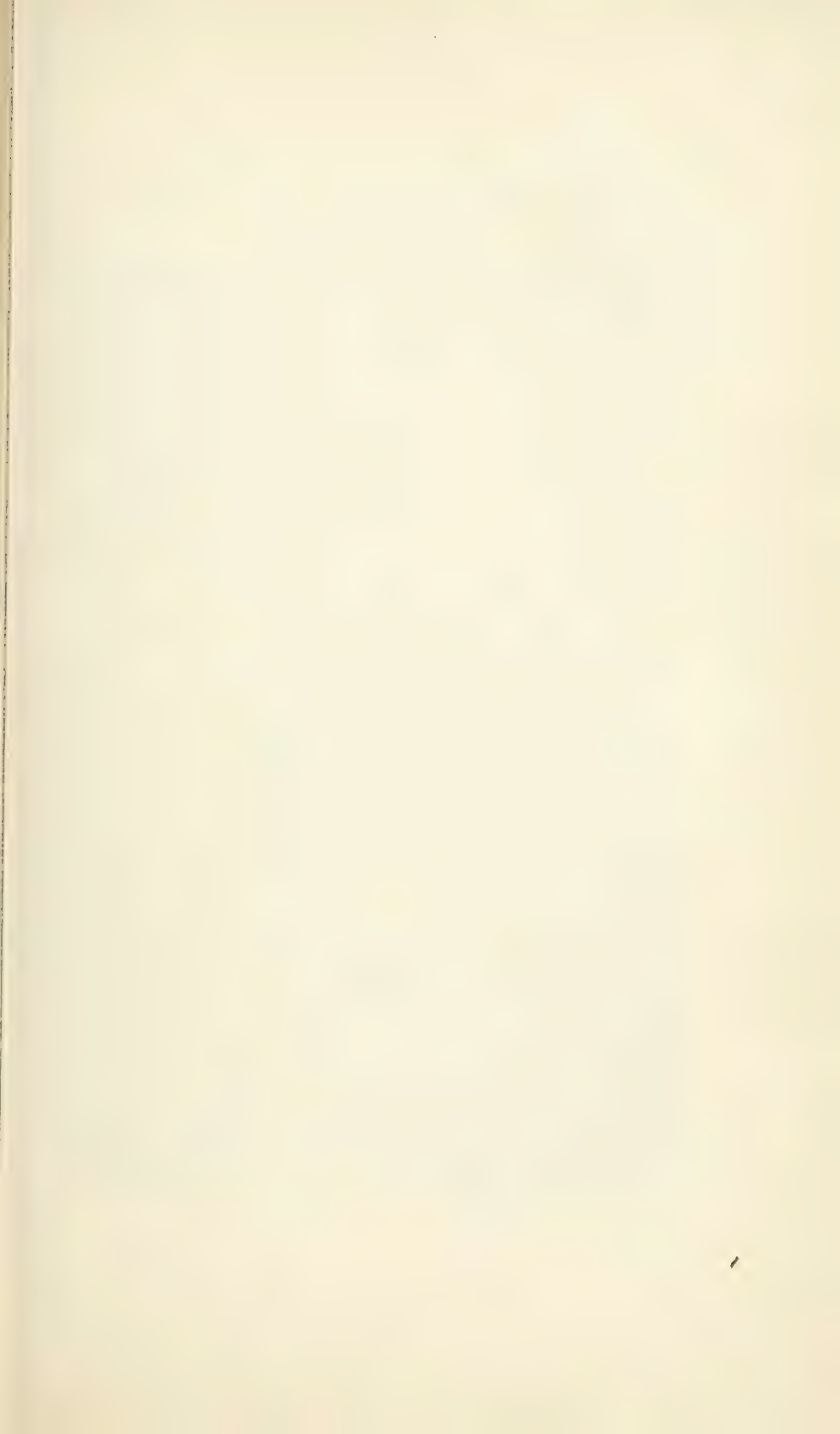
Sarah, daughter of Capt. John Phelps, married Ozias Bingham, and after his death she married Nicholas Holt. The sons Jeremiah and Jedediah in about 1790 built the house already mentioned, which is still the home of Mr. Egbert T. Butler, beautifully located, in fine condition, and the summer resting place of a large number of city people.

The brothers together built this house in which they spent their lives; their wives cooking at the same great fireplace, which had three 'andirons,' spread their separate tables in the same great kitchen; each family having a separate work and cheese room, and, of course, other rooms. The brothers owned and worked the large productive farm in common, there being no division until their children were grown, married, and had interests of their own. Two of the sons of Jedediah, viz., Capt. Augustus and Esq. Jedediah, in a division of the original farm, had their farms a short distance south from the old homestead, those places having been already mentioned. Rosanna, a daughter of Jedediah Sen., married Mr. Calvin Butler, a lawyer, of Plymouth, Conn., and became the mother of fourteen children, of whom Mr. Egbert T. Butler already mentioned is the sole survivor. He married Jennette Porter, May 1, 1839, in this same house. Their children were Egbert J. and Harriet R. Mrs. Butler was a most excellent, queenly, Christian woman, of rare natural endowments, culture and grace; fitted to shine in any position, even that of "the first lady of the land." She died universally mourned, November 23, 1862, at the age of 47, her father, Capt. Henry Porter, having died in September previous, and her son having come home from the army to be cared for through a severe sickness a few weeks previous to his mother's death.

"Mr. Joseph Gaylord Sen., father of Joseph Jun., Philemon and David Gaylord, lived up the hill north from the old Phelps homestead." Mr. David Gaylord had a son, Henry J., who spent his life, unmarried, upon the old homestead. Another son, Levi P., went west, and now lives in Los Angeles, California. One daughter, Celestia, married Sullivan Butler; Julia married Monsieur Victor Alvergnat.

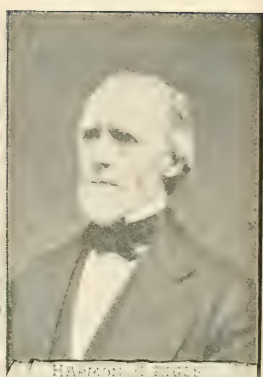
"Mr. Samuel Gaylord lived still farther north, near where his son Anson lived for most of his life. His other sons were Samuel Jr., Timothy and Chauncey.

John Hedy lived north from Mr. Gaylord's, and still farther north Mr. Samuel Knapp, the father of Major Bushnell Knapp, and grandfather of Col. Horace B. Knapp."





CARL JOHN A. SHEPARD



HIRAM J. BRIGGS



HIRAM MILLS



CHARLES H. MABLE



SAMUEL SEYMOUR

"On a road that started near Capt. John Phelps's corner and ran northwest towards the College land, Mr. John Smith lived." His descendants are numerous and respectable. Chauncey and Timothy Gaylord lived in this neighborhood.

"East from Phelps corner, on the road toward Sandisfield, there were three or four families of Holts," mentioned in another place.

"Captain Michael Mills lived in Loon-meadow, on the place where Deacon David Frisbie and his son David lived later, and still later Mr. John Nettleton and Frank Jackman."

Miss Susan L. Mills, early in 1897, in reply to a letter of inquiry regarding the Mills family, wrote as follows: "Joseph, son of John and Sarah Pettibone Mills, was born in 1694; married Hannah Adams. They settled in Simsbury; had fourteen children; ten sons and four daughters, all remarkable for their Christian character and example. Six of the sons were deacons of churches. Four of the sons settled in Norfolk. Of these Deacon Joseph settled in the south end district on the place where his son Benoni, and his grandson, Daniel, lived later. Deacon Joseph died in 1792. His brother, Deacon Samuel, died in this town in 1804.

Michael, second son of Deacon Joseph and Hannah Adams Mills, born in Simsbury, 1728; married Mercy Lawrence; settled in the eastern part of Norfolk called Loon-meadow. They had nine children. He served in the Revolutionary war; was representative to the General Assembly of Connecticut for twelve sessions, from 1779 to 1791. Capt. Michael Mills died in 1820, aged 90. Three of his sons settled in Norfolk, viz., Eden, Lawrence and Michael Frederick.

Simeon Mills, a brother of Capt. Michael, settled in Norfolk. He suffered great hardship during the Revolutionary war.

Eden, son of Capt. Michael Mills, married Rosanna Wilcox. They had ten children; five sons and five daughters. Their children who settled in Norfolk were Rosanna, who married Luther Butler, lived many years and died in the Col. Giles Pettibone house in 1888, aged 89 years. Irad, who lived on Beech-flats, in the old Guiteau house, which is still standing, the home of Mrs. John Nettleton. Irad died Nov. 1864, aged 72. John Milton Mills, died April 1860, aged 71, and Susan L. Mills, who was the last person of the name in town." (She died May 18, 1897, at the age of 86.)

"Lawrence Mills, son of Captain Michael, settled in Norfolk, married Olive Benedict; their children were Laura, Myron H., for a time a merchant here, as mentioned elsewhere; Persia, married Timothy C. Gaylord; Matilda, married George Nettleton, Francis B., and Hiram, who was a farmer and a man of some prominence in the town; was one of the selectmen of the town for several years, and represented the town in the legislature in the year 1839, and died in 1881, aged 86.

His eldest son, Charles H., also a farmer, died of hydrophobia, December, 1878, aged 52. His younger son, John Lawrence Mills, graduated at Yale College, was a tutor in Yale for some years, studied for the ministry, preached for several years and was appointed to a professorship in Marietta College, Ohio, where he has since resided.

Michael Frederick, youngest son of Capt. Michael Mills, was born in Norfolk March 22, 1776. He studied law and practiced his profession in his native town until by age and failing health compelled to retire. He held nearly every office and position of trust within the gift of his fellow townsmen. He represented the town in the State Legislature in 1830, 1831 and 1833. He was appointed Judge of Probate in 1822 and held that office twenty years, the district then comprising the towns of Norfolk, Colebrook and Winchester. (During Esq. Mills' term of office Winchester and Colebrook were made by the Legislature the district of Winchester, in 1838.) In 1812 he was appointed justice of the peace, and officiated in that capacity until he was seventy years of age. In 1813 he was appointed sole agent for the church and society to build the meeting-house, which business he transacted to the entire satisfaction of all concerned, as mentioned in another place. In 1804, under President Jefferson's administration, a post-office was established in Norfolk, and Esq. Mills was appointed the first postmaster. At that time the mail was received only twice a week in Norfolk, and the only papers taken here were the Connecticut Courant and Litchfield Monitor."

In the "History of Litchfield County Bench and Bar," it is said: "Mr. Mills never figured conspicuously as an advocate in the higher courts, but was regarded by the ablest lawyers as one of the best men in the state to prepare a case. Most people know how very liable members of the legal profession are to make enemies in discharging the duties of their calling, but in this Esq. Mills was peculiarly fortunate. Being of a happy and generous disposition, whatever he said or did never partook of ill will or malignity." "He married Sarah Pettibone, grand-daughter of Col. Giles Pettibone. One son, Frederick Ira, graduated at Yale College, 1827; was a young man of great promise, and died at the age of 23, soon after completing his law studies. His younger son, Michael G. Mills, was for a time Judge of Probate, and died December, 1846, aged 33. His daughters, Margaret, who married John A. Shepard, and Sarah, who married John K. Shepard, spent their lives in this town. Esq. Michael F. Mills died August 2, 1857, aged 81."

"On the road leading from the Loon meadow road toward Pond-town Deacon Jared Butler lived." Mr. Butler, who married Elizabeth Dorchester, was the sixth man elected to the office of Deacon,

after the organization of the Congregational Church here. He died in 1822, aged 76. He had four sons, Nathaniel, Elisaph, Jared and Luther. His daughter Elizabeth married Mr. Allen Holt, and lived in this town. His daughter Mary married David Sexton. He died July, 1854, aged 80. She died August, 1851, aged 71. They spent their lives, most excellent Christian people, on the farm occupied after their death by Samuel Canfield, who married their daughter, Rebecca Sexton. Mr. Canfield sold the place a number of years after Mr. Sexton's death to Mr. Richard Curtiss, who now lives there.

Elisaph Butler, son of Deacon Jared, had two sons, Levi and Jared. He died March, 1843, aged 75.

Nathaniel Butler, son of Deacon Jared, had two sons, Uri and Edwin, and two daughters, Miriam and Matilda. He died April, 1841, aged 60.

Uri and Edwin Butler were well known and highly respected citizens of Norfolk until middle life, when they removed from town. Their sister, Miriam, married a Mr. Pierce of Canaan. Matilda married Mr. Witherell.

Jared Butler, son of Deacon Jared, had seven sons and two daughters. The sons were Timothy, Almon, Albert, Miriman, William, Sullivan and Styles; the daughters were Laura and Celia. These all emigrated from town. William married Harriet Merwin, lived in town several years and then went west.

Sullivan married Celestia, daughter of David Gaylord, spent the larger part of his life in town, and now lives in East Canaan.

Luther, son of Deacon Jared Butler, married Rosanna Mills, was a highly respected citizen of this town, owned and died in the Col. Giles Pettibone house, September, 1855, aged 69. His daughter Rosanna married Mr. Edward Hubbard of Salisbury. Their daughters, Mrs. Lyman Johnson and Mrs. Silas Palmer, are residents of this town. Ellen, daughter of Luther Butler, married Mr. George Dodge of Salisbury.

Nathaniel Stevens, was fifth in descent from John Stevens, who came from County Kent, England, and settled in Guilford, Conn., about 1640. The family afterward removed to Killingworth, now Clinton, where representatives are now living. He was born at Clinton in 1739, and removed to Norfolk early in its history. He was by occupation a clothier and hatter. He built a house in 1784, still owned by his descendants. He was noted for his piety, and was a man of influence in the community; represented the town at eighteen sessions of the Legislature and died in 1808.

In speaking of the removal of this family, with others, the historian says: "They continue to be respectable in Church and State there."

Nathaniel Stevens, Jr., second son of Nathaniel Stevens, was born in 1763. He remained at the homestead in Norfolk and succeeded his father in the business of latter. He took a prominent part in public affairs, was a major of militia, and represented the town at sixteen sessions of the Legislature. He died in 1825. He had four sons and three daughters.

Halsey Stevens, youngest son of Nathaniel Stevens, Jr., was born in 1803. He succeeded his father in business. He married Dasiah Humphrey, youngest daughter of Giles Pettibone, Jr., and died in 1837.

Jonathan H. Pettibone, eldest son of Halsey Stevens, was born in 1830. He studied medicine under Dr. Wm. W. Welch, and graduated at the College of Physicians and Surgeons, New York, in 1852. He served a term in Bellevue Hospital, and made several trips to Europe as surgeon on board ship. In 1855, after the death of Dr. Erasmus Hugins, he became associated with Dr. Welch in practice at Norfolk. In 1861 he was appointed 1st Asst. Surgeon 4th C. V., afterwards the 1st Conn. Heavy Artillery. He experienced the fortunes of war during McClellan's Peninsular Campaign. He resigned his commission on account of his own ill health and that of near relatives. He continued the practice of his profession at Norfolk till 1885, when he died very suddenly at the age of 55 years.

Mr. Hezekiah Butler lived next to Mr. Stevens. He was a shoemaker. One of his sons, Oliver B. Butler, was a shoemaker, built a shop and worked in it for several years. It was the house in which Mrs. Bilhah Freedom died."

"Mr. Joseph Smith lived in a house north of Mr. John K. Shepard, in West Norfolk.

On the west side of the brook Mr. John Turner lived. He was a tanner and currier of leather." This seems to have been near where Mr. Levi Shepard built his tannery later.

"In the district that was called 'Paug,' on the road that ran south from the Maltbie place, which was on the old turnpike, a man named Blakeley lived, half a mile or so south." Blakeley pond doubtless received its name from this man.

"Mr. Roswell Grant lived near where Mr. Richard Beckley and his son, William Beckley, lived. His brother, Joel Grant, lived on the opposite side of the street. He was killed by the fall of a well-sweep in his own yard "in the memorable storm of 1796." The house was burnt many years later."

Esq. Joseph Riggs left a memorandum, as follows:—"Timothy Gaylord lived near Mr. Jud's; came to town 1768; Gaylord built his house 3 or 4 years after." (This Judd house was the first house south of the Methodist church.) "A. D. 1768, Miles Riggs came to

Norfolk and Justus Gaylord lived at the old house near or on the ground where Mr. Akins lives; house now stands." (Miles Riggs was the father of Esq. Joseph; he died 1836, aged 88. The house "where Mrs. Akins lives" was the house still standing opposite the Doctor Welch house, which house Mr. Lemuel Akins owned, and his family occupied for several years after his death in 1834.) "Miles Riggs thinks he had been told that Samuel Gaylord, the father of Justus Gaylord, had lived in a house a little west of the highway, near the grist-mill bridge. Thinks the Watsons bought said Justus Gaylord's property, and John and Titus Watson built the Akins house and sold out some time after to E. Phelps."

In an extended interview most fortunately had with Mr. Norman Riggs, a week only before his death, in March, 1900, the writer learned many things of interest concerning the old settlers and former residents in the South End district, where Mr. Riggs was born and where he spent the eighty-four years of his life.

I will follow somewhat in the order taken by Mr. Riggs. Two sons of Asahel Humphrey of Goshen settled on the Winchester road in the extreme south part of the town. In the time of the Revolutionary war the whole family were said to be tory sympathizers, and on that account it was said they settled in that remote part of the town. Levi Humphrey lived near the line between Norfolk and Winchester. His son, Timothy, settled in Winchester, near his old home. His son Lloyd and daughter Nancy never married, and spent their lives on their native place. Lloyd at one time was said to have been well off financially, but lost his property and died penniless. James, the other son of Levi, owned for some years a large farm near Grantville, which he sold to Col. Willis Griswold, later known as the Beckley farm, and afterward he kept a hotel in Winsted.

Malachi, the other son of Asahel Humphrey, lived on the farm next north of his brother Levi. He was a man vigorous of mind and body, of about 225 lbs. weight, a good farmer, a shrewd business man, in good circumstances, a good citizen, an expert at stone-work, and somewhat of a joker. He built a porch over his front door, and his family physician, Dr. Whitmore, said of it: "Why, Uncle Pal, as he was familiarly called, I shall never dare go under that thing." Mr. Humphrey replied: "Then I shall build one just like it over my hatchway door, and see if I can't keep you out of my cellar." His sons were Horace, Joel, Carlton, Loyal, Chester and George. Horace remained on the old farm, engaged in nursery business, raising pears, horse-radish, mulberry trees, etc. Almira, the daughter of Malachi Humphrey, married James Stannard, and was the mother of Appleton and Malachi Stannard.

James Stannard lived farther north, on what is still the Stannard

farm. He died suddenly in 1827, of heart disease, at the age of 39 years. His son, Appleton, spent his life on the old homestead, an excellent citizen and a good farmer. His son Obed succeeded his father on the farm.

A man named Mason built the first house on this place, and sold to James Stannard.

The first settler on the Riggs farm, as it has been known during the entire history of the town, was a Mr. Roberts, who "built a log house under the hill," where he lived a few years. Miles Riggs came from near Danbury and bought part of this farm in 1771. He was a carpenter; built some houses in Canaan and some of the old houses in Norfolk. He married first Patty Bull; they had three children. He served in the Revolutionary army, as the record elsewhere will show. As he reached home at one time from the army he found two of his children lying dead in the house, and his wife died before the next morning of "camp-distemper." His surviving child, Miles, settled in Canada and lived to be nearly ninety years old.

His second wife was Abigail, daughter of Amasa Cowles, and widow of Eden Mills. The children of this second marriage were Joseph, Eden and Lewis, and a daughter, Delina, who married a Mr. Harvey, lived and died in Texas.

Miles Riggs died in his old home Sept. 20, 1836, aged 88 years. His son Eden, it has been said, succeeded Owen Brown, on part of the Stannard farm, and for some years carried on tanning and shoemaking there, and later bought a farm near South Norfolk, which was originally owned by Oliver Burr. He was an industrious, successful farmer, accumulated a good property, was a well-informed, intelligent man, and a most exemplary citizen. He represented the town in the Legislature in 1844. He had three sons, Hiram Harman, Lewis, who was a physician, and Miles. Harman, as he was called, and Miles, both spent their lives on the old homestead. Were excellent farmers and business men, and most worthy Christian men and citizens.

Lewis Riggs (son of Miles Riggs) was a physician, an able, educated man; settled in the state of New York, at Homer, and represented his district in Congress at one time.

Joseph, the eldest son of Miles Riggs by his second wife, spent his life on the old farm. He was a well educated and a well informed man, was a skillful surveyor, did a vast amount of surveying in this and the adjoining towns; was for some years the county surveyor; was for many years a justice of the peace and transacted much business, such as drawing wills, deeds and the like. A great number of papers in his handwriting, and the minutes of surveys of lands, laying out and altering highways, etc., which he made

are still to be found. He was the surveyor when a large number of the alterations of the "Greenwoods Turnpike" were made.

Esq. Riggs, as he was called by everybody, married Annis Clark of Burlington, Conn. Their children were George, who settled in Wisconsin; Chauncey, who spent his life in Torrington, Connecticut; twin daughters, Mary, who married Frederick Bronson, and spent her life in East Canaan, and Maria, who married Luman Foot, son of Pliny Foot of this town, and whose home was also in East Canaan, where she died.

Joseph Riggs, with his father, built the house which is still standing in good condition on the Riggs farm, in 1816. In June of that year, on the day of the total eclipse of the sun, he went to Torrington for a load of brick. As the eclipse was nearing totality he met an acquaintance, Mr. Hayden, who was in great consternation, as he said: "The day of judgment has surely come." Mr. Riggs, who understood about the eclipse, assured his terrified friend that the darkness was caused by the moon crossing the sun's track, and that all danger would soon be past, and added: "But the day of judgment is coming."

Norman, the third son of Joseph Riggs, was born March 10th, 1816; spent his life on the old Riggs homestead, and died there March 26, 1900. He was an unusually intelligent, well-informed man, with whom, to the close of his life, it was a pleasure to converse regarding occurrences in this town, which he remembered back more than three-quarters of a century, and many most interesting facts that he heard in early life from his grandfather and other early settlers of this town. He held at various times the office of selectman and other town offices, and positions of trust and responsibility, and was through life a respected and esteemed citizen. He was not successful in accumulating or retaining property, and in the last years of his life was said to be in straightened circumstances. He was a man of wide general information; read and thought much, and in the last interview said to the writer: "My best thoughts have always come to me in the early morning, when just awakened, refreshed by sleep."

Captain Hosea Wilcox, whose service in the Revolutionary war is mentioned elsewhere, lived north from the Riggs place, toward the Stannard farm. His house was across the road from Deacon Edward Gaylord's. In that interview, Mr. Riggs said: "You come down some pleasant day after the ground is settled and I will go with you and show you where all those old houses stood";—but he did not live to do it.

Sterling Miles lived for a time in a small house north from the Riggs place, the house standing on the east side of the road.

A Mr. Goff, a tanner and shoemaker, moved this Mills house a

little distance north from the Stannard corner, and used it for a bark-house. He had a small tannery on the south-east side of the road, where Mr. Stannard now has a small pond, his house being on the opposite side of the road.

Owen Brown, the father of John Brown, who was the "Hero of Harper's Ferry," in December, 1859, bought out Mr. Goff about 1795, and carried on tanning and shoe-making there for about four years, when he sold out and moved to Torrington. Josiah Boardman bought out Mr. Brown, and Mr. Eden Riggs occupied the place some years later, it is said.

Owen Brown, who was born in West Simsbury, February, 1771, married in March, 1793, Ruth, daughter of Rev. Gideon Mills, in his autobiography says: "In the fall of 1789 I went to Norfolk and worked at shoemaking all winter, mostly around at houses for families. I returned to Simsbury, afterward called Canton Center, where I lived until about two years after I was married, when I went to Norfolk, bought a small farm with a house and barn on it. Found there friends in need and friends indeed; set up shoemaking and tanning, and did a small, good business. My first child, Salmon, was born in Canton, June, 1794, and died in Norfolk, February, 1796. My daughter Anna was born in Norfolk, July 5, 1798. I sold my place in Norfolk in February, 1799, and moved to Torrington, where my son John was born May 9, 1800. In 1804 I made my first journey to Ohio; purchased land at Hudson, Ohio; returned to Connecticut in the fall. June 9, 1805, I started with my family with an ox team for Ohio, and arrived in Hudson, Ohio July 27th." After he became famous it was said by some natives of Norfolk that they played with John Brown as a school boy in South End district, which was clearly a mistake.

Captain Joseph Case, the father of Mrs. Solomon Cowles, built the house, which is still standing, on what was long known as the Ferry farm, and sold out to Captain Thomas Ferry, and went west. Mrs. Ferry, probably the mother of Thomas Ferry, died in 1810 at the great age of 101 years. Capt. Ferry sold out to Levi Wright and Hiram McNeil. Later the farm was owned by S. & L. Hurlbut of Winchester.

The first death in the town recorded in Dr. Roys' list was Samuel Cowles, who died in 1762.

Joseph Cowles was one of the early settlers in the South End district. He built an eight square house, twenty feet in diameter, on the site where his son Ebenezer, and his grandson, Moses Cowles, spent their lives also. Mr. Miles Riggs helped to build this house. Moses Cowles and his son-in-law, William C. Phelps, pulled down this old house about 1835, and built the house now occupied by Edward Canfield. Mr. Joseph Cowles, when an old man, in walking to

meeting, fell on the ice on the old Goshen road, on what was then the Tibbals place, and his death resulted from injuries received in this fall, in 1782. His son Ebenezer succeeded him on the old homestead, and died there in 1827, at the age of 78 years.

Solomon, son of Ebenezer Cowles (an *e* having been added to the name in this generation), lived a short distance south of the old homestead, where he built a good house and other buildings, and had a fine farm, in an excellent state of cultivation. Many of the massive stone walls standing on the farm in good order today are monuments of his energy and enterprise. He was one of the most thorough and successful farmers of his day; a good citizen, a very positive character. He was the man who placed the round horse-block near the present stone chapel, bringing it up from the oil-mill on Blackberry river, as mentioned elsewhere. He was at first strongly opposed to fencing the green and planting it to trees. He married Keturah, daughter of Capt. Joseph Case. She was a most excellent, devoted Christian woman. She died October 4, 1869, aged 84. He had four sons, William, Loyal, James M. and Grovenor. The house which he built and occupied was burned a few years since, and the farm seems to have been almost abandoned. He died April 7, 1858, aged 79, and his son William, who a short time before had returned to live with his father, died the 23d of the same month, at the age of 43.

James M. Cowles when a young man bought of Jesse Maltbie the farm on the Goshen road in the south part of the town, where he spent his life and where he died in December, 1871, at the age of 64. This farm was, earlier in the history of the town, owned by Daniel Pettibone, who for some years kept a tavern there, when the New Haven and Albany turnpike was quite a thoroughfare. Mr. Cowles was an energetic, thorough farmer, who had his farm in a fine state of cultivation, and in 1843 built a very nice farmhouse for those days. He was a prominent man in town affairs. Was first selectman in 1844, and the same year, with William Lawrence, represented the town in the Legislature. He was a deacon of the Congregational Church several years, which position he held at the time of his death. He married a daughter of Mr. Amos Baldwin. His three sons, Joseph, Loyal and William, are all residents of the town, William occupying the homestead. His daughter Louise has for more than thirty years been a teacher in Mt. Holyoke Female Seminary.

Mr. Moses Cowles spent most of his life on the old Cowles homestead. He was an excellent citizen, but had not the strength, vitality and enterprise of his brother. He enjoyed life, took things rather easy, was an inveterate smoker and fond of telling stories. His brother, Solomon, was sometimes annoyed at some of his easy

ways, and once said in his presence: "I'm going to have a pound built to shut Mose up in, for he comes around and hinders my men so, forever telling them stories." This 'pound' never was built. Mr. Cowles married Hannah Betts, sister of Mrs. Nathan Green and half-sister of Mr. David Sexton. She was an excellent Christian woman. It was said she would not let her husband smoke when they were riding together. They had two daughters, Parna, who married Mr. William C. Phelps, now living in Winsted, and Abbie, who married Joel Grant.

Mr. and Mrs. Cowles spent their last years and died in Winsted.

Captain Asabel Case, one of the early settlers, built the house on the farm next north from Moses Cowles'. He had thirteen children. A man who once spent a night at his house said that in the morning Mr. Case went to the chamber stairs, called out all the names found in the Bible, and added, "and all the rest of you get up." He died in 1809.

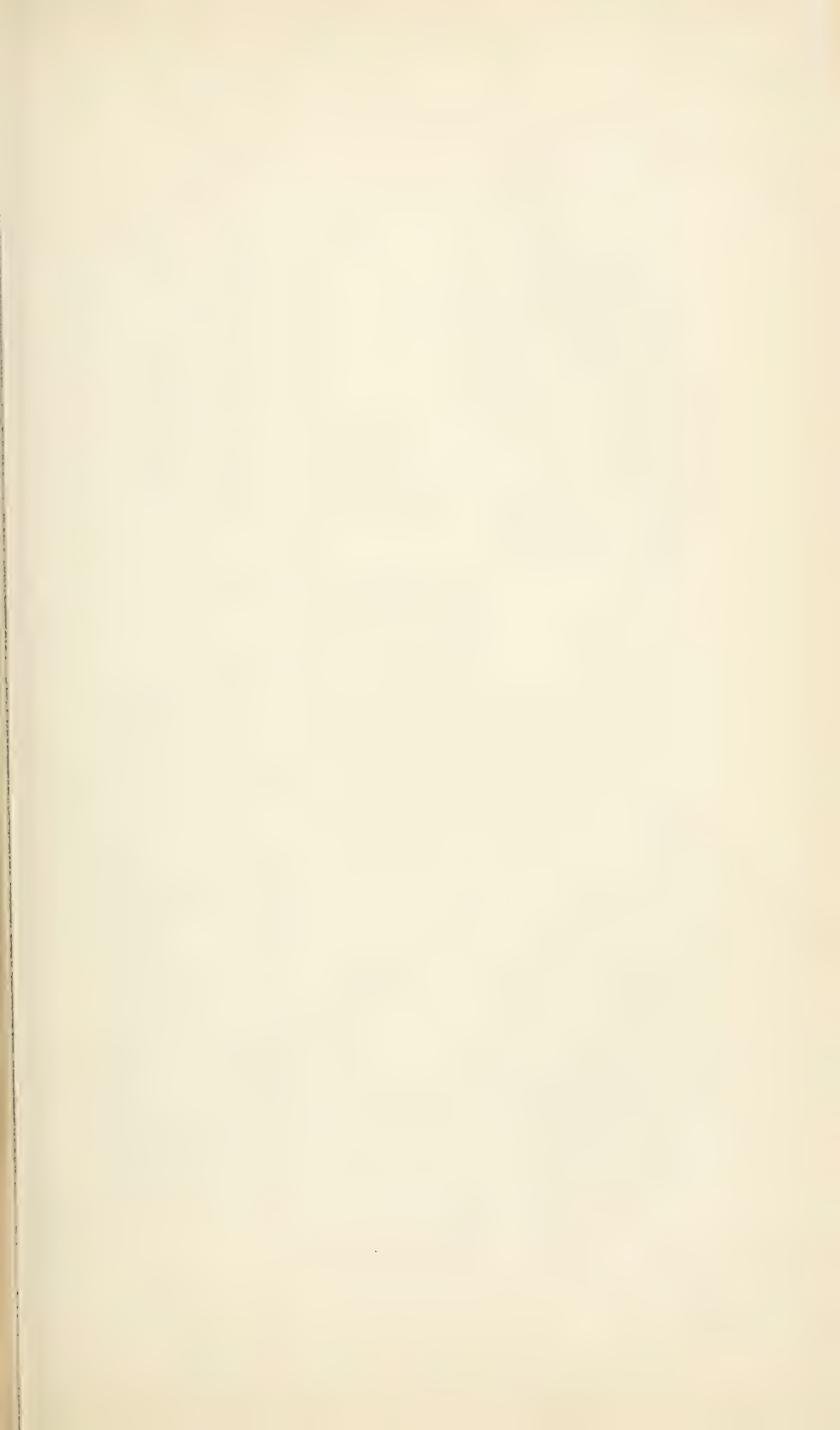
His son, Captain Aaron Case, spent his life on the old homestead. His first wife took by mistake a dose of saltpetre instead of Epsom salts, as she supposed it to be, and died from the effects of it in a few hours. Captain Case was a resolute, eccentric kind of a man. Col. Phelps, a brother of his mother, was drilling a company of militia in which Captain Aaron did not "toe the mark" to suit him, and said to him, "I'll drill all the Case blood out of you." The retort was, "Then I shall be a 'blank' fool too, like our Colonel." Captain Aaron, as he was called, was taking home a load of potatoes in an ox cart. He always kept two or three rods ahead of his oxen. Going up a long hill the tail-board of the cart got loose, and his potatoes rolled out and scattered from the foot of the hill to the top. When he reached home and found his cart empty, doubtless 'the English language was inadequate to express his feelings.'

Time and space forbid telling of his once driving a pig some two miles without discovering that he had taken the wrong pig out of his pen. Captain Aaron Case died in 1842, aged 70.

His son, Hiram, succeeded him on the old homestead. He worked when a young man grinding scythes in a scythe shop, and died of "grinder's consumption" in March, 1856, aged 44.

Dea. Aaron, the youngest son of Captain Aaron, was for many years a somewhat prominent man in Winsted, where he died about January 1, 1900.

Captain Asabel Case, Jun., an older brother of Captain Aaron, spent his life on a farm near Grantville. Mr. James Swift, a life-long resident of this town, married one of his daughters. Mr. Philo Smith married another daughter, and succeeded Captain Case on this farm, where he spent his life and died in 1877, at the age





ROSCEE A. NORTON



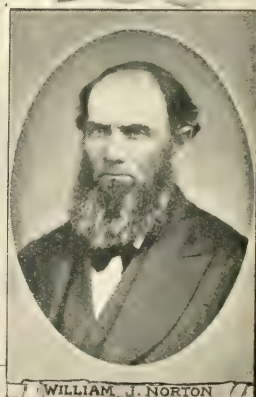
CHARLES W. NORTON



ANSON NORTON



ALBERT H. NORTON



WILLIAM J. NORTON

FIVE NORTON GENERATIONS.

of 83; and he in turn is succeeded by his son Obadiah, who still lives on the farm at the age of 80; and his son Arthur is following in the steps of the three generations of ancestors, with the next generation pressing on after him; all excellent citizens, thrifty farmers, as the farm bears witness, and all the generations regular church-going, Christian people. Mr. Obadiah Smith told the writer that under a certain chestnut tree on his farm, he, with his mother, his grandfather Case, his son and his grandchildren, five generations, he has gathered chestnuts. A rare record. Capt. Asahel Case, Jun., died in 1840, at the age of 84.

Mr. Joseph Mills was an early settler of the town, living on the farm north from the old Case homestead. He was the third man elected deacon of the church here in the early days of its history, which office he held until his death in 1792. His son, Rev. Joseph Mills, was settled as pastor of the church in Becket, Mass. Another son, Roger Mills, lived in New Hartford. His sons, Constantine and Benoni, settled in this town, the latter living on the farm of his father. Daniel S., son of Benoni Mills, succeeded his father on the old homestead, and married a daughter of Gip Smith, a Mormon, of Canaan. At one time when Mrs. Mills was sick, a Mormon missionary came to their house, claiming to have power to heal the sick, and he cured Mrs. Mills so that she rose from her sick bed and prepared dinner for the family, but within a few hours she was again very sick. In the spring of 1858 Daniel Mills and his family sold out and went to California, and a few years ago he was living at San Jose Mission, Cal., with his son Smith, a Mormon, and his daughter, Mary Ann Mills.

Stephen Norton, an early settler of the town, built a large house at the corner of the Winchester and Winsted roads, a short distance south of the cemetery, in the South End district, where for many years he kept a tavern, the road passing there being at the time quite a thoroughfare. As is mentioned elsewhere, he built and for a time carried on a grist-mill, on a small stream that runs not far south of this place. He was born at Durham, Ct., in 1740; was the eldest son of Jonathan Norton, who was born at Saybrook, Ct., February 18, 1712, and died at Norfolk, October 27, 1801, aged 89. His wife, Ruth, died at Norfolk, Jan. 15, 1809. Jonathan was the eldest son of John Norton, who was born at Saybrook, October 3, 1686, and died at Durham, December, 1768. John was the youngest son of Thomas, born in England 1626. Thomas was son of Thomas, born in England 1588. Came to America, settled in Guilford about 1639; died at Guilford 1648.

Stephen Norton married Experience, daughter of Dea. Edward Gaylord of Norfolk, in 1762, and died in Norfolk September 11, 1826, aged 86. His wife died September, 1825, aged 80. They had

eight sons and one daughter, the latter, Clarissa, married Dr. Benjamin F. Calhoun of Norfolk. Their son Stephen, born March, 1765, married Hannah Coy. Spent their lives on a farm on the Goshen road toward South Norfolk, where he died in 1843, aged 77. His wife died May, 1848, aged 75. They had fifteen children; three of these died in infancy; eleven of them had families. Their eldest child, Anson, married Ruby Burr, and spent their lives in this town. Their son, William, married Rebecca, daughter of Wilcox Phelps of this town, and spent their lives on a farm in the Loon meadow district. They had five sons and three daughters.

Charles Lyman, son of Stephen Norton, was a large and successful farmer of Goshen. Several of his descendants are living in Norfolk. None of the descendants of Anson Norton are living in Norfolk.

Probably the most important family in the south part of the town during its history is the family of Grants, some of whom have lived in or near the point called Grantville, a station on the Railroad in this town since 1761.

The first settler in the town of the name was Elijah Grant, the 4th generation from Matthew, who was the first of the name in America, and who lived and died in Windsor, in this state, December, 1681.

Elijah Grant, son of Josiah, was born in Litchfield, April, 1728. Settled in Norfolk in 1761. Represented the town in the General Assembly in 1782. Died August, 1798.

His sons were Joel, born in Litchfield, Feb., 1756.

Roswell, born in Litchfield, August, 1762.

Moses, born in Norfolk, August, 1765.

Levi, born in Norfolk, 1771.

Of the next generation, the children of Joel Grant and Zilpah Cowles, were Deacon Elijah, who was well known in this town, although he lived beyond the town line on the old Greenwood's turnpike in Millbrook.

Jerusha, who married Roswell Griswold.

Nancy, who was the first wife of Dea. Amos Pettibone.

James, a farmer, who died in this town at 36.

Zilpah Polly Grant, born May 30, 1794.

Roswell Grant, the second son of Elijah, born in Litchfield, August, 1762. Married first, Hannah Coy. Married second, Elizabeth Robbins Lawrence. The compiler of the Grant family says of him:—"Tailor and farmer; private in 7th Conn. Reg. Militia, 1780. While in the Highlands he was posted as guard on one of the bleakest points, in extremely cold weather. The army removed without recalling him, but he stuck to his post until relieved, two days later. While a little eccentric, he was entirely honest and a

great lover of justice, but inclined to punish his own faults with great severity.

His daughter by his second marriage, Anna E., "a tailorress; gave valuable aid in the compilation of the Grant family history."

Moses Grant, the third son of Elijah, born in Norfolk, August, 1765; resided at Grantville in the old Grant homestead; farmer and teacher. He had six daughters and five sons. Joel M., the eldest son, was a farmer; died at Chautauqua, N. Y.

Giles Phelps Grant, born March, 1801, died at Caledonia, N. Y., Jan., 1877. In 1852 he settled in Rochester, N. Y.; "was very successful as a wholesale and retail boot and shoe merchant. The first merchant to send out travelling salesmen. A prominent man, of great nobility of character, kind and generous."

The third son, Garry Cook Grant, died unmarried at Grantville when 36 years old. Was a farmer and manufacturer of cheese boxes.

Harry McGill Grant, the fourth son, was a prominent business man of this town; "resided at Grantville in the old homestead, which he bought, together with half of the shop and saw-mill. Was a farmer, lumberman and cheese-box manufacturer. He died Sept. 20, 1870, aged 64.

Riley Andrews Grant, the youngest of Moses Grant's children, born July, 1817, a farmer, is still living at Grantville.

Levi Grant, the youngest of the sons of Elijah Grant, was a farmer and owned mills in Norfolk. Died in his 45th year. Had two daughters, who married two sons of Launcelot Phelps of Colebrook; were prominent citizens, farmers, in West Groton, N. Y.

Another daughter married Robert Armstrong, who lived and died in Wisconsin.

Harvey Grant, the only son of Levi Grant, born in Norfolk, July, 1794; married in Norfolk, Nov., 1816, Experience Norton; lived in Norfolk until 1834, then removed to Wellington, Ohio. In 1845 moved to Ripon, Wisconsin, where he became a prominent man, Elder of the Presbyterian Church, member of the Wisconsin Assembly several terms, and of the Wisconsin Senate one term. He had ten sons, nine of them born in Norfolk; all of them married and had families. His wife, Experience Norton, was a daughter of Stephen Norton, already mentioned; one of a family of fifteen children, and is said to have been a beautiful woman in every regard.

Reminiscences of Roswell Grant (Boyd's Annals): "Roswell Grant, son of Elijah Grant of Norfolk, resided until 1804 in the N. W. corner of Winchester, on part of the Richard Beckley farm, and afterward lived for many years on the same farm in Norfolk. He was a large farmer and a laborious man, honest and conscien-

tious in a way of his own. Having carelessly left his barn doors open through a mid-winter night, he punished himself the night following by again opening them and sitting in the draft of a bitter northwest wind until morning. In his declining years he became poor, and worked in Winsted as a hired man. Such was his love for work that he would steal off on Sunday and hoe his pious employer's potatoes, without his knowledge and without compensation.

He joined the Continental Army when seventeen years old, and endured hard service with characteristic fortitude. When Baron Steuben was selecting his corps for special discipline, he passed in front of Grant's company while on parade. Grant was surprised to find himself the only man taken from the company; being, as he said, "such a little nubbin of a fellow, I had no idea he would take me." While in the Highlands he was posted as guard on one of the bleakest points, in extremely cold weather. The army moved without recalling him, but he stuck to his post till relieved two days after.

Going to Litchfield in his advanced life, on foot, a neighbor entrusted him with a letter to be delivered there. He had reached within a mile of his home, after dark, on his return, when he discovered that he had brought the letter back. He immediately turned and walked fourteen miles to Litchfield, delivered the letter and came home before daylight the next morning. He died July, 1837, aged 75."

In the early history of the town Jonathan Brown lived on the Winchester road, a half mile or so from its junction with the Goshen road. In 1769 Ebenezer Norton deeded "to Jonathan Brown three and one-half acres of land near said Brown's house, on the south side of the Winchester road." This was probably called the Goddard place many years later. Daniel Hotchkiss, Esq., lived in the old Goddard house when he was first married; later he lived for many years at the junction of the Goshen and Winchester roads, and still later for the balance of his life on the old Palmer place, where he built the present Marvin house.

When Burgoyne's army, in the time of the Revolutionary war, passed through and for a time encamped in Norfolk, a soldier named Bandall, from their ranks, tarried behind and settled here. His son, Frederick Bandall, lived on the road leading from the South End school-house to Grant's. In the '40's Mr. Bandall sold his farm to Moses Cowles and William C. Phelps, and left town.

Mr. Philo Smith married a daughter of Capt. Asahel Case, as is mentioned elsewhere, and spent his life on a farm near Grantville. For a time he raised mulberry trees and silk-worms, and produced some silk, but this enterprise was not a very great and permanent

success. He for some years had a saw-mill and a cheese-box shop on a water privilege upon his farm. At one time cataracts formed upon his eyes and rendered him blind, but by an operation his sight was partially restored, so that with the use of very strong lenses he could see to get about. His son, Obadiah, succeeded him on the farm. His other son, Lorrin E., went to the Pacific coast, and is living at Colton, Washington.

Mr. and Mrs. Philo Smith were very regular attendants at church, and were usually at the Friday afternoon church prayer meeting, although they lived more than three miles from the church.

Another of the early settlers very near the Grants was Mr. Luther Foot. Very little has been learned about him, save that his wife was a Phelps, that she died in 1833, and that he died in 1834, aged 74. His son, Pliny Foot, for many years carried on a tannery, which stood near his house, and did a prosperous business, tanning different grades of leather: cow-hides, kip and calf-skins, selling his leather principally at Hartford. Under the preaching of Gip Smith and other Mormons, it has been said that for a time Mr. Foot became a Mormon exhorter. He was a great talker, and had a remarkably loud voice. He gave the Mormon missionaries two hundred dollars, and took their note for three hundred more. He went to the Mormon headquarters some years later, hoping to collect his note for \$300, but he could not collect it, and the Mormons tried to induce him to give them also what money he had with him, and trust the Lord to help him get home without money. This ended his Mormon belief. He had formerly been in the Congregational Church, and later in the Baptist Church.

Mr. Oliver Burr Butler was a son of Hezekiah Butler of New Marlborough, his mother being a daughter of Oliver Burr, and granddaughter of Ebenezer Burr, one of Norfolk's earliest settlers. Born in 1791, he learned the trade of shoemaker when that meant a good deal, all boots and shoes for men, women and children being made to order, by measure, in shops or at people's houses, all hand work,—sewing machines and other machines being then unknown. Mr. Butler never married. It was said during his day that early in life he expected to marry a lady, a native of the town, but that she never had given him any encouragement, and then, as now, it required two persons at least to make a contract. Later in life it was said he thought he was going to marry another lady, with no more reason for so thinking than in the first instance; that "it was simply an old bachelor's eccentricity."

A brother, Dr. Elizer Butler, went out as a medical missionary to the Choctaw Indians, in the early days of missionary efforts, and Mr. Oliver Butler was during all his life deeply interested in missions and missionary work, and was a liberal and constant

contributor to the cause of missions, and by his will left most of his property to the American Board of Foreign Missions. The writer distinctly remembers that at Mr. Butler's funeral in September, 1865, Dr. Eldridge said in his most emphatic, forcible manner that "Mr. Butler was the most liberal man who had ever lived in this town, considering the way in which he earned his money, what he had and what he gave."

When Mr. William Lawrence left town, Mr. Butler bought his house, then expecting that he might be married any day, and for about twenty years kept it standing vacant, going into and through it daily, but refusing to rent it except in one instance for a short time, as a matter of accommodation, notifying the man that he must be prepared to move out at an hour's notice, as he might himself want the house any day. This is the house built by Esq. Michael F. Mills, owned by Rev. Ralph Emerson when he was pastor of the church here, then for many years by William Lawrence, a merchant, now the residence of Mrs. Frederick E. Porter.

Mr. Butler was a constant attendant at church services and prayer-meetings, but never took an active part in carrying on the latter. One Saturday evening he was the only man present at the prayer meeting, and seeing the situation he went to the desk after a hymn had been sung, read a chapter from the Bible, and, closing the book, remarked, 'the meeting is out so far as I am concerned,' took his hat and left. He was elected Town Treasurer in 1836, and held the office through annual elections for some twenty years. He was an upright man, of unquestioned integrity of character. He represented the town in the General Assembly of 1847.

During the early history of this town there were a large number of families here by the name of Holt. They were principally, if not all, descendants of William Holt, who was one of the early settlers of New Haven. Isaac Holt, a great-grandson of William, born in East Haven, Ct., October 14, 1720, removed to this town from East Haven on the organization of the town in 1758. He married in 1741, Mercy, daughter of Eleazer and Mercy Morris. He lived in the northeast part of the town, west from the Great Pond. They had nine children. He died in 1806, aged 86. His wife died in 1801. They had lived together as husband and wife sixty years. Their children were Mercy, who married Samuel Knapp of Danbury, Conn., and settled in Norfolk; they had seven children.

Isaac, who married Mabel Dowd, and had no children. "In his will he left a legacy of £45 to the town for school purposes, on condition that the Assembly's Shorter Catechism should be taught. He died October, 1797, aged 55." His brother, Jacob, born in 1750, had three children, who were said to have removed to Kentucky. He was killed at Norfolk in 1774 by the falling in of a well. A

sister, Desiah, married John Phelps of Norfolk. They had seven children, viz: John, Isaac, Morris, Daniel, Mercy, Desiah, and Abiram, all born in Norfolk.

The fifth child of Isaac and Mercy Holt was Eleazer, born in East Haven, August, 1752; married Elizabeth Stone of Norfolk; lived and died there in 1835, aged 82. He was many years a justice of the peace and represented the town in thirteen sessions of the General Assembly. He served in the war of the revolution, and was present at the taking of Burgoyne. He lived in the north part of the town. Had one son, Allen S., who is mentioned later, and two daughters. The sixth child of Isaac Holt was Nicholas, born in East Haven in 1755; lived in the north part of this town; married first, Keturah Pratt; married second, Mrs. Sarah Bingham, daughter of John Phelps; married third, Mrs. Lydia Phelps, daughter of Reuben Gaylord, and widow of Jedediah Phelps. He had ten children, and died April, 1832, aged 76. He was a soldier in the Revolutionary war, under Captain Watson; enlisted when he was only 17 years old; they were ordered to proceed to Quebec and assist General Montgomery. Captain Watson met the enemy on the retreat, discomfited, enfeebled and sick with the smallpox. Nicholas took the disease in crossing Lake George, and leaped into the water as the disease was breaking out. He took a severe cold which settled in his hip, occasioning a large swelling, which partially maimed him for life.

The eighth child of Isaac Holt was Stephen, born in East Haven, September, 1760; married Elizabeth Bunce. They had eight children. In the early part of his life he lived in the north part of the town, but spent his last years and died at the home of his son in West Norfolk. He was for sixty years a church member, and voted at every Presidential election until 1852. He died June 12, 1855, aged 95. He was a soldier in the Revolutionary war.

The youngest child of Isaac Holt was Morris, born in East Haven, April, 1763. He spent his life in Norfolk; married Sarah Kingsbury. They had seven children. He died March, 1815, aged 52.

Some of the descendants of Isaac Holt, the first settler of that name in the town, were the children of Samuel Knapp and Mercy Holt, his wife; Rev. Isaac Knapp; born in this town in 1775; graduated at Williams College 1800; was ordained the fifth minister of Westfield, Mass., in 1803; died there July, 1847, aged 72.

Ezekiel Knapp, a physician, of New Marlboro, Mass.

Bushnell Knapp, born in 1777; married Desiah Hall; was a life long resident of this town, living in the north-west part of the town. He was a farmer, and in early life a military man, receiving the title of Major, by which title he was designated through life.

Major Bushnell Knapp died September 27, 1868, aged 91. His father, Samuel Knapp, died in 1816, aged 90. Colonel Horace Bushnell Knapp, only son of Major Knapp, a life long resident of this town, died October 4, 1895, aged 83.

Allen S. Holt, son of Eleazer Holt, married Elizabeth Butler; lived in this town; they had ten children. One of his sons, Eleazer, born June, 1810, married Melissa Sexton. Nicholas and Keturah Pratt Holt, mentioned above, had ten children. Eunice married Alvin Norton. They spent their lives in this town, as did also their son, Isaac Norton. Keturah, another daughter, married Isaac Spaulding. He died, and she married as a second husband Deacon Dudley Norton of this town, who had married as his first wife Phebe Holt, a younger sister of Keturah, his second wife. Lyman, a son of Nicholas Holt, removed to Homer, N. Y., and then to Genesee, Wisconsin. Another son, Rev. Nicholas Holt, died at Colebrook River, October, 1847, aged 62. He had twin sons, Erastus and Aretus, who settled in Atlanta, Ga. Nathan, another son of Nicholas Holt, was an organ builder; resided at Guilford, N. Y.

Erastus, still another son, born 1795, married Harriet, daughter of Benjamin Warren of Tyringham, Mass. She died; he married second, Caroline Dutton. Lived at Sheridan, N. Y. Had seven children.

The children of Stephen and Elizabeth Bunce Holt were:—Harriet, born March, 1787 lived unmarried in this town; died March 30, 1880, aged 93. Her sister, Almiris, born September, 1796, lived unmarried in this town and died April 1, 1880, aged 84, while the friends had gone to the burial of her sister Harriet. Isaac lived in Salisbury; had one son, Roger. Rev. Eleazer, graduated at Yale College 1823. Was pastor of a Presbyterian Church at Reading, Penn., where he died, February, 1835, aged 35.

Stephen Jay, born November, 1794; lived on the farm in West Norfolk, near the Canaan line. Married Amanda Rice; died in 1874, aged 80. Had one son, Henry J., who spent most of his life on the farm in West Norfolk, and is now living at Hays City, Kansas. His sons, George H. and Edward D., are residents of this town.

Almira, twin with Almiris, married Col. Augustus P. Pease. They had seven children. Dr. William A. lived at Dayton, Ohio; died November, 1889.

Elizabeth, married Frederick Lawrence; died 1840.

Helen E., married Frederick Lawrence; died 1895.

Harriet A., married Augustus P. Lawrence of Norfolk.

Stephen Holt, lives at Fairplay, Colorado.

George Eleazer Pease, born August, 1832. Graduated at Yale College, 1856. Studied law with Judge George B. Holt at Dayton,

Ohio. Was admitted to the bar and practiced his profession for ten years in Illinois. In the War of the Rebellion he was Captain of Company M, Third Illinois Cavalry. He married Isabella L. Bond in 1863; had four children; one of them is a prominent lawyer of Park County, Colorado. Mr. Pease went to Colorado in 1873, and engaged in the practice of law at Fairplay in Park County; for some time he was interested in mining at Leadville, Colo. He was an active politician; was a member of the Constitutional Convention of Colorado in 1875, and also a member of the Sixth General Assembly of that state, and a State Senator in the Ninth and the Tenth General Assemblies. He was elected President pro tempore of the State Senate in the Tenth General Assembly, and died while holding that office, in 1895.

JUDGE GEORGE B. HOLT.

One of the sons of Norfolk who in his day distinguished himself, honored his family name and his friends, did credit to his native town as well as to his native state and the state of his adoption, was Honorable George Bunce Holt, son of Stephen and Elizabeth Bunce-Holt, who was born in this town June 13, 1790; married June, 1821, Mary Blodgett; their children were three daughters.

In P. K. Kilbourn's Biography of distinguished sons of Litchfield County, it is said of George B. Holt: "His parents designed him for the legal profession; he entered the Law School of Reeves and Gould in Litchfield, and, passing the required examination and being found qualified, in 1812 he was admitted to the Bar, and licensed to practice law. Ohio at that time was in the far west, and from the reports of the early emigrants of its vast fertility, young Holt wished to see the country, to become a part of it, to share the privations of its settlers, and to assist in building up the new state. In 1819 we find him a citizen of the then small village of Dayton, and the following year he there raised his sign as Attorney-at-Law.

In 1822 Mr. Holt established and for three years conducted the "Miami Republican," a newspaper devoted to news, agriculture and the dissemination of democratic doctrines. In the fall of 1824 Mr. Holt was elected to the Legislature of the state, and participated in the passage of the laws which made that session a most important one. Under the auspices of DeWitt Clinton, New York had commenced the canal, by which the waters of the Hudson were united with those of Lake Erie, making direct communication between the great lakes and the waters of the Atlantic. The necessity of similar communications between the lakes and the Ohio

river had excited public attention, and with it opposition of a bitter kind. Mr. Holt was a prominent advocate of the work, and employed the columns of his paper to favor the measure. He was elected again to the Legislature and during that session the first canal law was passed, the Ohio and Miami Canals commenced, and the policy of the state, in favor of internal improvements, settled.

Ohio at that time had no school system; money was scarce; but little produce was exported, farmers were in too straitened circumstances to give their children the benefits of a common school education. Mr. Holt was a member of a committee of the Legislature of 1824 and '25, that reported a bill which became a law, establishing the common school system of Ohio. In 1827 Mr. Holt was elected Brigadier General of the State Militia, and for some years commanded one of the finest brigades in the state.

In 1827 he was elected Brigadier General of the State Militia, and for some years commanded one of the finest brigades in the state.

In 1828 he was elected to the State Senate, and served two terms. In 1830 he was elected presiding Judge of the Circuit Court, in which he had practiced, and served the constitutional term of seven years.

In 1842 he was re-elected as presiding Judge of the same circuit, and served out his constitutional term. During the interval between his first and second terms as Judge, he divided his time between his practice and agriculture and stock growing, of which he was always passionately fond, and spent large sums in improving the breed of cattle, introducing to his state the first thorough-bred short-horned Durham cattle. In 1850 he was elected a member of the convention to revive and amend the constitution of the state. For half a century Judge Holt was a member of the Presbyterian Church, ever recognized as a sincere Christian man, and was among the early and ever steady friends of the temperance cause."

THE HUMPHREY FAMILY.

The first of the name in this town was Deacon Michael Humphrey, born in Simsbury, Ct., November, 1703. He settled in his native town, where he introduced the manufacture of leather. He was a deacon in the Congregational Church in Simsbury, and represented the town in the General Assembly in 1759. He removed to Norfolk about 1760, and was chosen deacon at the organization of the church. He was town clerk from 1760 until his death in 1778, at the age of 75; and held other important positions. He married Mercy Humphrey of Simsbury, and they had nine children.

His son Daniel first settled in Norfolk, but soon returned to Simsbury, and became eminent as a lawyer and in public positions.

His son Dudley, born August, 1733; died March, 1794; married Keziah Griswold. They had no children. She died in this town in 1833, aged 96, with unimpaired mind and memory. Dudley Humphrey was a lawyer, prominent in the affairs of the town; represented the town in fourteen semi-annual sessions of the General Assembly. He lived on Beech Flats.

Phebe, daughter of Deacon Michael Humphrey, born May, 1745; married Dr. Ephraim Guiteau. In 'The Humphreys Family' it is said:—"Dr. Gittian was of French extraction, a gentleman of high culture, and eminent in his profession. During the War of the Revolution he held a commission as Surgeon in the American Navy, under which he rendered distinguished service. He died at Norfolk April 21, 1816, in his 79th year. His wife, Phebe Humphrey Gittian, is still remembered as a noble woman, universally beloved, whose goodness and benevolence in society secured for her in advanced years the tender title of 'Mother Gittian.'

The children of Dr. Ephraim and Phebe-Humphrey Guiteau were:

Phebe Sophia, born 1766; died 1810.

Louisa, born January, 1769; married Dr. Benjamin Welch; became the mother of several distinguished sons and daughters, who are mentioned at length elsewhere.

Philo, son of Dr. Ephraim Guiteau, born April, 1766; married Sarah Bingham; died November, 1810. Their children were:

1 Delia, married Rev. — Pettibone of N. Y. State.

2 Almuris, married George Rockwell of this town, son of Joseph Rockwell.

3 Rev. Sheridan Guiteau, settled in Baltimore, Md.

4 Dr. Corydon Guiteau; settled in Tyringham, Mass.

Asahel, son of Dea. Michael Humphrey, born July, 1747; married Prudence Merrills, and settled in Norfolk. He was a lawyer, of fine abilities and excellent character. He represented the town in ten semi-annual sessions of the Assembly. He removed to Ohio, where he remained for a short time, when he returned and settled in New Marlboro, where he died January, 1827. His widow died August, 1840, aged 87.

They had eight children: Dudley, born June, 1775; married October, 1798, Polly, daughter of Capt. Darius and Mary-Aiken-Phelps of Norfolk, and settled in Norfolk, where their seven children were born. He was town clerk in 1797; died May, 1823, aged 48. His widow died August, 1862, aged 82.

John, son of Dudley Humphrey, born June, 1801; settled in Norfolk; a prominent citizen; was a farmer; represented the town in the Legislature in 1849 and 1853; died July, 1854.

Mary, daughter of Dudley Humphrey, married Capt. John Dewell. The family is mentioned elsewhere.

Griswold Humphrey, settled in Canaan, was a druggist during his entire life.

Merrell, son of Dudley Humphrey, born 1809, was a civil engineer and land surveyor; a man of unusual strength of mind and decision of character and purpose; a strong advocate of temperance and all moral reforms; one of the early anti-slavery men of New England, gentle and reserved, yet a man of strong opinions, who had the courage of his convictions. He spent most of his life in his native town. Late in life he removed to and died in Canaan.

Dea. James, son of Dudley Humphrey, born 1813, was a farmer and resident of West Norfolk; held many town offices; represented the town in the Legislature of 1858; was an active Christian and temperance worker and deacon of the Congregational Church for many years. He died February, 1882, aged 69.

Dr. Asabel Humphrey, son of Asabel, and brother of Dudley Humphrey, was born in this town April, 1779. Studied medicine and spent most of his life in Salisbury, Conn., where he died, April, 1852.

THE DEWELL FAMILY.

Captain John Dewell, who was a native of Pine Plains, N. Y., came to Norfolk when a young man, about 1824. When asked why he ever left that fine farming country in Dutchess County and settled in such a rough place as Norfolk, his reply was that he liked the kind of people, the society, the moral atmosphere of Norfolk better. He was early interested in the Sunday School, which was first organized about the time he came to this town, was one of the early Superintendents of the school, and also for some years its Librarian. He had learned the trade of a scythe manufacturer before coming to Norfolk, and for a year or more worked at his trade in company with Mr. Samuel Cone, when he bought a water-privilege and a small shop of Marcus Allen in West Norfolk, where he commenced manufacturing scythes, and later built the stone scythe-shop in which he did a large and successful business for many years. Later Captain Dewell built a fine stone house, in which he lived the remainder of his life, and in a part of which building he conducted a store, and kept the West Norfolk post-office, from the time of its establishment until his death. Capt. Dewell was an exemplary Christian man, an active temperance man, always found in the temperance organizations,—the 'Sons of Temperance,' 'Good Templars,' and others, and was also a prominent member of the order of 'A. F. and A. M.'

He was in all matters affecting the town and the community a rarely public-spirited man, and was in the last years of his life very active and efficient in pushing forward the project for a railroad over Norfolk hills, almost the last work of his life, and the exposure which brought on his fatal illness being an effort to advance the interests of the railroad, and to secure a station for West Norfolk. Capt. Dewell was a patriotic, kind-hearted, generous man, as was repeatedly shown by the aid which he rendered the families of the soldiers in the Civil War. A soldier's wife had contracted a large debt at his store for necessities, and was much distressed at her inability to pay. Learning her condition he freely 'forgave her the whole debt.' The woman survived him many years, and often said she never ceased to thank and pray for Capt. Dewell. Among the offices that he held was that of Judge of Probate for several years, State Senator from the Seventeenth Senatorial District, for one term, and one term as Representative, at the time the Railroad was to be pushed over the hills.

He married Mary, daughter of Dudley Humphrey, a prominent citizen of the town. Capt. John Dewell died October, 1871, aged 76. Mrs. Mary Dewell died April, 1891, aged 87.

Their eldest son, Captain John Humphrey Dewell, served as Captain in the Civil War, suffered from disease contracted in the service, during the balance of his life, and died in 1896. Their son, James Dudley Dewell, who commenced his business career in West Norfolk, has for many years been a prominent business man in New Haven, President of the Board of Trade of that city, Lieutenant Governor of the State, and held many other positions of importance and influence.

Their daughters, Mrs. Elizabeth Dewell-Peck and Miss Sarah R. Dewell, reside in New Haven, and their daughter Mattie is the wife of Mr. Theron Swain, a prominent merchant of Boston.

SOUTH NORFOLK FAMILIES.

Of the families who lived seventy-five years or more ago in what is now known as the South Norfolk District, we have the remembrances of Mr. Lucius Pendleton, now eighty-three years old, of excellent memory and still vigorous. He was a son of Mr. Ethan Pendleton, for a long period a prominent farmer in the town, who was born near Westerly, Rhode Island, in 1776. He married Mercy Taylor, and removed to Brookfield, N. Y., where he lived about nine years. Three sons, Taylor, Frederick and Russell, were born in Brookfield, and Mrs. Pendleton died there, when Mr. Pendleton returned with his children to his native place. He married again, Esther Hinckley; lived in Rhode Island some six years, where three

children, Sally, Abel and Hobart, were born. In about 1814 Mr. Pendleton came to Norfolk, and for two years hired the farm, which he then bought, paying \$8,550 for some five hundred acres. He bought more land later, and for some years owned not less than a thousand acres, keeping from 40 to 60 cows, besides young stock, sheep, etc. His children, Harry, Mary and Lucius, were born in Norfolk; Lucius was born in 1817. Esther, the second wife, died in 1824. In 1830 Mr. Pendleton married his third wife, Lucinda Hungerford of Colebrook. Two children, Robert and Olive, were born to them. Lucinda, the third wife, died, and his fourth wife was Mrs. Clarissa Pinney-Miller, daughter of Esq. Grove Pinney. The fourth wife died, and he married as his fifth wife Huldah Wright of New Marlboro, who survived him. Three of his wives died of consumption. Mr. Ethan Pendleton died September, 1860, aged 81. He was a very strong, vigorous man, though rather small of stature, but in a chopping contest able to 'log' a much larger man who challenged him, and could 'cut out of their swath' most of the noted mowers of his time. By Capt. Jo. Bailey of Goshen, who had a nickname for everybody, Mr. Pendleton was called 'Stonington Blue,' as he formerly lived in Stonington. Frederick, son of Ethan Pendleton, married Flora Pinney, sister of his father's fourth wife. Sally Pendleton married Damon Pinney, brother of her father's wife. Mary Pendleton married Orson Pinney, cousin of her father's wife. Harry Pendleton married Martha Miller, daughter of his father's wife. (Query: What was the mutual relationship of all those couples and their children?)

In Mr. Ethan Pendleton's day there were in that district four 'powerful men,' for work; these were Mr. Pendleton, Ashur Smith, a very large, bony man, Dea. Noah Miner and Stephen Norton.

The old Goshen road, which came from over Moses' Hill, and thence on south, as is described elsewhere, through what was South Norfolk village, ran then south-west, up the steep hill, and a little east of Ethan Pendleton's house, over the top of the high hill south from there into Goshen. The present Goshen road was opened in about 1811, according to Roys.

It is probable that Dea. Noah Miner owned the land west from Mr. Pendleton's house at one time, as that was in early days known as Miner Hill.

A Mr. Dixon lived a short distance over the town line in Goshen, and there carried on saddle and harness making. Lightning struck his house at one time and Mrs. Dixon was killed.

Mr. Ethan Pendleton had a saw-mill and shop, where he sawed lumber and also cut out from black oak timber great quantities of 'clock-plates,' as they were called, in which the works of the wooden clocks ran that were made in those days. These plates

were made of quartered oak, only the part of the log between the sap and the heart being used. They were sold in Bristol, Tariffville, Plymouth Hollow, now Thomaston, and other places. Samuel Osborn was running one of the large circular saws in this mill, and was thrown upon the saw and so terribly mangled that he died in thirty hours.

Mr. Augustus Smith built and lived for a number of years in the next house north from Mr. Ethan Pendleton. Later this place was sold to Mr. Abel Pendleton, where he spent most of his life. It is now the home of Mr. Bevens.

Mr. Ethan Pendleton lived in his old house until 1850, when he was 74 years old. He then built the fine, large house which still remains. One of the carpenters who helped to build this house was a young man from North Goshen, Asaph Hall. He was a great reader and student at that time, and a few years later studied under Mr. William B. Rice, Principal of the Norfolk Academy. It is unnecessary to say more than that Professor Asaph Hall, the Astronomer of world-wide fame, was in 1850 Asaph Hall the carpenter, working in South Norfolk.

Abijah Brown lived in a house long since torn down, north from Mr. Pendleton's. He was a saddle and harness maker.

Mr. Amos Baldwin came to Norfolk and for some years owned the farm which he sold later to Mr. Stephen Norton, and then bought of Mr. Whiting the farm on the hill where he spent the remainder of his life, and where he died, May 10, 1847, aged 68. His daughter Julia married Mr. James M. Cowles, and spent her life in Norfolk. His son Harvey studied medicine and practiced in Goshen. His sons Andrew and Amos settled in Watertown, Conn., where they spent their lives.

Mr. Harry Pendleton owned and for some years lived on the Amos Baldwin place, and later sold to his brother Abel, and lived in a house under the hill, in South Norfolk.

Mr. Augustus Roys and Augustus Smith, son of Ashur Smith, built the first tannery in South Norfolk, which was burned and rebuilt by them, and carried on for a number of years. The children of Augustus Roys were Erastus, who launched out in the leather business and about bankrupted his father; Harlow, who succeeded his father in business and is mentioned elsewhere; Caroline, Clarissa, and Maria, who married James Gilbert.

Augustus Roys built a fine house, which was afterwards owned by his son Harlow, and later occupied by Samuel D. Northway, and now by Charles Northway, his son. Mr. Roys in early life lived several years in the Oliver Burr house, mentioned below, and in this house his children were born and his first wife died.

The first settler on what has been the Riggs farm, near the

South Norfolk tanneries, for three generations, was Oliver Burr, son of Ebenezer Burr. He built a house on the west side of the road, where Mr. Eden Riggs' shoe shop still stands. Oliver Burr died here of consumption in 1775, aged 31.

Mr. Ashur Smith, who was the father of Rufus and Augustus Smith, bought this place after the death of Mr. Burr, and built the house which is still there, occupying it until about 1825, when he sold out to Esq. Grove Pinney of Colebrook. Several years later Mr. Pinney sold out to Mr. Eden Riggs. Esq. Pinney, his son Damon Pinney, Frederick Pendleton and Mary Pendleton, all emigrated from Norfolk at the same time, going west, to Pennsylvania. The house which was sold by Amos Baldwin to Stephen Norton, afterward to Hobart Pendleton, and now occupied by Mr. Tibbals, was built on the old Goshen road, north from the Hiram Roys place, and from there moved to its present site after the new Goshen road was opened. It was originally of the "lean-to" style, and in its new location, fronting south. Mr. Norton rebuilt it, raising it to its present height of two stories, and having it front toward the road.

Bethuel Phelps built and occupied for some years the house which was for many years the home of Mr. Robert A. Geer, south from the James M. Cowles corner. Mr. Phelps married a daughter of Stephen Norton and went to Ohio.

Mr. James M. Cowles bought his farm of Norman Atwood, and after occupying the old house for a number of years, which had been a tavern, kept by Mr. Daniel Pettibone, and earlier was owned by Friend Thrall, he built in 1845 his house, which in its day was perhaps the finest farmhouse in town. He was a thorough, successful farmer, a prominent man in town affairs, represented the town in the Legislature in 1844; was chosen Deacon of the Congregational Church in 1864 and held that office at his death, December 11, 1871, aged 64.

Mr. Asa Burr spent his life on the farm east from the James M. Cowles farm; the house, which was in early days a tavern, stood on the corner of the old Goshen road, and has been torn down. Mr. Burr was son of Oliver Burr, mentioned above, and was only nine years old when his father died. He lived for a number of years with his uncle, Daniel Burr. His mother married a Case after his father's death and removed to Canton. His sister Hepzibah married Hezekiah Butler, and was the mother of Oliver Burr Butler. He had another sister, Beulah.

Asa Burr when a young man learned the trade of shoemaker of Seth Lockwood of Goshen, and afterward married his daughter, Mary. They lived for some years in their father's old house, and then went upon his farm, where he lived until his death in 1852,

at the age of 86. He had no sons. His daughter Lucia married Deacon Lucius Woodward of Watertown. His daughters Diantha and Polly were never married and spent their lives in their native town, the latter especially being a most excellent, efficient woman, who went about doing good. Miss Polly Burr died February 26, 1880, aged 75. Miss Diantha Burr died September 9, 1888, aged 93. His daughter, Elizabeth, married William Oakley. Their son, Burr Oakley, died unmarried. Their daughter, Mary Oakley, married Scott Beach of this town. He died June, 1890, aged 40. Mary Oakley Beach was a local historian and a writer of some ability. She died February 26, 1898, aged 53. Her only child, William Burr Beach, died in May of the same year, at the age of 18; and so the family is extinct.

On the old Goshen road, a short distance north of the Asa Burr place there was a house where many years ago Bela Clapp lived for some time. He was an educated man, but from dissipation was considered a worthless fellow. The old house long since disappeared.

Deacon Noah Miner, already mentioned, lived west from the South Norfolk school-house. He was a man of great energy; an active, ardent Christian man, prominent in the town and church for many years. His son, Alden Miner, lived with his father, and his early death in 1845, at the age of 45 years, was most deeply deplored by the family and the entire community. Noah Miner was chosen Deacon of the Congregational Church in Norfolk, November, 1816; resigned the office November, 1843; died December 28, 1857, aged 89. Alden Miner left three sons, Seth, Horace and Albert, who emigrated to California and died. Preston, another son of Deacon Noah Miner, lived a short distance south from his father's.

Joshua Beach lived north from Deacon Miner's and had a saw mill there, on the upper waters of the Naugatuck river—the stream that rises in Balcom or Dolphin pond. Mr. Beach sold his mill to Amos Baldwin, who employed Amos Gilbert to run the mill for several years. Mr. Gilbert's sons were Amos Jr., John and James.

Turner White lived north of the Joshua Beach place, and Joseph Bassett later owned and occupied that place for many years.

In the early history of the town Mr. Meeker settled in that section which took from him the name of Meekertown. Later a Mr. Hills lived on or near the same place, and from him that locality is still known as Hill's Corner. Mr. Joel Beach, a most excellent citizen, lived for many years in Meekertown on a farm owned by his sister, where he raised a family of five sons and three daughters. The sons were Charles, and William, who went to the Pacific coast. William was a physician; practiced his profession

and died in 1898 in the State of Washington. Benjamin was killed in the Civil war. Edward settled somewhere in Connecticut, and Scott, the youngest son, lived and died in this town. Charles Beach sent from California money for his father to buy the old Stephen Tibbals place, now the Bridgman residence, which made Mr. Beach a comfortable home for the evening of his days. That was a noble deed of a worthy son.

South from Deacon Miner's Mr. Daniel Roys lived for many years. One of his daughters, Harriet, married Augustus Munson and spent her life near Lake Wangum, on Canaan Mountain, and a sister spent most of her life with Mrs. Munson and lived to a great age.

A farmer named Reuben Dean lived west from Deacon Miner's for some years, their farms adjoining. Having no children he brought up a boy named Amasa Scoville.

Another man named John Dean, or Deal, lived for many years in the Meekertown district. One of his sons was Harlow Dean, and a son of Harlow is now a successful physician in Springfield, Mass., and a daughter has been for many years a teacher in the public schools in Hartford. A little prior to 1850 Mr. and Mrs. John Dean, then quite old people, were living alone in a little house not far from Hills' Corner. After a very severe storm and an unusually cold spell in winter, the old couple were found frozen to death in their little house. They had tried persistently to build a fire, but their matches would not light, having become wet. The writer has been told that the ancestor of this family was a man named Deal, connected with Burgoyne's army, and when that army passed through this town Deal remained behind and settled in this region.

In the early part of this century Deacon John Beach lived on the farm in South Norfolk, which was known as the Hiram Roys' farm, for many years. After Deacon Beach's death, Seth Brown, son of Captain Reuben Brown, bought this farm. At that time James Roys, the father of Hiram and Augustus Roys, owned the farm adjoining, and Mr. Roys and Mr. Seth G. Brown exchanged farms, so that Mr. Brown might be nearer his father's place and assist him in his blacksmith shop. Mr. Brown spent his life on this farm, and died there December, 1873, aged 67, and his son, Seth G. Brown, now owns and occupies the place. James Roys died in 1839, aged 71, and his son, Hiram Roys, lived on the place until about 1864, when he sold to Mr. Crumb, and removed to Winsted, where he spent the balance of his life. Mr. Roys was an excellent citizen, a constant church attendant; had two sons; Lorenzo, the elder, married a daughter of Abijah Watson of West Norfolk and settled in Wellington, Ohio. The other son was Luther Roys. One daughter, Catharine, mar-

ried William C. Odell. After the death of Capt. Reuben Brown in 1854, his sons Warren, William and Quincey, carried on that place for a few years, when they sold it to Andrew Rider, who occupied the farm several years, and sold it to Philo Apley. For several years past the farm has been owned and occupied by Dr. Lusk.

The section of the town which for several generations has been known as 'Hall Meadow,' was, in early years, owned by Mr. Asaph Hall, the grandfather of the present distinguished astronomer of that name. There was no public highway at that time to this farm, and Mr. Hall had to go across lots to Ethan Pendleton's, Malachi Humphrey's, or the Eden Riggs place. Mr. Asaph Hall, father of Professor Hall, occupied this place after the death of his father, and sold it to Ethan Pendleton, who built a part of the house now occupied by Mr. Prentiss Clark, and his sons Frederick and Russell Pendleton, lived there for a time. The place was then sold to and occupied for some years by Capt. Tibbals, whose sons, Lorrin and Frederick, spent their lives on farms near there, on the road leading from Hall Meadow to South End. Capt. Tibbals' son, George, lived on a farm in Winchester. His sons, Harlow, Lyman and Harman, died young.

Thomas Gilbert, as early as 1800, occupied the saw-mill privilege in Hall Meadow. This was the first mill in that part of the town and may have been built by the elder Asaph Hall. Rufus Smith, son of Ashur Smith, owned the mill and property after Mr. Gilbert, and sold it to Jeremiah Johnson, who carried on quite a business there for some years. Jeremiah sold the property to his brother, Philemon Johnson, who occupied it until his death a few years since. Lyman Tibbals, son of George Tibbals, now owns the place.

Ashur Smith died on this place in 1838, aged 80.

A saw-mill once stood in South Norfolk, a short distance above the old tannery site and was run by Ashur Smith and others. The great upright saw was made with teeth welded on a plate of iron and would cut a 'calf' in the log half an inch wide.

THE RYAN FAMILY.

"In 1836 Matthew, Charles, John and Edward Evans Ryan came here with their families from Eastern Massachusetts and formed the nucleus of what is now the large and important Irish Catholic element of our population. The first three were born in Kilkenny, Ireland. The fourth was no relation to them, but was of Irish descent and born in the United States. Their partnership, as J. & E. E. Ryan & Company, purchased the woolen mill, which then stood on the north side of Blackberry River. They were all brought up

to that trade; the father of the brothers was a cloth manufacturer in their native city.

They subsequently built the large mill on the south side of the river, conducted a store, grist-mill, farming lands, reservoirs, etc.; the whole plant being the largest business enterprise in Norfolk. The new mill was destroyed by fire after the Ryan's time. The Ryan men, affable and energetic, with good business qualifications, their wives bright, tactful and sensible young women, the newcomers rapidly won the good will and confidence of the public.

Matthew had charge of the store and of the accounts and correspondence of the firm. Thus he soon became well known to people generally. Charles confined his attention almost entirely to the manufacturing department. Edward E. looked after the farms and out of door matters directly connected with the business. John had a wider acquaintance than the others. He represented the firm in its transactions at a distance that required to be looked after personally. He was the only one of the partners that took much part in politics.

Upon the retirement of J. & E. E. Ryan & Company from business in 1857, John Ryan studied law, and in 1858 was regularly admitted to the bar in Litchfield. But, concluding that the West was a more inviting field for a beginner than Connecticut, he located the same year in Decatur, Ill., duly passed his examination, and was admitted to the Illinois bar; a few months after reaching Decatur he was made editor of the Decatur Daily Magnet, the leading Democratic paper in that portion of the State. He was appointed by President Buchanan Postmaster of Decatur. When President Lincoln came in he reappointed him for another term. He held the office until 1867, when he resigned and removed to St. Louis. There he was interested as a promoter and director in the company that built the railroad from East St. Louis to Decatur. He was twice elected to the Missouri Legislature, and was at both sessions Chairman of the Committee on Manufactures. He died in St. Louis in 1886, not quite 80 years of age. His widow, Joanna Boomer Ryan, now (1900) aged 82 years, lives in St. Louis, where also reside their sons, Matthew J., who married Nancy A., daughter of E. Grove Lawrence of this town, Frank K., James R., Bernard E., Lawrence A., and their daughter Margaret M. Ryan.

Matthew Ryan remained in Norfolk. He was always at "the store." Charles M. Ryan, his son, a prosperous merchant, served two terms in the Connecticut Legislature. Both father and son were honorable business men. Matthew Ryan died August 23d, 1880, in the eightieth year of his age, the fifty-fourth of his residence in the United States, and the forty-fifth of his residence in

Norfolk. Charles M. Ryan died five days later, on the 28th of August, aged 48 years. They were both men of character and great worth."

The first child born in Colebrook, September, 1767, was a son of Samuel Rockwell, and in view of that fact he was named Alpha. There being no church in Colebrook at that time the infant was brought to Norfolk church and baptised by Mr. Robbins. Mr. Alpha Rockwell died in middle life, leaving several children. One daughter, Caroline, lived in the family of Rev. Mr. Emerson, when pastor of the church here, and afterward married William Lawrence, adopted son of Esq. Joseph Battell. Mrs. Emerson was Eliza, daughter of Mr. Martin Rockwell of Colebrook. Another daughter of Alpha Rockwell, named Cornelia, was for a time a teacher here, and so much beloved was she by her scholars that at the urgent request of two of her pupils, their baby sister was named Cornelia Rockwell-Seymour, and she became the wife of Ralph I. Crissey. Cornelia Rockwell married Osmyn Baker of Amherst, Mass., and died February, 1840, leaving a son, William Lawrence Baker,—“Billy Baker.” He lived with William Lawrence here, and was killed in the war of the rebellion.

Colebrook was the last town in the state that was organized from the public and undivided lands.

Deacon Edward Gaylord was a resident in the South End district in the early history of the town. He was a soldier in the old French war, was a farmer, and lived south of the Stannard place. There was an open lot near his house where the South military company of the town at times had their trainings. He was chosen Deacon of the church here and held that office until his death in 1822, at the age of 78. Ira, a son of Dea. Edward Gaylord, lived on the road southwest from the Stannard place, and his father spent the last years of his life there, and died there. Dr. Orson Buell, formerly of Litchfield, for many years lived in the house last mentioned, and died there in the spring of 1900. He served in the army during the civil war.

Captain Henry Porter, a native of Colebrook, married a daughter of Mr. Jeremiah W. Phelps; owned and occupied the Phelps farm, which Jeremiah and Jedediah Phelps owned during their entire lives. Capt. Porter was a prominent man in town, society and church affairs for many years. He died September, 1862, aged 75. His children were Lucius, who was a prominent factor in the organization and development of the Norfolk and New Brunswick Hosiery Company, residing most of his life in New Jersey.

Frederick E. in his early business life was a cabinet manufacturer; later for a long period of years was the Superintendent of the Hosiery Company in this town. He represented the town in

the Legislature, was a deacon in the Congregational Church for many years, and prominent in all town affairs. He died in June, 1899, aged 79. Another son of Capt. Porter, James, died when a young man. Janette, daughter of Capt. Porter, and wife of Egbert T. Butler,—a most noble Christian lady, died in November, 1862, at the age of 47, leaving a son, Egbert J., and a daughter, Hattie, who died at 24.

The Hawley family were numerous, prominent and influential in the northeast part of the town many decades since. Some of them were Samuel, Earl Percy, and Dea. Philo Hawley; the latter being an enterprising farmer, who kept a dairy of some fifty cows for many years; bought and shipped cheese to the Baltimore market; spent the last years of his life and died in the south. His son, Austin, succeeded his father on the farm; was an excellent citizen. His son John P., after being a merchant, hotel keeper, etc., became a thoroughly converted man; in middle life studied theology, and for many years was an able and successful minister. He died in 1898, having been pastor of the Congregational Church in New Hartford for several years.

Mr. Asa Dutton was for many years a successful farmer, living on the old Goshen road. He built thoroughly the fine farm-house which for half a century was the home of Mr. Austin Wooster, and where the latter died a few years since. Mr. Dutton's son George went west. John, the youngest son, died in a hospital in St. Louis, where he had been kindly cared for while sick by "the Sisters," and notice of his death was by them sent to his parents. A daughter, Thankful, married a Mr. Holt and lived in S. W. New York. Jane married and lived in Torrington.

"Mrs. Dutton was a genial, cheery woman. As Mr. Dutton grew old he became nervous and gloomy; said he could not carry on his farm and that his son Willard must come home and take it, which he did, the father deeding the farm to him. In a few months the son sold the farm, went to Iowa, and the old people, left without a home, spent their few last years with their daughter in Torrington." (Moral: never deed away your home.)

Joshua Nettleton in the early history of the town came here from Killingworth and settled in the east part of the town, in the Loon meadow district, where he spent his life, and died in 1824 at the age of 83. Of his four sons, Roger, the oldest, and Joshua, the youngest, settled in Ohio. Titus succeeded his father, and spent his life on the old homestead, and died in 1845, aged 75. Of the four sons of Titus Nettleton, Mark and Joseph died unmarried. George married a daughter of Lawrence Mills, but had no children. John married first Elizabeth, daughter of Wilcox Phelps. Their son, Joseph Phelps Nettleton, was a soldier in the 59th Massachu-

setts Volunteers during the war of the rebellion. He died in 1897 at the age of 50, leaving one son.

John Nettleton married again Lucretia, daughter of Solomon Sacket of Sandisfield. Their two sons died in early childhood. Their daughter is the wife of George Holt. John Nettleton is living at the age of 86, with mind and memory unimpaired.

William, son of Joshua Nettleton, died in 1835, aged 59. He left two daughters: Margaret, for many years a well known teacher in this town, who married Mr. Rollin Beecher of Winsted, and died March, 1900. Desiah Nettleton was also for many years a teacher, and has been for years an inmate of a retreat at Hartford.

Samuel Knapp lived on the Canaan mountain road; was a most excellent citizen; married Lois Lake; died in 1841, aged 72. Their sons, Samuel died in July, 1835, and Hiram died in August of the same year, both young men, and in a few months Isaac, the remaining son, died, leaving their parents, old people, to be cared for by an only sister, Hannah, who married Solomon Goodwin of Litchfield. Mr. and Mrs. Goodwin tenderly cared for her parents during their declining years. They were all most excellent Christian people. Mr. Goodwin died in middle life; their children died in infancy, and Mrs. Goodwin was left alone in the world, no near relative, and without means of support; but He who "tempers the wind to the shorn lamb" provided a refuge for her. In the home of Mr. and Mrs. Merriek G. Hall, and their son, of Great Barrington, Mass., very distant relatives, Mrs. Goodwin was given a home and tenderly cared for. She lived to the great age of 94 years, and died November, 1893.

"I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

Jacob Spaulding, born in Plainfield, Conn., in December, 1733, came from Danbury and settled in the north part of the town in its early history. He was in the French war and was present at the taking of Quebec by General Wolfe. His two sons were in the Revolutionary army, and in addition he hired a man, paying him \$8 per month through the war, and took care of his wife and two children. He collected one hundred and twenty cattle, five of them being his own contribution, and took them to the army. His house was a retreat for sick and wounded soldiers. Thirty men were sent to him to be kept for the winter, and in the spring twenty-eight of them went back to the army. He always went by the name of Ensign Spaulding. His sons Isaac and Daniel were born in this town, and lived in this town and New Marlboro. Isaac married Mercy Knapp. Their son, Isaac Jr., was a farmer and occupied the farm of his grandfather, Jacob Spaulding, in this town. He married Keturah Holt; died in 1832, aged 50; left no children. His widow married Dea. Dudley Norton.

Daniel, son of Jacob Spaulding, married Esther Austin. Their son Austin was born July, 1784; he married Betsey Clark of Middletown, Conn., and died November, 1818. Their sons were Frederick A., born June, 1810; Daniel R., born July, 1814, and Austin A., born February, 1819. Frederick A. Spaulding was a farmer, who spent his life in the northwest part of this town; married Mary Goodwin of Litchfield. They had two sons, Charles S. and John F., and six daughters.

Daniel R. Spaulding lived in Canaan. Austin A. Spaulding was for many years a man of some prominence in town and church affairs. He held at different times many of the town offices; represented the town in the Legislature of 1852, was for several years Superintendent of the Sunday school of the Congregational Church, was interested and active in some of the manufacturing industries of the town, while carrying on his farm on the Goshen road, a mile south of the centre. He married Louise, daughter of Truman Hart. Their children were two daughters and two sons. William A. succeeds his father on the farm. Frederick S. was the originator of the "Norfolk Tower," which he edited and published for several years, until his early death in 1891, at the age of 36.

Edmund Ashley built for a tin-shop the small house now standing next north from the Academy, placing the building out to the line if not upon the green. He failed in business, and Dea. Amos Pettibone bought the building, moved it back where it now stands and made it into a dwelling house.

Joseph Seaward, often mentioned among the first settlers of the town, lived near the present site of "The Hillhurst." He was captain of the military company of the town, which was so large that in September, 1773, Col. John Williams ordered him as Captain, to divide the Norfolk militia into two companies,—the North and the South companies.

Mr. Joseph Hulburt about 1840 was a merchant tailor here, having his shop for some time over the store of J. & E. E. Ryan & Co. He was an active man in the organization and building the Methodist church. He built and occupied the house on the north road, toward Haystack, which he sold, when leaving town, to Mr. Nathaniel B. Stevens. This house is now the residence of Mr. Myron N. Clark.

August, 1885, Rev. John De Peu was hired to supply the pulpit of the Congregational Church, for one year, at a salary of \$1,500.

May, 1886, a call was extended to him to settle as pastor of this church, and he was duly installed.

February, 1897, Rev. John De Peu tendered his resignation as pastor, having received a call to the First Church of Bridgeport, Conn., and "his resignation was accepted, with great regret, and

with an expression of appreciation on the part of the Society of the earnestness, fidelity and success with which Mr. De Peu has labored among us during his entire pastorate, and in doing this we would recall not only his more immediate labors in connection with the church, but in all measures affecting the welfare of the community, and particularly of the schools."

Rev. William F. Stearns, the present pastor, was installed October, 1897.

XXX.

MEMORIAL WINDOWS — METHODIST, CATHOLIC, EPISCOPAL AND BAPTIST CHURCHES.

The first mention of a church organ in this town is in the Society's records, November 4, 1822, when it was 'voted to appoint a committee to solicit subscriptions to purchase an organ now offered the society.' Roys records this event in these words: 'Church organ procured 1822.' Mr. Norman Riggs distinctly remembered the day the first organ was set up in the church. It was brought here by Mr. Abiram Mills, who formerly had lived in the South End district. Mr. Mills took Normon Riggs, then a boy between six and seven years old, into the meeting-house to hear the new organ, which was to the little boy a great event, that made a lasting impression upon his memory. Miss Irene Battell, afterward Mrs. Professor Larned, was the first organist in the town, and played this organ for many years, until her marriage, when she went to reside in New Haven, and was greatly missed from her place here.

In 1825 the Society's committee was authorized 'to remove the pews each side of the organ and make slips in their stead for the convenience of the choir of singers, provided the expense to the society shall not exceed \$12.'

The writer well remembers this old organ, which in size was not much, if any, larger than an ordinary cabinet-organ of the present time, but was about six feet high, and had good, full, round organ tones. This first organ retained

its place in the church until the winter of 1851-'52, being used only a part of the time after Mrs. Larned's marriage. Miss Mary Birge was organist for a time, and it was the small boys' great delight, as well as that of the whole congregation, when Mrs. Larned was in town, and took her old place at the organ, as she did occasionally.

Soon after the removal from town of Dea. Darius Phelps, who for many years had been teacher of the singing school, and a most efficient leader of the church choir, it was 'Voted to authorize Robbins Battell to dispose of the old organ and to purchase a new organ.' This was in May, 1852. At the same meeting it was 'Voted, to pay \$500 to purchase a new organ.' The new organ then procured had been in use for a few years in an Episcopal Church in Pittsfield. In 1893 it was sold to the 'Church of the Immaculate Conception' in this town, and when it was set up in that church some one remarked that 'that organ has changed its religion three times.'

At a Society's meeting, Nov., 1852, it was "Voted, that the thanks of this Society be presented to Mr. Joseph Battell for his liberality in giving \$200 toward the purchase of our organ, which cost \$700."

Mr. Robbins Battell was the organist for several years after this organ was in place. The floor of the gallery had to be lowered and two of the seats cut out to make room for this second organ, which, compared with the old one, seemed a monster, and did efficient service for forty years.

In the year 1892, Miss Sarah B. Eldridge, the eldest daughter of Rev. Dr. Eldridge, made the very generous gift to the Congregational Church of this town of a fine Hook & Hastings organ, which was 'to be delivered and placed in the church next May.' During a part of June of 1892, services on Sunday were held in the chapel, 'on account of the work on the organ which is being put in by workmen from Hook and Hastings of Boston.' The organ gallery had to be again enlarged to receive this fine tone, powerful instrument, which has 808 pipes; 201 of them wood pipes and 607 metal, and twenty or more stops.

At the annual meeting Nov. 7, 1892, the following resolution was passed unanimously by a rising vote:—‘Whereas, Miss Sarah Eldridge has placed in the church and presented to this Society a valuable Hook and Hastings organ, that greatly enriches the worship of the sanctuary; Resolved, That there be placed in the minutes of this meeting a record of her generous gift, and that the thanks of this Society be tendered to Miss Eldridge for her thoughtful liberality.’

Some of the organists, in addition to those already named, who have done efficient service in the Congregational Church, most of them for a number of years, are: Mr. George Brown, a native of this town; Miss Sarah Eldridge, Miss Isabella Eldridge, Mrs. Ellen Battell Stoeckel, Miss Clara Lawrence, Miss Sawin, and the present incumbent, Miss Fales.

MEMORIAL WINDOWS AND TABLETS.

After the death of Dr. Eldridge, in the spring of 1875, followed by the death of Mrs. Eldridge, June, 1878, it was the desire of the family to place in the church some suitable, adequate memorial of their parents. Their decision was to place in the rear of the pulpit, side by side, two memorial windows, and a marble memorial tablet at the side of the window. In order to carry out this plan an entire remodelling of that part of the building was necessary. An extension of some six feet in depth was built upon the west end of the church, and the original arch the entire length of the building, which had been shut out by the changes in 1846, was restored, the old pulpit and platform entirely removed and a larger platform erected. To receive and properly place these beautiful memorial windows, which were ordered and made at the Royal Glass Works at Munich, and cause the interior of the old church to harmonize with these windows, an entire change in the general appearance was made. Mr. J. Cleveland Cady of New York, the distinguished architect and writer, was

consulted, and of his examination of the building, and of the changes that seemed necessary and were made, Mr. Cady has most kindly furnished the following account:—

“On an occasion many years ago when I was visiting the late Robbins Battell, he took me into the Congregational Church to see what could be done in regard to harmonizing some rich stained glass windows, which had been purchased in Europe, with the rather formal Colonial architecture of the church.

I was pleased with the quaint, pretty detail of the church, but surprised that its handsome columns and their capitals supported only the plainest and flattest of plaster ceilings. Mr curiosity was greatly excited, and I commenced an examination in the garret or loft, that led to the discovery that the church had originally a ‘barrel ceiling’ which the columns carried;—that it was of a style entirely worthy and fitting the best portions of the church;—and that the greater part of it was intact!

This discovery of a veritable ‘antique’ and one that would add so greatly to the beauty of the church was hailed with joy.

It was faintly remembered by some that ‘the ceiling used to be different,’—that it was supposed by dropping down the ceiling ‘and taking out all the frills’ it would be easier to warm, which consideration at the period when modern heating apparatus was unknown and the church was indifferently warmed by stoves was no small matter.

Mr. Battell was quick to appreciate the value of the ‘find,’ and at once directed me to prepare plans for restoration of the ceiling to its former dignity.

This involved not merely the removal of the false ceiling, but the careful search for scraps and bits of mouldings and detail, the most of which had been destroyed, and which I desired to restore exactly according to the original. The work was at length accomplished, to the delight of those who appreciated the beauties of the old building, and its historical value.

In regard to the memorial windows that have been mentioned, it was felt that they were somewhat rich to assimilate with the severe architecture of the church.

The restoration of the vaulted ceiling, however, was an aid, as it took from the plainness of the interior, and relieved the hard straight lines.

My solution of the problem was to build a screen against the wall back of the pulpit, whose columns, arches, and scroll work, while in architectural harmony with the general detail and style of the church, should give depth and richness about the new windows, and should in some degree dominate them. For this purpose the

columns were especially serviceable. The panels on either side were filled with memorial tablets which gave detail and interest, each step of the elaboration making more reasonable the richness of the European windows and assimilating them to the interior.

The mahogany pulpit and fittings were designed in the 'old style,' but with considerable elaboration of detail the better to harmonize with the new windows.

The aim in the whole 'renovation' was to be loyal to a fine historic old building, and not to spoil it by the intrusion of incongruous elements which in so many cases have completely ruined charming examples of Colonial work.

These buildings represent times and people that have long passed. Their ideas and taste, brought mainly from England, in the days of the Kings,—have no small degree of refinement, and a certain reserve that we associate with the lives and characters of those days. It is a very distinct type, deserving to be carefully and sacredly preserved."

These stained glass windows are most beautiful in every way: in design, in deep, rich coloring of the finest stained glass, and in workmanship are in the highest and most artistic style of the art. The inscription in the one upon the left, facing the pulpit, is:

"HE THAT TURNETH MANY TO RIGHTEOUSNESS
SHALL SHINE AS THE STARS FOREVER AND EVER.
—JOSEPH ELDRIDGE."

The inscription in the other:—

"HER CHILDREN ARISE UP AND CALL HER BLESSED.
—SARAH BATTELL ELDRIDGE."

The inscription upon the marble memorial tablet at the left:—

"IN MEMORY OF REVEREND JOSEPH ELDRIDGE, D. D.,
FOR FORTY-TWO YEARS, FROM 1832 TO 1874, THE FAITHFUL PASTOR OF
THIS CHURCH.
A LONG, SUCCESSFUL, UNFALTERING WORK, FULL OF
WISDOM, POWER, TRUTH AND LOVE.
KNOW YE NOT THAT THERE IS A PRINCE AND A GREAT MAN
FALLEN IN ISRAEL."

Upon the memorial tablet on the right of the window in memory of Rev Ralph Emerson, which was placed there

by Mrs. Urania Battell Humphrey, in remembrance of him as her early pastor, is this inscription:—

“IN GRATEFUL MEMORY OF REVEREND RALPH EMERSON, D.D.,
PASTOR OF THIS CHURCH FROM 1816 TO 1829.
PROFESSOR IN ANDOVER THEOLOGICAL SEMINARY FOR
TWENTY-FIVE YEARS.
BORN IN HOLLIS, N. H., AUGUST 18, 1787.
DIED AT ROCKPORT, ILL., MAY 20, 1863.
SEEK HIM THAT TURNETH THE SHADOW OF DEATH INTO THE MORNING.
THE LORD IS HIS NAME.”

When the church was built, soon after the death of Rev. Mr. Robbins, his daughter, Mrs. Sarah Battell, placed in the vestibule, over the center doors, a marble memorial tablet, bearing the inscription:—

“HIM THAT OVERCOMETH WILL I MAKE A PILLAR IN THE TEMPLE OF MY GOD. REV. AMMI RUHAMAH ROBBINS, FIRST PASTOR OF THIS CHURCH WAS REMOVED BY DEATH, SABBATH, THE 31ST DAY OF OCTOBER, 1813, AGED 73, AFTER A PASTORATE OF FIFTY-TWO YEARS. TO THE CHURCH AND CONGREGATION OF THIS HOUSE THIS MEMORIAL OF THEIR LATE WORTHY PASTOR IS MOST AFFECTIONATELY INSCRIBED.”

This tablet remained in its original place until 1892, when it was placed in the front of the choir gallery, at the time a change was made, to receive the large, new organ, and there it remains.

THE METHODIST EPISCOPAL CHURCH.

The Methodist Episcopal Church in this town was organized in 1840. The original members of the church were Captain Auren Tibbals, Sheldon Tibbals and his wife, Mrs. Janette Tibbals, Franklin Bramble and his wife, Mrs. Amanda Bramble, Russell Pendleton and his wife, Mrs. Alwina Pendleton, Anson Gaylord and his wife, Mrs. Almeda Gaylord.

A large number of persons were at that time employed in the Woolen Factory, and several of them were members of the church at its organization, but not being permanent residents here their names have not been found. An unfortunate neighborhood quarrel between two families, mem-

bers of the Congregational Church here, brought three of the original members to enter into the organization of the Methodist Church, and to render material assistance in building their house of worship. The first Class Leader, who occupied that place for a number of years, was Mr. Russell Pendleton.

The first business meeting, where definite action was taken toward building a house of worship, where the Methodist Society was organized, was held at the house of Franklin Bramble,—the old grist-mill house,—December 8, 1840. A. Bushnell was chosen Moderator, Franklin Bramble, Clerk, and the following Board of Trustees of the Methodist Society was elected, viz: Auren Tibbals, Anson Gaylord, Sheldon Tibbals, Joseph W. Hurlbutt, Russell Pendleton, David Vail and Franklin Bramble.

It was voted, That we proceed to erect a house of public worship for the use of said church soon as convenient. Auren Tibbals and Joseph W. Hurlbutt were made a committee to secure a site for the house. Auren Tibbals, Russell Pendleton and David Vail were chosen for the building committee, and Joseph W. Hurlbutt Treasurer and collector to solicit funds to build the house.

The committee to secure a site for the meeting house moved promptly, as upon December 18, 1840, William P. Judd deeded to the Board of Trustees of the Methodist Society a part of the land upon which the house was built, and the 25th of May following George Tobey deeded to them the south part of the lot;—the consideration in each deed being \$70. During the summer of 1841 the house was built, 44 by 32 feet on the ground, with 21 foot posts,—finished with desk and slips below and a gallery nine feet wide in the front end, with slips. The house was located a few rods south of the residence of Mr. E. Grove Lawrence. The builder was Mr. James Bradley of Goshen, and he was paid in full for his contract January 1, 1842, by the building committee, as appears of record. Before the building of this house the services were held principally in the houses of some of the members living near the centre of the town. Franklin Bramble, who at that time was running the grist-mill, sometimes arranged seats in the granary of the mill, when it was not in use, and public worship was held in that place. A few times their services were held in the Conference room of the Congregational Society, but some members of that society objected, and upon one occasion having assembled, the Methodists found the door of the 'Conference room' locked against them, and held their service under the horse-sheds near by. This action, closing the doors against these Christian people when they needed and sought

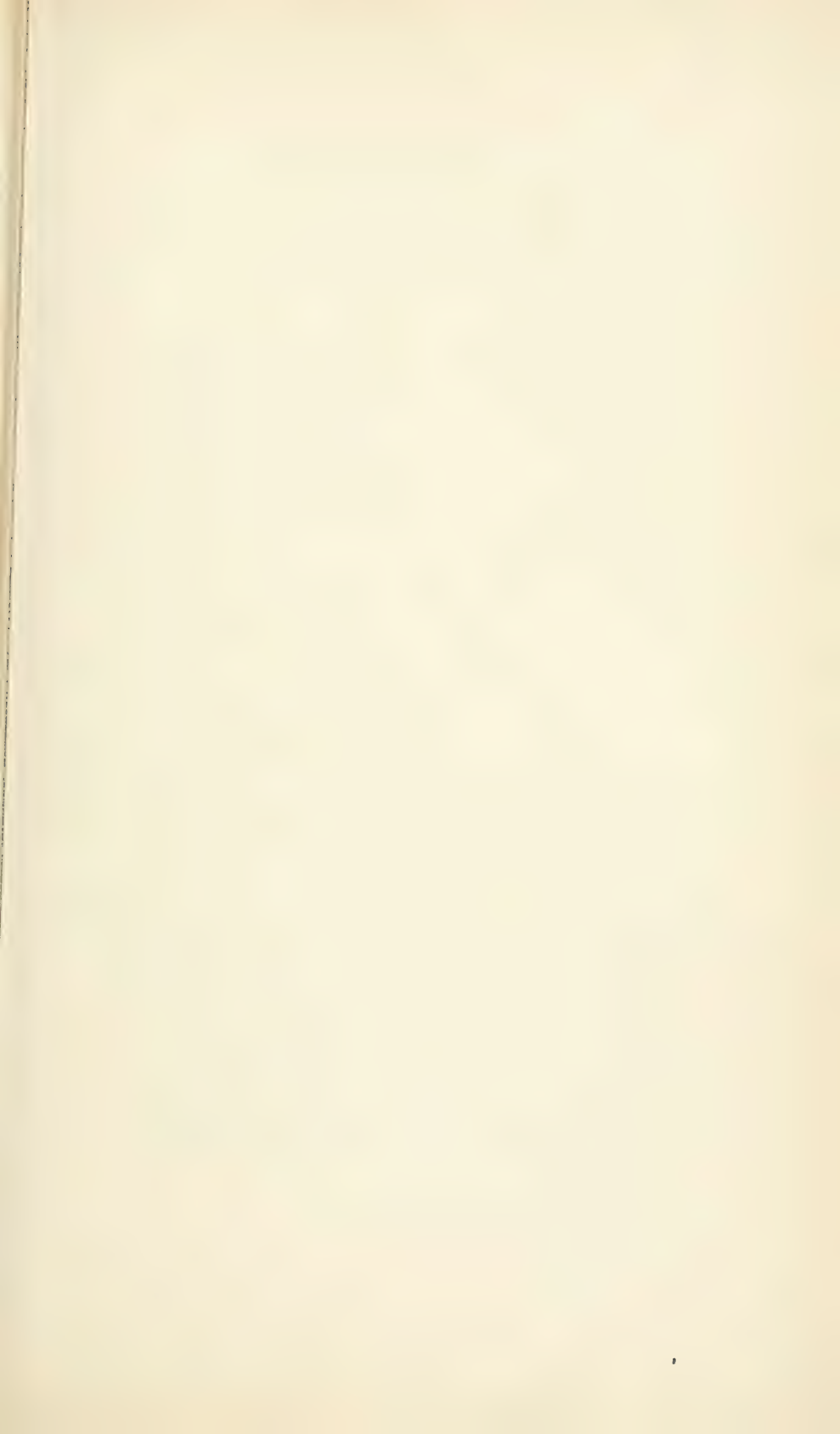
a place for divine worship, was strongly condemned by some members of the Congregational Church, and some at least of those who helped to lock the doors lived to see things in a different light, and in later years entered heartily into the revival services in this Methodist Church.

Something of a debt was incurred by the society in building their house, and in April, 1843, a committee to solicit funds to pay this debt was appointed for each part of the town, consisting of Franklin Bramble and Joseph W. Hurlbutt for the centre of the town, Charles B. Maltbie for the east part, Russell Pendleton for the north, Levi Barlow for the west, and James C. Swift for the south.

The circuit preachers and resident ministers who have been located here, some for only a few months, and others for from one to three years, and one or more for five years, are as follows:—Reverends A. Bushnell, Daniel Coe, Levi Warner, J. Horton, Thomas Lodge, Lewis Gunn—Mr. Gunn was an ardent abolitionist, and by preaching strongly against the doctrine accepted by many Christian people of all denominations at that time, about 1844, that slavery was a divine institution, he offended some of the members of the church and congregation, and a considerable number of them withdrew for a time. Mr. Gunn was followed by T. C. Bancroft, Adea Vail, Theron Hollister, and in 1849-50 by Jonathan Robinson, during whose pastorate there were quite important revivals. He was followed by Isaac Lent, Abraham Davis, Mr. Jerrolds, W. E. Hill, J. Croft, David Lyman, son-in-law of Franklin Bramble, who was here some three years, Joseph Elliott, Ezra B. Pierce, who was here during the great revival in 1857 and '58 and assisted Dr. Eldridge at times in his church; Benjamin Wilson, George C. Ezra, W. E. Clark, Philip Germond, Thomas Elliott, Samuel R. Free, Charles Sagur, I. Harris, Joseph Millett, J. B. Cross, J. C. Van Arnum, J. C. Ferguson, who was here a part of the year 1884 and went out to China as a missionary; Virgil Blackman, J. H. Hoag, Wm. H. Vaughn, F. J. Somers, James Douglas, E. C. Powell, W. J. Barnes, Elbert H. Todd, who was here from 1895 to 1900. Rev. J. A. Hurn is the present pastor. Intervals, sometimes of two or three years, have occurred when there has been no preaching in the church. At other times the church has seemed quite strong and prosperous.

The material strength and growth of the church has been affected by the decline of the manufacturing interests in the town, and by the death and removal of the prominent members of the church, its main supporters both in spiritual and temporal affairs.

One writer, referring to the different denominations of Christians in this county in the early part of the 19th century says:—"In those days the Methodist and Congregational religionists had





THE CATHOLIC CHURCH AND PAROCHIAL RESIDENCE.

little more sympathy or intercourse with each other than the old Jews and Samaritans. The circuit rider came on his rounds and declaimed against 'steeple meeting houses, pitch-pipe singing, and the doctrine of election.' The membership kneeled on the floor in prayer, and gave vent to their devotional feelings by the loud 'Amens,' or the 'Gloria Patri.' The women eschewed ribbons, curled hair, and gay dresses. The old men, and some of the young ones, wore straight-bodied coats, and both sexes wore a vinegar aspect.

The 'Presbyterians,' as they were termed, on the other hand, looked on the Methodists as interlopers and fanatics, who had come in to disturb the peace of the 'Standing order as by Saybrook platform established.' The Methodists were all Democrats;—the 'Standing Order' were mainly high-toned Federalists of Pharisaical tendencies. The two had apparently no mutual sympathies, and never inter-communed with each other. Time and circumstances have worn away the prejudices and softened the asperities of the two denominations. Intermarriages have led to mutual forbearance. The temperance movement brought the best men and women of the two orders into co-operation, and the anti-slavery movement, fearlessly advocated by the living Christianity of both churches was the death blow to sectarianism."

Great changes in the form of worship have been made in the 'Presbyterian,' or 'Congregational' churches in this town, as elsewhere, since the earlier days of its history. Mr. Salmon Swift, a native of this town, says: 'In the forepart of the nineteenth century the law requiring people to stand during prayers at church was repealed. Previous to its repeal my father, James Swift, was once tried for the infraction of the law in church in Norfolk. He arose with the rest at prayers, but was taken suddenly ill. To relieve the pain he sat down, leaning forward on his arms. A complaint was entered against him for a violation of the law. He was taken to the north part of the town a prisoner, tried before Esquire Holt and fined, the fine and costs amounting to between nineteen and twenty dollars.'

CHURCH OF THE IMMACULATE CONCEPTION.

In "History of the Catholic Church in New England, Diocese of Hartford," is the following:—

"IMMACULATE CONCEPTION PARISH, NORFOLK."

"The town of Norfolk was incorporated in 1758. It is the highest land reached by railroad in Connecticut. The scenery in this vicinity is unsurpassed by any in New England.

It is traditional among the Catholics of Norfolk that Bishop Cheverus of Boston visited here in the discharge of his missionary duties. This is not improbable, as in 1823 he made an extensive tour through the state. Another interesting tradition has a Father Plunkett of Boston as a visitor to Norfolk before 1829.

The introduction of Catholicity into Norfolk as a part of the town's life dates from 1836. In March of that year Matthew, John and Charles Ryan, and Edward E. Ryan, a convert to the faith, settled here and engaged in the woolen industry. In this year Patrick Burke, father of the Rev. Charles E. Burke of North Adams, Mass., established his home here. Mr. Burke was present at the first Mass known to have been said here. It was in 1836, Rev. James Fitton of Hartford officiating, in the home of Matthew Ryan, now occupied by Michael Whalen. About twelve persons assisted at the Mass. Father Fitton's extensive territory which must needs be visited, precluded frequent visits to Norfolk. The Ryan family, in the absence of the priest, proved faithful and worthy auxiliaries. In a room in the woolen mill they would gather the handful of Catholics, and in prayer petition the Giver of all gifts for the grace of perseverance. They practiced their devotions earnestly, faithfully, and if Christ the Lord is in the midst of two or three gathered together in His name, we may well believe that in this little band were partakers of the divine favors.

The successor of Father Fitton, the Rev. John Brady, also came to Norfolk when possible, and offered the Holy Sacrifice in the wool-sorting room, or at the house of John Ryan. Rev. John D. Brady, Rev. John Brady, Jr., and Rev. James Strain also exercised the ministry here, though their visits were necessarily infrequent, owing to the difficulties of travel. The old residents still speak of Father Brady's experience in being snow-bound for a week in Norfolk.

The first Catholic marriage solemnized in Norfolk was that of Patrick Burke and Ann O'Neil, on October 9, 1842, the Rev. John D. Brady officiating.

The generosity of the Ryans was not confined to providing a place for divine services. They also purchased a piece of land for cemetery purposes, which they transferred to the congregation. In this spot rest the remains of pioneers from all sections of the state.

In 1846 the Catholics of Norfolk were attended by the Rev. Charles O'Reilly. On June 22d of that year he thus wrote, from Waterbury to Bishop Tyler: "Yesterday was my second Sunday here; the people seem anxious to have a church; the foundation is cleared, some brick are on the spot and almost as much cash on hand as will pay up to this time. But to commence building

would require a considerable sum, which these people cannot procure, except I become security, and I have had a considerable degree of repugnance at all times to have myself involved in money matters, and how to proceed I am really at a loss to know. Employment in this locality is very precarious. . . . There is a great deal of labor and inconvenience in attending Norfolk and this place (Waterbury), there being no decent mode of travel between them. A person must either go by Bridgeport or Hartford and stop a night in either place, as the stages do not run all the way on the same day, so that there is considerable expense incurred and great loss of time. . . . The Norfolk people have made no move yet with regard to building. They seem content to have Mass, but I will not be content with saying Mass in a shanty."

When Falls Village was organized in 1850 with Rev. Christopher Moore as the first pastor, Norfolk became its mission. On March 2, 1851, Bishop O'Reilly visited Norfolk and made arrangements for a church, and on the 31st of the same month he appointed the Rev. Thomas Quinn to the pastoral charge of Norfolk and dependencies. Father Quinn's successor was the Rev. John Smith, who received his appointment to the Norfolk Mission on February 9, 1852. On this date Bishop O'Reilly wrote: "This is a most difficult mission."

Under date of February 27 and 28, 1854, Bishop O'Reilly wrote in his Journal: "27th. Leave Winsted at 10 A. M. for Norfolk, where I arrive before noon and stop with Mr. Edward Ryan. I make this evening an arrangement with the Ryans for the building of a church on the lot they presented me. This will be effected, I hope, next spring."

"28th. Say Mass in Ryan's hall; it was full; published the regulations for Lent. Said a few words to the people and left in Ryan's carriage for Falls Village, where I arrive at 11 A. M."

In 1859 the Church of the Immaculate Conception was built, but in 1865 it had not yet been dedicated. In the meanwhile, the successors of Father Moore in Falls Village celebrated Mass and administered the sacraments over the store of Matthew Ryan, now occupied by M. N. Clark.

In 1856 Norfolk was under the jurisdiction of Winsted, from which it was attended once a month. It so remained until the summer of 1889, when it was formed into an independent parish, with the Rev. P. Keating as the first pastor. At this time the Catholic population of Norfolk was 380 souls. Upon his arrival Father Keating secured apartments in the village, where he resided until the completion of the present commodious rectory.

The work accomplished by Father Keating here is sufficient evidence of his activity. He graded the property about the church,

which he remodeled and frescoed and adorned with new stained glass windows, beautiful Stations of the Cross and organ, all at an expenditure of \$1400. In 1898 he purchased a lot for cemetery purposes, which was immediately paid for.

In 1891 Father Keating began to attend Stanfield in the diocese of Springfield, at the request of Bishop O'Reilly. After two years of regular attendance he discontinued his visits, as nearly all of the Catholics had removed elsewhere.

Much of the prosperity that has attended the parish of the Immaculate Conception is due to the sturdy faith, the good example and the generosity of the Ryans. In practice they were Catholics as well as in name, and though more than half a century has elapsed since they moved upon the scene, the influence of their lives is still visible in their successors. Numerically small, the Catholics of Norfolk are strong of faith, and their devotion to religion was manifested by their donation to Bishop McMahon of the Tabernacle of the main altar of the cathedral."

EPISCOPAL AND BAPTIST CHURCHES.

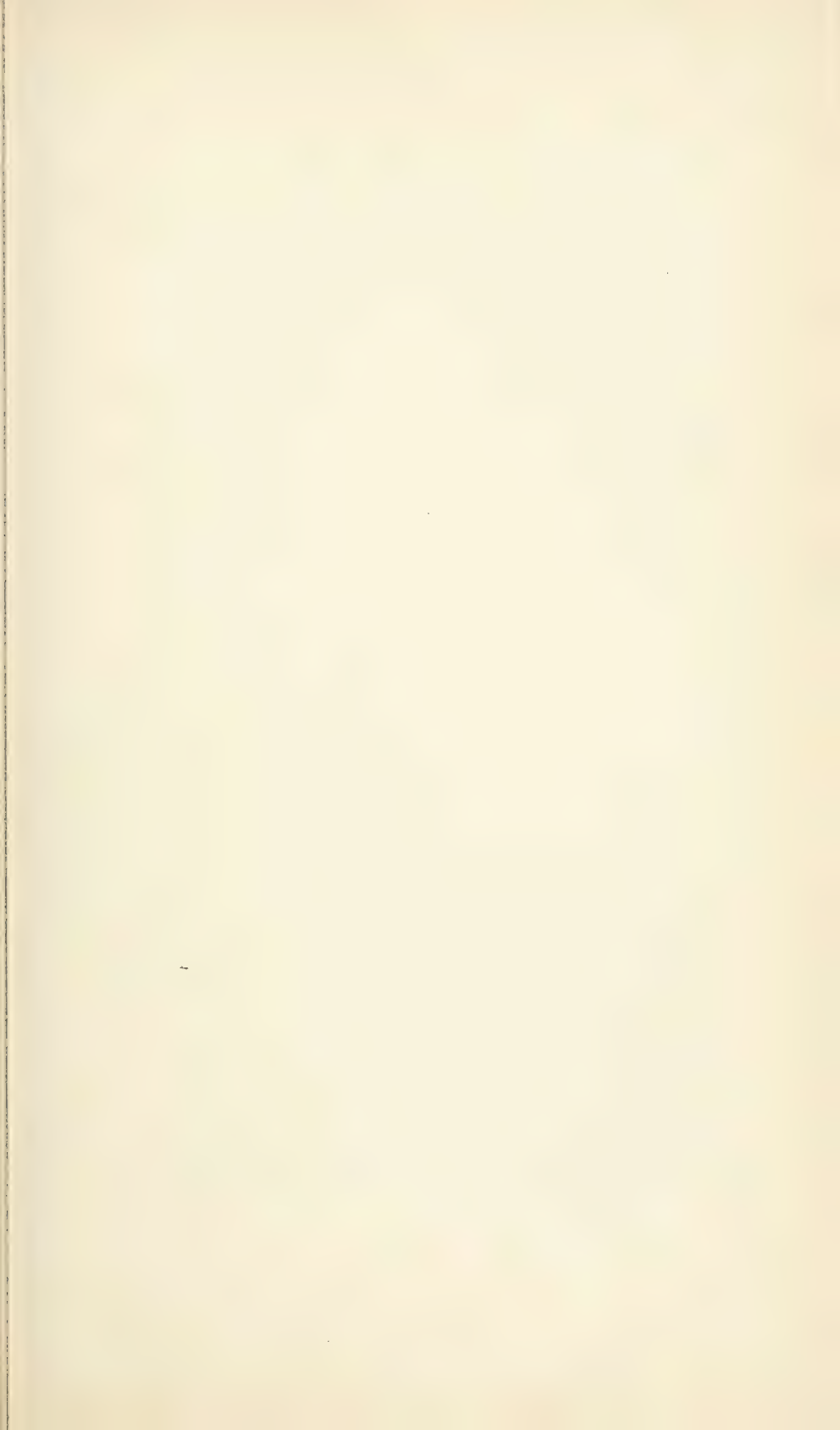
An Episcopal Society was organized February 15, 1786, in the north part of this town, and included some men living in New Marlboro. The 'list' of this society was said to be over £500. Among the members living in Norfolk were John Phelps, Dr. Ephraim Guiteau, Samuel Northway, James Benedict and Stephen Kingsbury. The history of this Episcopal Society, further than the fact of its organization, the writer has been unable to learn.

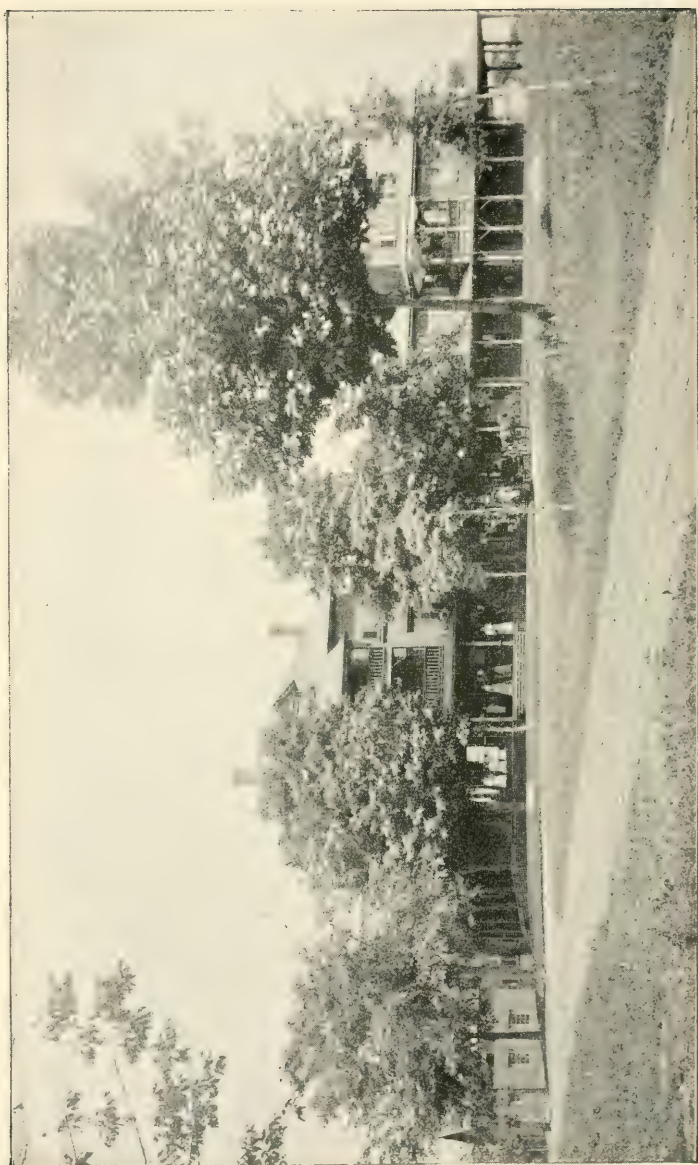
Among Norfolk's summer residents and others are a considerable number of Episcopalians, who for several years held Episcopal church services during the summer months in the town hall usually, but sometimes in the Methodist church. In the summer of 1893 Mr. Frederick M. Shepard gave a lot as a site for an Episcopal Church on Mills Avenue, not far from 'The Hillhurst.'

"The ceremony of breaking ground for the Church of the Transfiguration took place Sunday, August 6, 1893, in the presence of 150 persons.

On Sunday afternoon, June 24, 1894, a goodly number of the citizens and summer residents of the town assembled to witness the ceremony of laying the corner stone of the Episcopal church.

The site of the building is picturesque and commanding, being





THE HILLHURST.

on the corner of Mills and Shepard Avenues. The building, which is small but very neat, was erected under the direction of a New York architect by Mr. J. S. Levi, a contractor and builder of this town."

BAPTIST CHURCH.

For many years, near the middle of the century, there was a flourishing but not large Baptist Church and Society in the extreme north part of this town, their house of worship standing very near the Massachusetts line, on the New Marlboro road. In recent years the 'old Baptist meeting-house' was torn down and a neat 'Union Chapel' built on about the same site.

XXXI.

CONCLUDING CHAPTER—MODERN NORFOLK.

Marvellous changes everywhere, among all people and in all lands, have been wrought since Norfolk had a history, and these old hill towns, in common with all the world, have changed. Many decades ago, when the land was new, the farms were productive, the farmers generally were industrious, frugal, prosperous. Most of the land on most of the farms in this town is by far too rocky to be plowed or in any way materially improved, save at very great expense. As the years have gone by and the land has become old, thousands of acres have been taken possession of completely by growths of ferns, brakes, red and yellow hardwoods, white-birches, black-alders, elders and kindred nuisances. Grazing, stock raising, dairying to a great extent has been driven out. Young men, whole families from many of the out-parts of the town, have been driven to "pulling up and going to the everlasting West," . . . where, it has been said, "the farms have no features,—nothing to distinguish them."

We have in a very imperfect manner been over many of

the principal events in the town, covering a period of more than a century and a half. As those now standing here look about, we see in the Norfolk of today an entirely different place from the Norfolk of even half a century ago. Not only the inhabitants, but also the place itself, has changed. The eternal hills remain the same. The centre of the town, by its little gem of a park,—its extensive private lawns, the fine modern public and private buildings, the Robbins School, the Library, the Gymnasium, and other features, has been rendered a very attractive and beautiful spot. In different parts of the town, upon a few of the many points where extensive views are obtained, fine, costly residences, with attractive surroundings, have been built, and during the summer months and into the autumn the town is very much alive.

The era of manufacturing had its rise in the town, and as we have seen, to a considerable extent also, its fall.

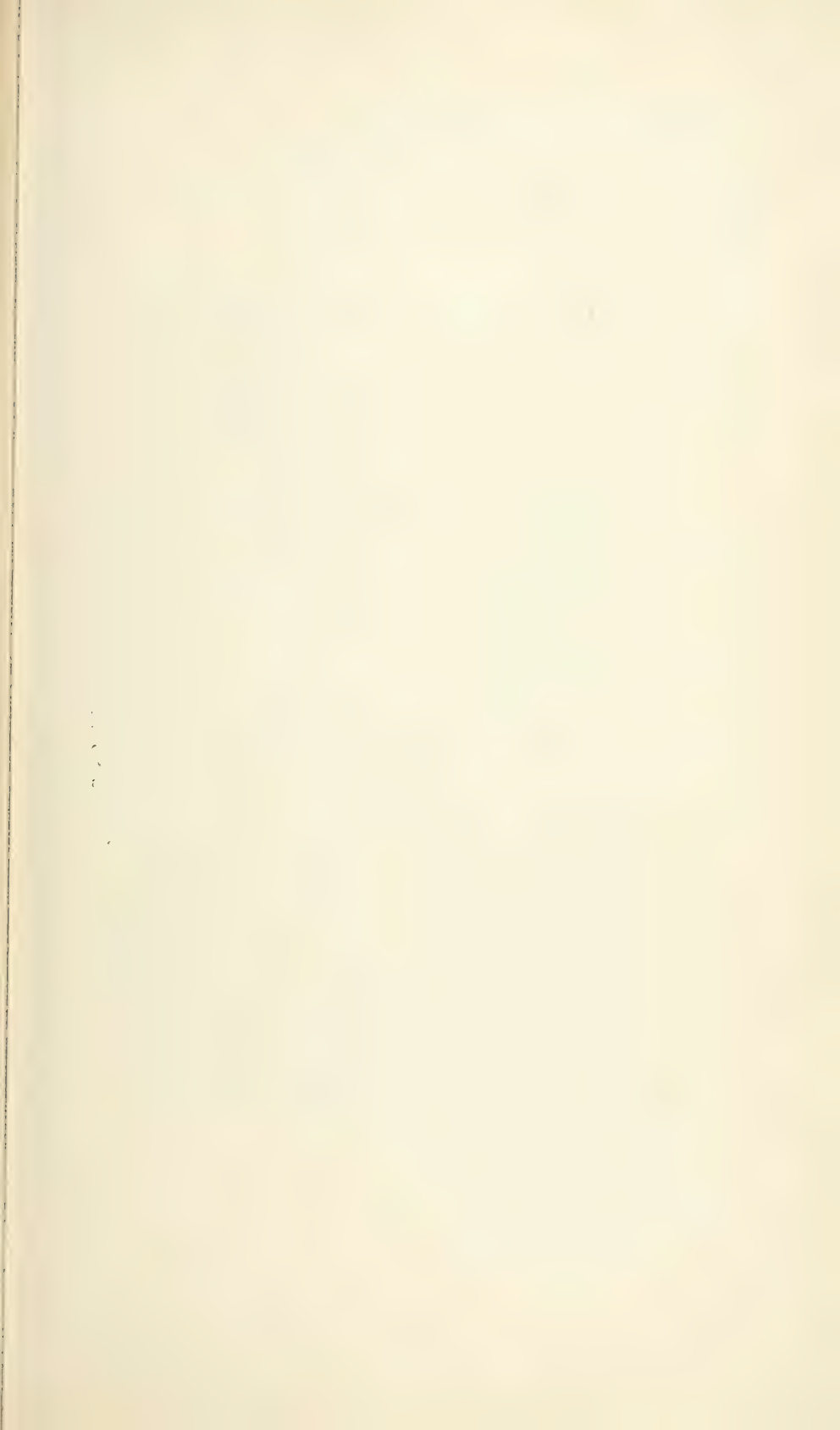
Looking for the causes of the great change and the substantial improvement in the town during the past two or three decades, several things should be mentioned.

One very important factor has been the building of the railroad through the town. This has been referred to at considerable length, and we should never cease to be thankful that the railroad went through, *and in the right place.*

Perhaps the next thing in importance in giving the town a start, was calling the attention of a number of people of influence to the beautiful scenery, the great elevation, the purity of the air, and so the desirability of the town as a place for summer homes. In getting a start made in this direction, inducing people to come and make homes here, in opening up interesting places, and doing a great number of things to make the town attractive, doubtless no one did more, nor used a greater amount of influence, than Mr. Robbins Battell.

THE ROBBINS SCHOOL.

The founding of the Robbins School in 1884 by Mr. Robbins Battell and his sister, Miss Anna Battell, has been a most important





THE NORFOLK LIBRARY.

factor and a substantial and permanent advantage and benefit to the town and vicinity. This school is the carrying out of a long-cherished project of establishing, upon the site of the old Robbins parsonage, in memory of Rev. Mr. Robbins, by two of his grandchildren, a school, having for its main purpose the preparation of young men for the higher institutions of learning; for any American College or Scientific School; and offers to such as may wish to finish their school life here a liberal course of study. During most of his long pastorate of fifty-three years Rev. Mr. Robbins was accustomed to receive into his family a class of boys to be fitted for college, and he thus prepared more than two hundred young men, drawing his pupils from this and neighboring towns and from distant places.

It is pleasant to trace back the origin of the Robbins School to such a foundation.

The commodious and substantial buildings of the Robbins School were erected in 1884 upon the site of the old 'Robbins House' and the adjoining grounds, after plans by Mr. J. Cleveland Cady, of New York. The buildings are heated by steam, and supplied with all the modern appliances, and the institution is liberally sustained by Mr. and Mrs. Carl Stoeckel.

Another educational institution and substantial attraction and advantage to the entire town and vicinity, which has for more than a decade been doing a vast amount of good, and whose beneficent influence is continually widening, is the Norfolk Library, which will also be mentioned at some length.

THE NORFOLK LIBRARY.

Upon the first day of January, 1881, in the west room of Mr. George Scoville's house, a free reading room, containing the daily and other newspapers, magazines and periodicals of interest to the men and women, boys and girls of this community, was opened by Miss Isabella Eldridge, kept up by her in that place for several years and was the beginning of the splendid library and reading-room of today.

For the sake of some readers who have not recently seen Norfolk, it may not be amiss to state that this library building is situated east of the old Shepard Hotel, near the store; the old hotel barn and sheds having been long since removed, and their site made into a nice lawn.

The building was designed by Mr. George Keller, a noted architect of Hartford, Ct.; is eighty-six by forty-five feet upon the ground,

two stories high; the lower story being of Longmeadow, Mass., red freestone, and the upper part of red tile. The roof is of fluted Spanish tile, quite common in Europe but rare in Connecticut. The first floor contains a reception hall, a reading room, a conversation room, and the library room proper. This room, entered through the reception room, fills the height and breadth of the entire building, and is crowned with an imposing arch.

The proportions throughout the building are perfect, the detail work well considered, and all the combinations and colors are chosen with much nicety of taste. As one enters the hall a fine bronze tablet upon the wall opposite meets the eye, with the inscription:

IN REVERENT MEMORY
OF
JOSEPH AND SARAH ELDRIDGE.

Work on the building was commenced early in 1888. It was constructed in a most thorough manner; was built and is sustained by Miss Isabella Eldridge as a memorial of her father and mother. The library has a capacity of 40,000 volumes; is open every day, Sunday excepted; free to every resident of Norfolk. Non residents also may avail themselves of its advantages, without charge, by special permission. Nothing that the most refined taste could suggest or that money could buy to make the place both beautiful and helpful is lacking.

‘Such a use of money indicates the highest wisdom, the most refined culture, and the sincerest regard for the welfare of the community.’

“The opening of the library occurred March 6th, 1889, more than one thousand invitations having been sent out, not only to every family in Norfolk of whatever name, nationality or color, but also to many in adjacent towns and acquaintances elsewhere.

The large number of people present, the music, the brilliantly lighted rooms, with the happy social feeling, made it a most charming occasion, calling out from every one present expressions of unqualified praise.”

The library opened with about 2,000 volumes upon its shelves, of which 1,250 were the gift of Rev. Azariah Eldridge of Yarmouth, Mass., the brother of Rev. Dr. Joseph Eldridge. What remained of the old ‘Subscription Library’ of the town (1866) was added, and from time to time other volumes from that old library found their way here; in all about 200 volumes, and also several volumes of the library of 1822. Other members of the family had at this time given about 150 volumes, mostly reference works, and Miss

Isabella Eldridge had purchased for the library 1,050 volumes. The papers and periodicals which were in the old reading-room were transferred to the reading-room of the library building.

The books upon the shelves have increased at the rate of over 500 volumes a year, principally purchased by Miss Isabella Eldridge, and now there are upon the shelves of the library nearly eleven thousand volumes. Many volumes bear the names of those interested in the library, who have contributed to its growth and efficiency. In the reading-room there are fifty-seven newspapers and periodicals on file. The first report for a full year was made in 1891, when the librarian, Mr. Edward E. Swift, stated that 22,008 visitors had been in the building, and that 10,942 volumes had been issued in circulation. These figures have grown steadily from year to year, until, during the year ending December 31, 1898, there were 29,080 visitors and 14,604 volumes issued on circulation. This increase is due largely to the fact that Norfolk has become a very popular summer resort, and that many hundreds of strangers visit it during the summer and fall months. August is the busiest month of the year. The experiment of establishing branch libraries in the school-houses in the out districts has proved a success. The teachers have complete charge of the books, and renew or exchange whenever they wish. The library has in this way reached many families which might not otherwise have had the privilege of taking books from its shelves. The range of usefulness has extended beyond the confines of the town, as borrowers come from Canaan Mountain, East Canaan, Colebrook, Winchester and Goshen. Who can begin to estimate the uplifting, refining, educating influence, or tell the vast power for good of this noble institution in this and the adjacent towns, not only to the young but to the old; to those who have borne the burden and heat of the day, and in the evening time of life have leisure for reading. That its worth is fairly estimated by those now enjoying its advantages, or that any acknowledgment or expression of gratitude to its munificent founder and continued supporter is often made, is, perhaps, scarcely to be expected. Such advantages are often received, as are God's hourly gifts of air, water and sunlight, as a matter of course, with no thought of gratitude to the giver.

Could we only stop and think of the debt we owe, we too, as certainly will the coming generations, would "rise up and call her blessed."

Another of the modern institutions and attractions of the town, and one that now seems almost indispensable to many of the summer residents and guests, is

THE ELDRIDGE GYMNASIUM.

One of the most artistic and elaborate structures for the purpose for which it is designed, to be found anywhere in the country, is the Eldridge Gymnasium, which stands on the high ground north and east of the railroad station in Norfolk. The grounds on the east side of the building, facing on Maple avenue, are laid out in tennis-courts, croquet, etc. On the west and south is an extensive lawn, filled with the finest of shrubs and flowers. The building, 78 by 47 feet, stands upon a solid basement wall of granite, and is built of mottled and light colored Pompeiian, or Roman brick, which are 12 inches long and 2 inches thick. The roof is of Spanish fluted tile in brown and yellow. The architect was Henry Rutgers Marshall of New York. The architecture is a mixture of Spanish and American, the Spanish feature being the very broad piazza on the west side with overhanging roof; the tile work is also Spanish. From this piazza, which is 12 feet wide, extending the entire length of the building, is had a most beautiful, unobstructed view to the north-west of the Canaan valley, with the Taconic range of mountains in the distance as a background.

The gymnasium proper, 50 by 47 feet and 36 feet high, is equipped complete with the Sargent apparatus, and includes everything, from simple Indian clubs to parallel bars, rowing-machines and different appliances for developing the muscles.

The sitting-room is beautifully finished and furnished, having a large and elaborately carved mantel of oak, with hand-carved mottoes in Latin, one of which, translated, reads, "One should desire a sound mind in a sound body." The front door is one of the finest specimens of marqueterie in the country. It is of oak, inlaid with mahogany, ebony and boxwood. The large hinges and escutcheons are of solid bronze, as well as the lamps in front, at the entrance, and on the porch.

This beautiful, elaborate and expensive building was erected, furnished, equipped, is supported, and its use given free to the people of the town, either permanent residents or transient guests, by the munificent liberality of Miss Alice Bradford Eldridge, now Mrs. Henry H. Bridgman.

The work was commenced in the fall of 1890; the building erected during the summer of 1891 and finished in the early summer of 1892, and, on the last Wednesday in June of that year, the doors were simply thrown wide open, and the public invited to a free use of all its equipments.

The building is used for a variety of entertainments; church entertainments, athletic exhibitions, lectures, concerts, etc., and is a centre of attraction for summer-guests. An elaborate 'tennis tournament' is held annually at the height of 'the season,' upon the



THE ELDRIDGE GYMNASIUM.

gymnasium grounds, which brings people together from near and from far, valuable prizes being given by Mrs. Bridgman. She also furnishes music every summer, for a month or six weeks, for a concert, every morning and evening at the gymnasium, by some of the finest musicians from New York and Hartford; a promenade concert one or two evenings each week being a feature during 'the season.'

THE MEMORIAL FOUNTAIN.

This fountain, which was erected by Miss Mary Eldridge in 1889, in memory of her uncle, Mr. Joseph Battell, stands at the south end of the park. It is a beautiful, expensive, artistic piece of work, in carved granite, with bronze lamps and bronze ornamentation in the shape of swimming fish, through whose mouth the water pours.

On the column, which is the central part of the structure, is this inscription:

"IN MEMORY
OF
JOSEPH BATTELL,
BORN IN NORFOLK, 1806,
DIED IN NEW YORK, 1874."

On the reverse side appears in small letters,

"ERECTED BY HIS NIECE,
MARY ELDRIDGE."

Above the principal bowl,

"ERECTED MDCCCLXXXIX."

The whole structure is in the shape of a blunted triangle and forms a fitting end to this part of the park, which here comes nearly to a point. The water is conducted into the central pillar and then distributed into various basins. A lion's head, carved on the pillar, with opened mouth, spouts out water into the semi-circular bowl for horses, which is hollowed out of a huge block of Milford granite.

In the rear of the pillar is a small court paved with brook pebbles, and at the end a solid stone seat with carved ends.

The work was made from designs by Stanford White of New York, of Milford, Mass., granite. The column and ball are of Greek design, after a famous old Spanish fountain.

THE VILLAGE HALL.

The erection of this building, a few years since, by some of the enterprising public-spirited citizens of the town, furnishing not only

a nice and commodious hall for various purposes, but locating the post office permanently, and making a business centre at a point convenient to the railroad station, is a substantial advantage to the town.

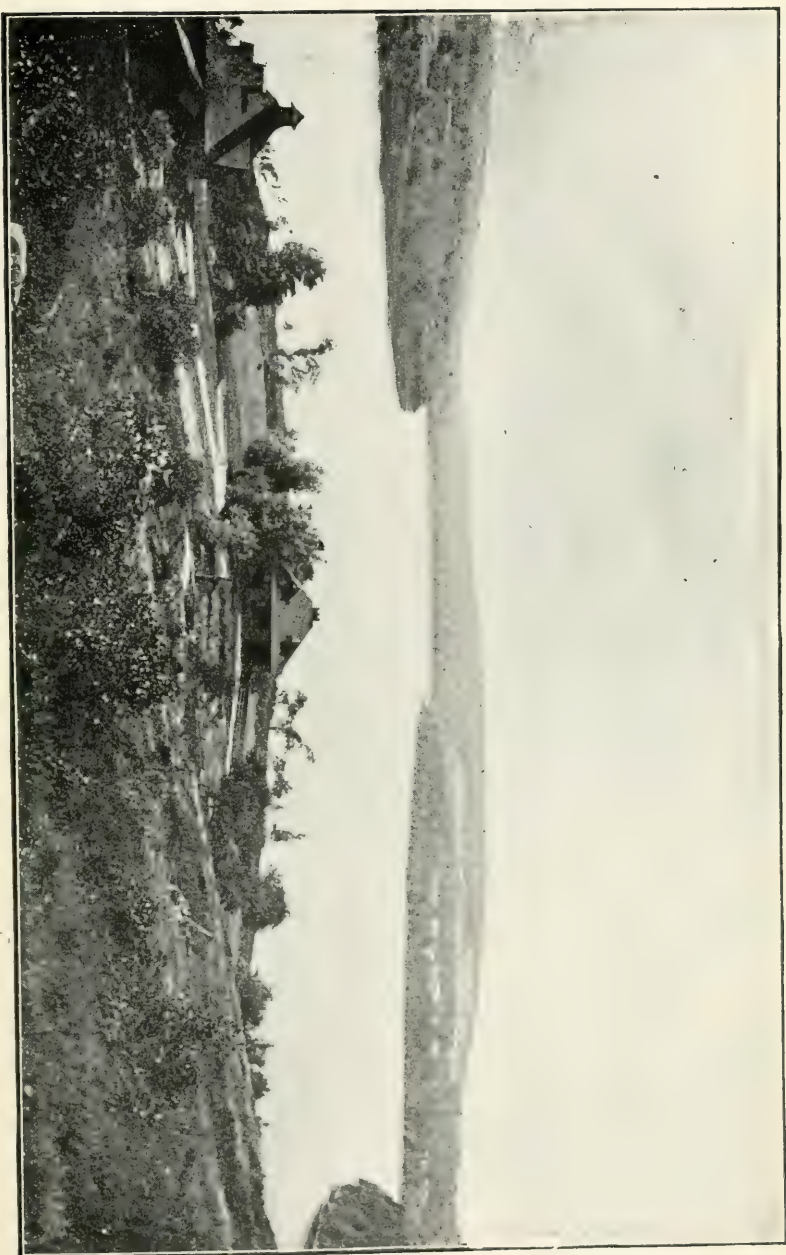
THE NORFOLK DOWNS.

Desiring to assist in making Norfolk attractive and an ideal place of resort for summer guests, and to furnish recreation to residents as well, the Misses Isabella and Mary Eldridge a few years since purchased an extensive tract of land, which was selected and laying out a course was supervised by Dr. Edward Cobb, a native of the town, forming a most desirable location for Golf Links. The land lies on 'the old road,' south from the Curtiss place, is part of the morain or glacial formation of this region, embracing some of the kettle-holes and sand-knolls of that locality, and extends from that old road west and south to Tobey Pond. As a natural location for Golf Links this place, it is said, has few equals in the country, and by the necessary labor and expense has become an ideal spot for that attractive recreation.

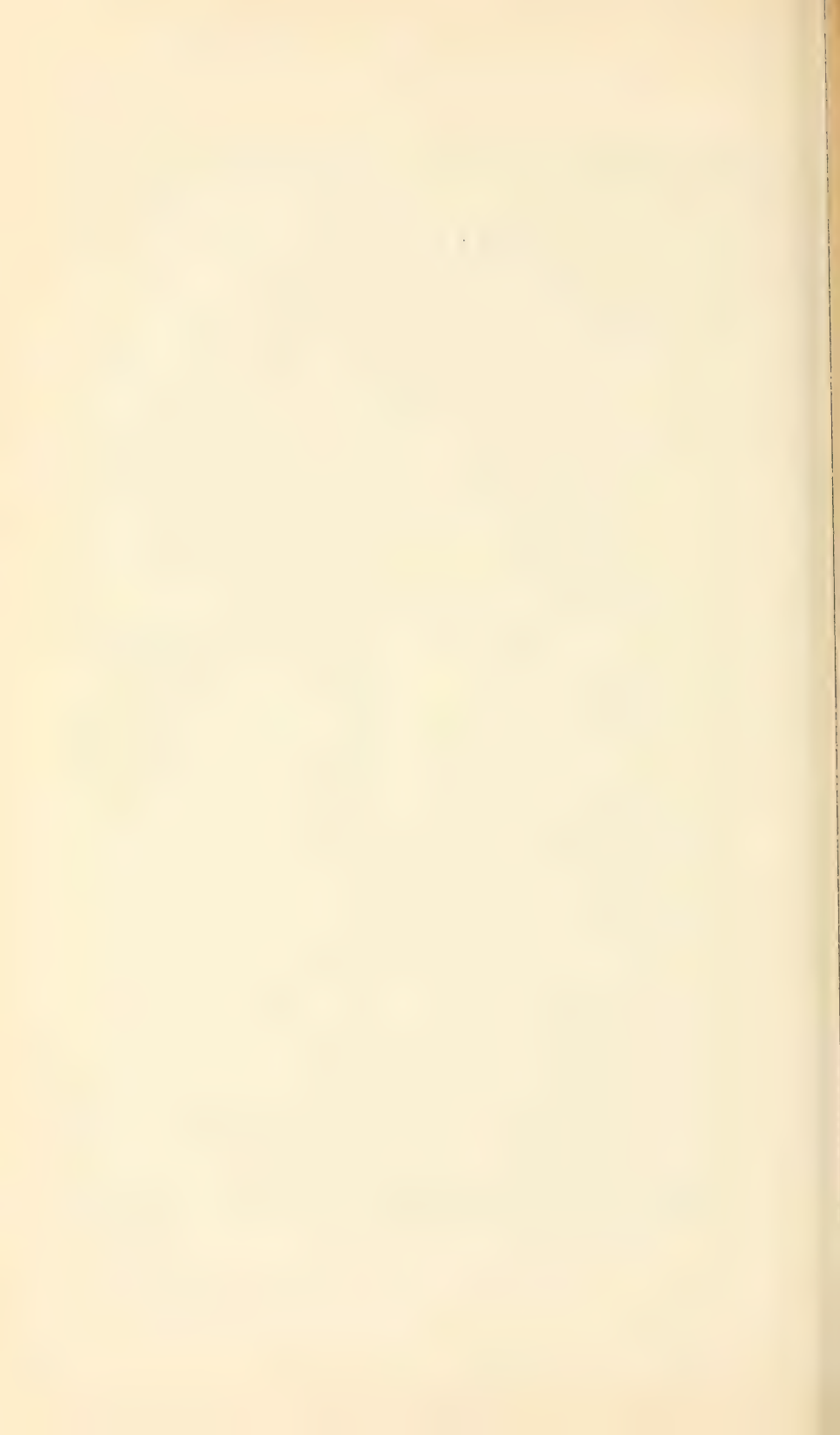
"The downs have been improved from year to year, until now they are regarded by the experts who have played over them as among the few real Scottish downs in the State. Part of the expense of maintaining them is met by small annual dues received from the players and the rest is borne by the same public-spirited residents—the Misses Eldridge—whose generosity first made the course possible. Bounded on all sides but one by acres of woodland, the course rolls away for more than a mile in a series of tiny, picturesque hills and valleys. On nine of these hills at irregular intervals from each other are the "tees," and far from each of these in a somewhat inaccessible valley is its corresponding "green."—The Connecticut Magazine.

NORFOLK'S WATER SUPPLY.

The problem of supplying the town with an abundance of pure water was a difficult one. There are a large number of springs of pure water in different localities capable of furnishing one or two families with a supply for ordinary domestic purposes, provided springs can be found at a sufficient elevation, but the supply from this source is by no means equal to the demand in a village of any size, and in case of an emergency, as upon the breaking out of a



LAKE WANGUM.



fire, the want of an ample supply of water is painfully apparent. The old wells, which a century ago answered a purpose, such as the ones on the green, in front of the Shepard Hotel, or at the south end of the green, not far from the fountain, or on the bank in front of the old Aiken-Dowd house or the Battell well, just north of the 'meeting-house,' where a cup used to be provided Sunday noons, so that the boys could quench their thirst and wash down their luncheons of dough-nuts and ginger-bread, all these and most of the other wells in town have fallen into 'innocuous desuetude.'

In the latter '80s, when modern Norfolk had commenced to grow, the desirability of many locations for fine summer residences being apparent provided an ample water supply could be furnished, which, to people accustomed to city life, is a 'sine qua non,' this question was thoroughly investigated by a number of the citizens of the town. Various springs were examined, their capacity measured, and plans considered for utilizing them, but were rejected as not feasible. A plan of bringing water from Tobey Pond, or from Pond Hill, was thoroughly considered, and although a supply from either of these sources would have been better than no supply, it was not considered ideal.

The whole plan was opposed by some, who persisted in saying, "We don't want pond-water," etc.

In 1893 the subject of a water supply was taken up by Mr. Frederick M. Shepard, who has always taken a deep interest in the progress and welfare of his native town.

Lake Wangum, on Canaan mountain, had been investigated, its water analyzed, found to be exceptionally pure and desirable for domestic purposes; the supply practically unlimited, thus being as a source, ideal, but the great expense necessary in bringing this water to Norfolk seemed an insurmountable obstacle.

This beautiful lake is nearly 250 feet higher than the park; is one of the highest lakes in the State; is fed and maintained by large springs of uniform flow; its water shed is exceptionally small; its location most remarkable, being on the summit of the mountain, as only a mile west of it is the precipitous, ragged side of the mountain, falling in almost perpendicular descent for hundreds of feet to the Housatonic valley. The water from this ideal lake could not have been brought to this town in our day and generation had it not been for the liberality and persistence of the promoter of the plan, whose name has already been given.

In 1893 'The Norfolk Water Company' was incorporated and the construction of the system of water works commenced.

Laying nearly eight miles of water pipe, twelve and ten-inch mains extending from the lake to the village, through Norfolk's glacier-polished ledges and immense boulders, a cut three-fifths of

a mile in length and twenty-two feet deep, through a granite ledge, with a combination of deep mud and quicksand, was an engineering achievement of importance anywhere, at any time, and, in addition to the great expense, required skill, tact, patience and perseverance. A gravity line from Lake Wangum to Norfolk was completed in the fall of 1896, furnishing water of a quality second to none and in quantity practically unlimited.

SEWER DISTRICT.

After the completion of the Water Works a Sewer District was formed and an adequate system of sewers was constructed for the entire village, as was necessary. This second great undertaking was completed in the summer of 1899.

NEWSPAPERS.

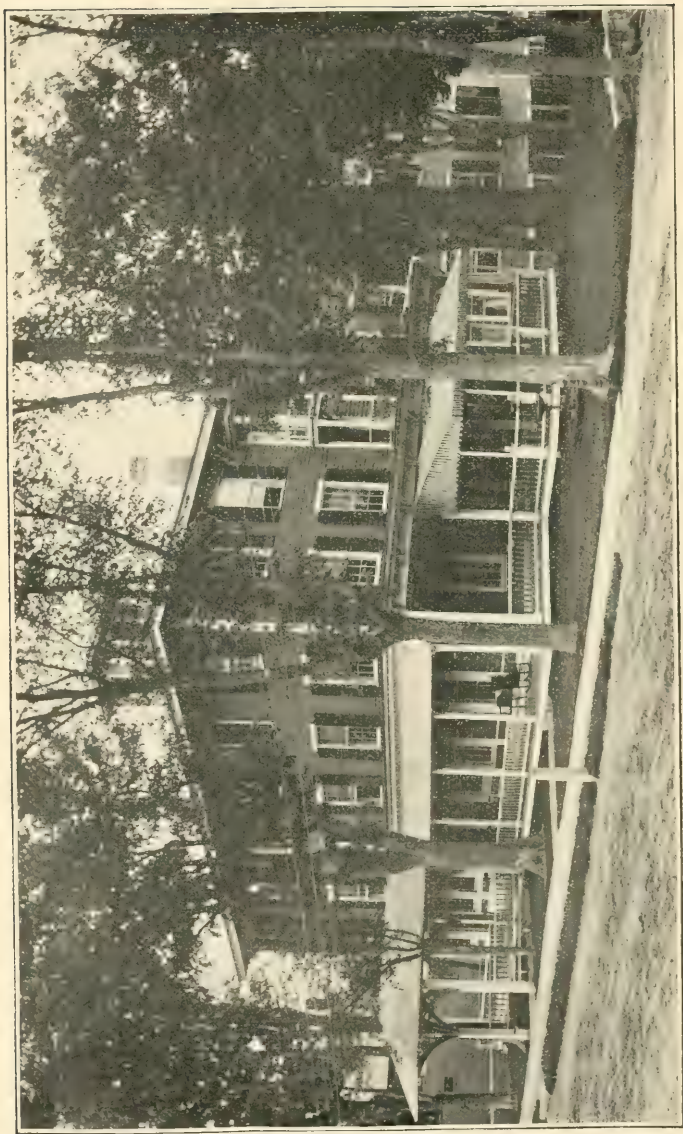
A few ventures have been made in recent years in publishing a newspaper in the town. The first was "The Summit," a small sheet, started and kept going for a time by Mr. B. F. Catlin.

Mr. Frederick S. Spaulding, a native of this town, started the "Norfolk Tower" in 1888, which he edited with considerable ability and success until his untimely death in October, 1891. The paper soon afterward was transferred to Collinsville, and is now the "Farmington Valley Journal." For four or five years past a summer paper, 'The Chimes,' has been edited and published by Mr. George A. Marvin and others; ten issues of a finely illustrated paper being made each season, which are a credit both to the publisher and the town.

PHOTOGRAPHY.

The reproduction of a great number of the beautiful views of Norfolk and vicinity by Mrs. J. C. Kendall our artistic photographer, has assisted very materially in making Norfolk known widely. The work done by Mrs. Kendall, a great amount of it entirely unrequited, has been a more important item in the growth and development of modern Norfolk than many realize. The town has been rendered famous and given a national reputation by the fact that at the 'Columbian Exposition' at Chicago in 1893,

"A MEDAL FOR SPECIFIC MERIT WAS AWARDED TO MRS. MARIE H. KENDALL, OF NORFOLK, CONN., FOR AN EXHIBIT OF PHOTOGRAPHS, DISPLAYING PLEASING VARIETY AS TO SUBJECTS, ARTISTIC TASTE AND MARKED SKILL IN DEVELOPMENT AND FINISH, IN WHICH EXCELLENT CHOICE AND TRUE FEELING ARE SHOWN."



THE STEVENS HOUSE.

SUMMER HOMES.

"The Stevens" is pleasantly situated in the central part of the village; surrounded by lawns, verandas and fine shade trees. For eighteen years this house has enjoyed the reputation of being one of the best kept hostelries in New England.

'The Hillhurst' is situated on a hill at the corner of 'Laurel Way' and 'Lovers' Lane,' 1,350 feet above the level of the sea, giving to this hotel a higher elevation than any other building of a like nature in the State, with beautiful and extensive views and the purest of air.

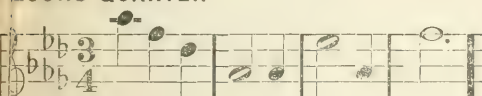
THE NORFOLK CHIMES.

On the accompanying page will be found the notes of the Chimes, after an old English Chime, as they are rung in the steeple of the old church in Norfolk every hour of the twenty-four.

FIRST QUARTER



SECOND QUARTER



THIRD QUARTER



FOURTH QUARTER



The words of the Chimes are the following:

HOUR BELL

DURING THE DAY.

“Lord, through this hour
Be Thou our guide,
That, by Thy power,
No foot shall slide.”

DURING THE NIGHT.

“Lord, through this night,
Protect us still
By Thy great might,
From every ill.”

SUMMER RESIDENTS.

Following are the names of a few of the residents of modern Norfolk:

Professor F. J. Goodnow, Columbia College.
Professor M. I. Pupin, Columbia College.
Professor A. L. Frothingham, Princeton University.
Dr. Gustave J. Stoeckel, Yale University.
Professor F. S. Dennis, M. D., New York.
Rev. J. C. Bliss, D. D., Brooklyn, N. Y.
Rev. Charles L. Thompson, D. D., New York.
L. Duncan Bulkley, M. D., New York.
Edward H. Peaslee, M. D., New York.
Mr. Charles A. Spofford, New York.
Mr. Richard W. Rogers, New York.
Mr R. A. Dorman, New York.
Mr. Frederick Wells Williams, New Haven.
Mr. Eugene Smith, New York.
Miss Anna Key Thompson, New York.
Mr. D. H. Rowland, New York.
Mr. Matthew Clarkson.
Mr. Theodore Lyman, Hartford.
Mr. William H. Moseley, New Haven.
Mrs. Hattie L. Chamberlain, New Haven.
Mrs. Charles J. Cole, Hartford.
Mr. Charles M. Howard, New York.
Mr. Frederick T. Howard, New York.
Mr. William D. Windom, Washington, D. C.
Mr. and Mrs. John Hooker (Isabella Beecher Hooker), Hartford.
Mr. W. J. Ballard, New York.
Rev. John DePeu, Bridgeport, Ct.



"TY-NY-TULLOCH." RESIDENCE OF PROFESSOR F. J. GOODNOW.

NORFOLK'S NECROLOGY.

LIST OF THE DEATHS OF THE MALE HEADS OF FAMILIES WHO LIVED
AND DIED IN THIS TOWN.

(FROM ROYNS' HISTORY).

	DIED		DIED
Samuel Cows,	1762	Isaac Holt, sen.	1806
Samuel Comstock,	1764	Edmund Akins, Esq.	1807
Roswell Richards,	1765	Joseph Gaylord,	1807
Cornelius Brown,	1769	Daniel Burr,	1808
Isaac Pettibone,	1771	Reuben Munger,	1808
Ezekiel Wilcox,	1774	Nathaniel Stevens, Esq.	1808
Jacob Holt and Levi Cows,		Obadiah Pease,	1809
(buried in well.)	1774	Asahel Case,	1809
Oliver Burr,	1775	Edmund Brown,	1809
Thomas Curtis, (in army,)	1776	Philo Guiteau,	1809
Bushnel Knapp, (shot for deer,)	1777	Thomas Tibbals,	1810
Michael Humphrey, Esq.	1778	Giles Pettibone, Esq.	1810
Joseph Plumby, (drowned,)	1778	Titus Ives,	1810
Samuel Gaylord,	1778	Giles Pettibone, jun.	1811
Abel Phelps,	1779	John Turner,	1811
Eliakim Seward,	1782	James Benedict,	1812
Simeon Mills,	1782	John Phelps,	1812
Joseph Cows,	1782	Samuel Pettibone, jun.	1813
Reuben Seward,	1782	Rev. A. R. Robbins,	1813
Jesse Tobey,	1788	Jedediah Richards,	1814
Caleb Knapp,	1789	Jacob Spalding,	1814
Bille Bishop,	1789	John Dowd,	1815
Joseph Mills, Deacon,	1792	Francis Benedict,	1815
Joseph Cady,	1793	Levi Grant,	aged 44, 1816
Ebenezer Burr,	1794	Samuel Knapp,	90, 1816
Dudley Humphrey, Esq.	1794	Dr. Ephraim Guiteau,	79, 1816
Joshua Moses,	1795	Henry Akins,	86, 1816
Joel Grant, (well sweep,)	1796	Samuel Pettibone,	73, 1816
Solomon Curtis,	1796	Jedediah Phelps,	60, 1817
William Walter,	1796	Agur Gaylord,	88, 1817
Isaac Holt, jun.	1797	Nathaniel Pease,	91, 1818
Samuel S. Butler,	1798	Darius Phelps,	66, 1818
Elijah Grant,	1798	Josiah Roys,	80, 1818
Stephen Walter,	1800	Samuel Northway,	72, 1819
Daniel Cows,	1801	Sylvanus Norton,	78, 1820
Titus Brown,	1802	Michael Mills,	90, 1820
Benjamin Picket,	1804	Joshua Moses, jun.	58, 1820
Samuel Mills, Deacon,	1804	Daniel Cone,	39, 1821
Eleazer Orvis,	1805	Aaron Burr,	71, 1821

	DIED		DIED
Edward Gaylord, Dea.	78, 1822	Samuel Cone, Dea.	51, 1836
Jared Butler, Dea.	76, 1822	Francis Bliss,	44, 1836
George Tobey,	77, 1823	Reuben Dean,	85, 1836
Dudley Humphrey, 2,	8, 1823	Peter Freedom,	63, 1837
Joshua Nettleton,	83, 1824	Halsey Stevens,	34, 1837
Samuel Knapp, 2d,	78, 1824	David Frisbee, Dea.	87, 1837
Nathaniel Stevens, jun.	57, 1825	Elias Knapp,	62, 1837
Rice Gaylord,	87, 1825	Abijah Brown,	56, 1838
Timothy Gaylord,	90, 1825	Asher Smith,	80, 1838
Thomas Tibbals, jun.	72, 1826	Andrew H. Smith,	33, 1838
Samuel Gaylord,	83, 1826	Albert Norton,	21, 1838
Stephen Norton,	86, 1826	William French,	71, 1838
Ebenezer Cows,	78, 1827	Luther N. Alling,	—, 1839
Amasa Cows, jun.	56, 1827	Gerry Grant,	35, 1839
James Stannard,	39, 1827	James Roys,	71, 1839
Joseph Hull,	74, 1828	David Gaylord,	69, 1839
Deming T. Northway,	42, 1828	Stephen B. Treat,	30, 1839
Elizur Munger,	67, 1828	Asahel Case,	84, 1840
Hopetill Welch,	87, 1828	James Rood,	70, 1840
Moses Camp,	81, 1828	Samuel Knapp,	72, 1841
John Camp,	56, 1828	Dr. Benjamin Calhoun,	63, 1841
Levi Camp,	74, 1830	James Hotchkiss,	50, 1841
Jeremiah W. Phelps,	70, 1830	Nathaniel Butler,	60, 1841
Elisha Hawley,	83, 1831	Reuben Palmer,	81, 1841
Lewis Gaylord,	41, 1831	Jedediah White,	91, 1841
Isaac Spalding,	50, 1832	James Peck,	61, 1841
Nicholas Holt,	76, 1832	Joseph Battell, Esq.	67, 1841
Amasa Cows,	87, 1832	Aaron Case,	70, 1842
Joseph Jones,	82, 1832	Mansfield White,	47, 1842
Joseph Ferry,	90, 1832	Philemon Gaylord,	76, 1842
Benjamin Moses,	34, 1832	Augustus Roys,	52, 1842
Jonathan H. Pettibone,	39, 1832	Isaac N. Dowd,	49, 1842
David W. Roys,	57, 1832	David Orvis,	96, 1843
Nath'l Roys, in 100th year,	1832	Elisaph Butler,	75, 1843
Malachi Humphrey, aged 69,	1832	John T. Warner,	43, 1843
John Bradley,	72, 1832	Joseph Rockwell,	85, 1843
John Warner,	79, 1833	Stephen Norton,	77, 1843
Abiather Rogers,	75, 1833	Reuben Gaylord,	73, 1843
Ebenezer Norton,	91, 1833	Ammi R. Robbins,	76, 1843
Rice Gaylord, jun.	48, 1833	Francis Benedict, jun.	75, 1844
Israel Crissey,	70, 1833	George M. Phelps,	27, 1844
Ephraim Coy,	72, 1834	(Close of the Centennial year.)	
Lemuel Akins,	64, 1834	Titus Nettleton,	75, 1845
Luther Foot,	74, 1834	Alden Miner,	45, 1845
Jonathan Brown,	97, 1834	Reuben Brown,	66, 1845
Eleazer Holt, Esq.	82, 1835	Rev. Asahel Gaylord,	70, 1845
Ezekiel Foster,	68, 1835	Levi Barlow,	39, 1845
William Nettleton,	59, 1835	James Shepherd,	71, 1846
Moses Grant,	70, 1835	Jarvis Garrit,	48, 1846
Emmons Andrus,	28, 1835	William Dowd,	37, 1846
Thomas Hill,	93, 1835	John Smith,	73, 1846
Charles Walter,	78, 1836	Thomas Curtis,	61, 1846
Eden Mills,	72, 1836	Joseph Smith,	95, 1846
Miles Riggs,	88, 1836	Joseph Riggs,	67, 1846
Seth Wilcox,	69, 1836	John Strong,	87, 1846

RECORD OF DEATHS IN NORFOLK.

(FROM A RECORD COMMENCED IN 1807 BY MISS MARCIA LAKE, AND CONTINUED BY
MRS. BENJAMIN W. CRISSEY UNTIL HER DEATH IN 1882).

1840.			1844.		
Feb.	Mrs. Hannah Cowles,	57	Aug.	Joseph Gaylord,	18
	Mrs. Deming Northway,	51		Joseph Phelps,	18
Mar.	Mrs. Edmund Brown,	55	Sept.	Julia Hotchkiss,	
May	Lyman Roys,	23		Mrs. John Barden,	
	Mrs. Hiram Mills,			Mrs. Bradley Potter,	
1841.			Dec.	Joseph Nettleton,	
Feb.	Mrs. Chatman,	26		Ann Jane Sage,	16
	Mrs. Reuben Brown,		1845.		
	Mrs. Keziah-Jones Newell,		Feb.	Mrs. A. Phelps,	58
Mar.	Mrs. Reuben Palmer,		Mar.	Mrs. Milo Dyke,	34
Apr.	Mrs. Cotton,	90	May	Mrs. Benedict,	
May	Mr. Bramble,			Mrs. Samuel Bigelow,	46
	Mr. Beckley,		June	Mrs. Benton,	63
Aug.	Mr. Gilbert,		Sept.	Mrs. Anson Gaylord,	40
Nov.	Mrs. Clark Walter,			Mrs. John Strong,	
	Clarissa Cone,	17	Oct.	Mrs. Seth G. Brown,	
	George Heady,	18	Nov.	Flavel Loomis,	17
Dec.	Mrs. Smith,			Mrs. Hiram Roys,	
	Eunice Parrot,			Miss Eunice Welch,	74
1842.			1846.		
Jan.	Hiram Cone,	16	Jan.	Mrs. Orlo J. Wolcott,	31
Apr.	Maria Pettibone,	27	Feb.	James Porter,	17
May	Mrs. Warren Cone,			Mrs. Darius Phelps,	87
June	Mrs. Humphrey,			Mrs. Jeremiah Johnson,	20
July	Mrs. Dowd,			Mrs. Noah Miner,	71
	Mrs. Pendleton,		May	Harriett M. Loomis,	21
Aug.	Mrs. Gaylord,	75		John Barden,	33
	Mrs. Pendleton,	56	June	John Smith,	75
	Mrs. Cone,	52		Mrs. Robert A. Geer,	37
	Miss Elizabeth Seward,		July	John Hill,	86
Sept.	Mrs. John Bradley,		Aug.	Thomas Curtiss,	61
Nov.	Mrs. Oliver Burr,		Oct.	Miss Marcia Lake,	47
	Mrs. Morgan Root,			Mrs. Hiram Mills,	49
1843.			Dec.	Edwin Root,	27
Feb.	Mrs. Giles Thompson,	60		Michael G. Mills,	33
	Sarah Merwin,	17	1847.		
	Mrs. Elue Tibbals,	83	Jan.	Mrs. Lucy Hines,	21
June	Mrs. Johnson,	83		Stephen George,	51
	Flora Flancher,	63		Mrs. Lois (Samuel) Knapp,	76
	Fanny Gaylord,	19	May	Amos Baldwin,	68
	Mrs. Harman Riggs,	27		Mrs. Wilcox Phelps,	68
Oct.	Mrs. Howe,			Mrs. Warner,	
	Mrs. David Frisbie,		Sept.	Asabel Smith,	21
	Mrs. Butler,			Mrs. Bethuel Phelps,	57
	Mrs. Electa Pettibone,			Mrs. Matthew White,	86
1844.			Nov.	Mrs. Ichabod Parsons,	62
Feb.	Mrs. James Griswold,			Judge Augustus Pettibone,	82
	James Howe,	32	Dec.	Harrison Holt,	27
Apr.	Mrs. Ephraim Coy,	76	1848.		
	Mrs. Beach,	69	Feb.	Mrs. John Nettleton,	32

1848.			1851.		
May	Timothy Gaylord,	73		John Barden,	73
	Levi Roberts,	23		Erastus Howe,	27
	Mrs. Stephen Norton,	75		James Whitehead,	28
July	Augustus Pease,	56	Feb.	Frederick Camp,	50
Aug.	Abijah Stoddard,	22	Mar.	Elizabeth Yale,	23
	Mrs. Hiram Roys,	44		Mrs. Robbins Battell,	27
	Samuel Cone,			Mrs. Coyle,	26
Sept.	Seth Thompson,	65	May	Solomon Goodwin,	51
	George Mills,	23	June	Mrs. William French,	84
	Helen Gaylord,	18		Mrs. Phelps,	86
	Oliver Burr,	67		Samuel Seymour,	81
	Mrs. Bull,	101	Aug.	Alvin Norton,	69
Oct.	Ann Eliza Knapp,	26		Mrs. David Sexton,	71
	Jared Butler,	70	Sept.	Thomas Moses,	83
	Truman Seymour,	39	Oct.	Mrs. Asa Burr,	84
	Mrs. Holt,	88		Mrs. Clemens,	71
	Mrs. Heady,	88	1852.		
1849.			Feb.	Mrs. Irad Mills,	58
Feb.	Henry Curtiss,	61		Mrs. Mary Nettleton,	78
Mar.	Mrs. Victory,	40	May	Deacon Warren Cone,	63
May	William Brown,	26		Asa Burr,	86
July	Mr. Scudder,	40	Dec.	Mrs. Wilcox,	
	Mark Nettleton,	45		George Brown,	44
Aug.	Wolcott Root,		1853.		
Sept.	Lawrence Mills,	83	Jan.	Mrs. Stephen Tibbals,	67
	Julia Ann Gaylord,	29		Mr. Shook,	
Nov.	Charles Gaylord,	33	Feb.	Preston Camp,	50
	Mrs. John Sage,	28	Apr.	Mrs. Michael F. Mills,	73
Dec.	Dr. Benjamin Welch,	82	June	Mrs. Harlow Roys,	41
1850.			July	Mrs. Bellows,	50
Jan.	Capt. Benjamin Bigelow,	81		Mrs. Bliss,	83
Feb.	David Frisbie,	65	Aug.	Mark Bigelow,	54
	Mrs. Dunham,	82		Mrs. Pease Pettibone,	46
	Miss Lucy Camp,	54	Sept.	Pease Pettibone,	50
	Joseph Root,	82		Mrs. Auren Roys,	82
Mar.	Alexander Parsons,	58	Oct.	Mrs. William Oakley,	47
	Sheldon Tibbals,	53		Mrs. Thomas Calder,	86
	Samuel Brown,	77	Dec.	Henry Camp,	22
Apr.	Mrs. Pliny Foot,	58	1854.		
June	Mrs. Daniel Hotchkiss,	53	Feb.	Clark Walter,	86
	Mrs. Hiram Wheeler,	38	May	Mrs. Edward E. Ryan,	52
July	Timothy C. Gaylord,	59		Mrs. James Parritt,	79
	Mrs. Billings,	53	July	David Sexton,	80
	Daniel Roys,	67		Mrs. Daniel Mills,	49
	Mrs. Burns,	53		John Humphrey,	53
	John Hall,	83	Aug.	Ralph E. Burr (in Cala.),	23
Aug.	Mrs. Albert Hart,	31	Sept.	Mrs. Joseph Battell,	75
Sept.	Miss Matilda Norton,	39		Zalmon Parritt,	59
Oct.	Mrs. Hannah-Crissey Dean,	77	1855.		
	Mrs. Dr. Wm. W. Welch,	23	Jan.	Hiram Wheeler,	16
Dec.	Benoni Mills,	83		Ebenezer Burr,	63
1851.			Feb.	George Rockwell,	61
Jan.	Abram Day,	42	June	Stephen Holt,	96
	John Ryan,	48		Mrs. Clara Hall,	
	Mrs. Cordelia Morrice,	43		Mrs. Stephen Backman,	

1855.			1859.		
Sept.	Dr. Auren Roys,	85	Dec.	Nathan Smith,	64
	Luther Butler,	69	1860.		
Oct.	Dr. Erasmus Hugins,	31	Jan.	James Kinderland,	53
	Perry Canfield,	37	Feb.	Mrs. Benjamin Bigelow,	94
	Mrs. Merrills,	53		Mrs. Augustus Pettibone,	82
Dec.	Mrs. Margaret Stevens,	64	Apr.	Milton Mills,	71
1856.			May	Mrs. Sarah Grant,	86
Jan.	Mrs. Joseph Root,	80		Mrs. Stephen Root,	45
Feb.	Solomon Curtiss,	60		Henry Cobb,	18
Mar.	Hiram Case,	44	June	Mrs. James Swift,	77
Apr.	Mrs. Ebenezer Burr,	61	July	Mr. Roberson,	59
May	Lemuel Bigelow,	61	Aug.	John Orvis,	72
Aug.	Mrs. Lewis Root,	18	Sept.	Mrs. Samuel Seymour,	88
Sept.	Miss Whitmore,	91		Ethan Pendleton,	84
	Hawley Oakley,	77		Daniel Cone,	40
Oct.	James Parritt,	82	Oct.	Eliza Spellman,	16
Nov.	Samuel Bird,	28		Mr. Merrills,	59
1857.			Nov.	Mrs. Sally Rockwell,	86
Feb.	Mrs. Asa Robbins,	82		Miss Eliza French,	57
Apr.	Mr. Baldwin,	27		Miss Ruth Pratt,	56
May	Mrs. Josiah Hotchkiss,	96	Dec.	Humphrey Smith,	79
	Mrs. Lewis,	89		Capt. Augustus Phelps,	80
	Mrs. Daniel Beardsley,	91		Mrs. Abel Pendleton,	42
June	Louis Roland,	17		Mrs. Seth Barden,	37
Aug.	Esq. Michael F. Mills,	81	1861.		
	Deacon Dudley Norton,	71	Jan.	Mrs. Clarissa Calhoun,	81
Sept.	Mrs. Joseph Rockwell,	90		Jared Curtiss,	82
	Love Miner,	81		Emily Apley,	61
Oct.	Mrs. Baldwin,	21		Orrin Dorr,	62
	Maria Brown,	22	Feb.	Mrs. Lucius Porter,	30
Dec.	Deacon Noah Miner,	89	May	Philemon Curtiss Gaylord,	60
	Mrs. Amos Baldwin,	77		Miss Susan Burr,	76
1858.			June	Fanny E. Gardner,	18
Jan.	Delia Watson,	23	Aug.	Jerusha P. Lawrence,	19
	Mrs. Hotchkiss,	57		Samuel Gaylord,	71
	Thomas Calder,	89		Eli Stoddard,	65
	Mrs. Richards,	82	Sept.	Mrs. James Shepard,	82
Mar.	Hannah Hall,	74		Miss Alice Crissey,	68
Apr.	Solomon Cowles,	79		Samuel J. Mills (soldier),	27
	Joshua Nelson Moses,	57		Russell Pendelton,	22
	William Cowles,	43		Stephen Root,	59
June	Mrs. George Nettleton,	56	Oct.	Eden Riggs,	76
Sept.	Stephen Tibbals,	77		Mrs. James Burr,	45
	Mrs. Obed Smith,	28	Dec.	Mrs. John Miller,	30
	Ann Green,	75		Cornelius Collins,	45
1859.			1862.		
Jan.	Mr. Reed,	33	Jan.	Mrs. Lucinda Hawley,	72
Feb.	Mrs. Edwin Canfield,	29		Levi Pendleton,	27
May	Hubert Beckley,	16	Feb.	Mrs. Nathaniel Butler,	78
June	Mrs. Lemuel Aiken,	70		Miss Maria Bliss,	66
July	Mrs. Lyman Judd,	57	Mar.	Mary O'Brien,	72
	Esq. Edmund Brown,	87		James Thompson,	24
Aug.	Mrs. David Gaylord,	72		Halsey Robert (soldier),	25
Sept.	Mrs. Frederick Cook,	61		Willard Evans (soldier),	27
	Mrs. Warner,	86		Luther M. Camp,	37

1862.		1864.	
Apr.	Albert Bailey (soldier), 19		Daniel White, 62
	Edward J. Humphrey (sol- 26	May	Salmon Richards, 70
	dier), 26		Robert Hedger, 58
	John W. Peck (soldier), 26	June	Adjutant Samuel C. Bar- 26
May	Betsey Healey, 74		num (soldier), 26
	John Peck, 55		Elizar Maltbie (soldier), 56
June	Frank Remington, 27		Mrs. Richard Beckley, 41
Aug.	Mrs. Polly Humphrey, 82	Aug.	Mrs. Thomas Hogan, 78
	Marcus Lewis, 51		Deacon Amos Pettibone, 74
July	Timothy Ryan (soldier), 28	Sept.	John Heady, 27
Sept.	Theodore S. Bates (soldier), 18	Oct.	George Bennett, 20
	Benj. J. Beach (soldier), 24		Joseph Robinson (soldier), 23
	Theodore Parritt (soldier), 20		George Pendleton (soldier), 73
	William Cogswell (soldier), 28		Mrs. Timothy Humphrey, 35
	George W. Cobb (soldier), 23		Benjamin W. Crissey, 47
	Capt. Henry Porter, 75		Mrs. Julia Rider, 34
Nov.	Mrs. Harriet Hubbard, 59	Nov.	Warren L. Brown, 72
	Mrs. Elizabeth Barden, 77		Mrs. Curtis B. Hatch, 86
	Eli Camp, 47	Dec.	Irish Mills, 86
	Mrs. Egbert T. Butler, 23		Wilcox Phelps, 25
Dec.	Miss Sarah A. Stevens, 18	1865.	
	Charles Keyes (soldier), 18	Jan.	Mary Thompson, 73
1863.			Mrs. Dickey, 71
Feb.	Mrs. Bushnell Knapp, 78	Feb.	Jacob Watson, 27
Mar.	Mrs. Levi Shepard, 80		Miss Eunice Norton, 70
May	John Snyder, 59		Mrs. John Smith, 64
	Mrs. John Snyder, 32		Mrs. Timothy Gaylord, 75
July	Smith Hinman (soldier), 37	Apr.	Mrs. Ira Pettibone, 36
Aug.	Mrs. Frank Parritt, 59		John Sage, 61
Sept.	Frank Parritt, 27	May	Theodore Alling, 70
	Mrs. Levi Howe, 23		Mrs. Samuel Seymour, 74
	Willis H. Tyrrell (soldier), 56	Sept.	Mrs. Mundrue, 83
	Schuyler B. Pendleton (sol- 68		Capt. Hiram Gaylord, 22
	dier), 24		Oliver Burr Butler, 82
	Lockwood Knapp, 73	Oct.	Miss Anna Canfield, 77
	Mrs. Cook, 24		Elon Maltbie, 32
Nov.	Hiram D. Gaylord (sol- 78	Dec.	Miss Anna Canfield, 75
	dier), 18	1866.	Mrs. Oliver Hotchkiss, 80
Dec.	Mrs. Sally Loveland, 72	Jan.	Mrs. Anson Norton, 55
	Mrs. Fidelia Canfield Olm- 72	Mar.	Mrs. Ralph I. Crissey, 72
	stead, 30	Apr.	Mr. Riley, 89
	Frederick Cook, 77	June	Mrs. Eden Riggs, 77
	Ellen Ryan, 21	July	Mrs. Pliny Foot, 74
1864.		Sept.	Miss Nancy Humphrey, 71
Jan.	Mrs. Peter De Mars, 47		Ichabod Parsons, 44
Feb.	Nathan Rider, 75	Oct.	Hiram J. Norton, 35
	Mrs. Joseph Riggs, 87	Nov.	Mrs. Olive Curtiss, 72
Mar.	Mrs. Vosburg, 22		Pliny Foot, 77
Apr.	Damon Pendleton (soldier), 30		Miss Nancy Humphrey, 74
	John Dickey, 53		Ichabod Parsons, 44
	Daniel Beardsley, 86	Dec.	Hiram J. Norton, 35
	99 years and 8 mos.	1867.	Joseph Hamant, 72
	Mrs. Robert Hedger, 53	Jan.	Mrs. Jedediah Phelps, 77
	Peter Curtiss, 49		Samuel Johnson, 18
	Earl P. Pease, 86		Benjamin Spellman, 22
			George Spellman, 22

1867.			1870.		
Jan.	Mrs. Henry Bennett,		Jan.	Orsemus Roberts,	72
Apr.	Mrs. Dudley Norton,	84	Feb.	Mrs. Freeman,	84
May	Daniel H. Burr,	31		William Ryan,	21
June	Amanda Van Ness,	53		Matthew Sullivan,	
	Mrs. Watson.	52		99 years 5 mos.	
Aug.	Mrs. Henry Porter,	72	May	Mrs. Daniel Hotchkiss,	59
Sept.	Mrs. Benjamin Welch,	80	June	William K. Peck, sen.,	72
	Charles Seymour,	22		Mrs. Obadiah Smith,	41
Oct.	Mary Gaylord,	44	Aug.	Theodore Hall,	37
	Josephine Seymour,	19		Mrs. Philemon Johnson,	49
	Patrick Crow,	32		Robert Brown,	60
Dec.	Mrs. Timothy Gaylord,	83	Sept.	Mrs. Seymour Bradley,	92
	Isaac Norton,	57		Harry M. Grant,	64
	Mrs. Reuben Gaylord,	93	Oct.	Alexander Allen,	55
	Simeon White,	78	Nov.	Burr Oakley,	34
1868.				Russell Pendleton,	
Jan.	Miss Susan Pettibone,	72	Dec.	David Lewis Dowd,	70
	James Swift,	94		Samuel Seymour,	70
	Mrs. Margaret Nettleton,	80		Mrs. James Kinderland,	
Feb.	Hubert L. Ives,	34		Giles Thompson,	90
	Mrs. Egleston,	86	1871.		
	Clorinda Freedom,	64	Feb.	Appleton Stannard,	54
	Mrs. James French,	23		John Barry,	56
Apr.	Edmund Thompson,	25	Mar.	Miss Eunice Pettibone,	81
	Mrs. Stanard.	75	Apr.	Robert Holt,	16
July	Deacon Philo Hawley,	74	May	Stephen Backman,	41
Aug.	Jedediah Phelps,	82		Zerah Babbitt,	85
	Mrs. Nathan Green,	81		Miss Dewell,	67
Sept.	Major Bushnell Knapp,	91	Aug.	Mrs. Olds,	29
Oct.	Nathan Green,	80		Chauncey Heady,	41
Nov.	James Humphrey,	30	Sept.	Mrs. Hiram Mills,	63
	Mrs. Elijah Loomis,	67	Oct.	Capt. John Dewell,	76
	Robert Bigelow,	71		James Rhodes,	43
	Miss Anna Curtiss,	85	Dec.	Franklin Bramble,	71
	Mrs. Alson Andrus,	59		Deacon James M. Cowles,	64
	Mrs. Nathan Barden,	38		Mrs. Zalmon Parritt,	72
	Oliver Hotchkiss,	86		Mrs. Bilhah Freedom,	89
Dec.	Thomas Donahoe,	24	1872.		
1869.			Jan.	Mrs. Ichabod Parsons,	62
Jan.	Irene Van Ness,	24		Samuel Shepard,	58
June	Richard Beckley,	67		Clark Heady,	53
	Mrs. Humphrey Dewell,	38	Feb.	Mrs. David Lyman,	46
	Mrs. Isaac Norton,	60	Apr.	Thomas S. Curtiss,	50
Aug.	Robert Peck,	36	June	Mrs. Elizabeth Gilbert	
	Mrs. Abel Pendleton,	51		Wilson,	22
Sept.	Mrs. Philip Ryan,	40	July	Moses Pierce,	81
Oct.	Mrs. Orsemus Roberts,	72		Mrs. Jesse Hawley,	72
	Mrs. Solomon Cowles,	84		Joel Beach.	71
	Lauren Tibbals,	55	Aug.	Jennie Cook,	17
	Mrs. Patrick Murray,	71	Oct.	Seth Barden,	49
Nov.	William Thompson,	19	Dec.	Chauncey Gaylord,	75
Dec.	Mrs. Benjamin Moses,	61		Calvin Sage,	76
	Timothy O'Connor,	53		Mrs. Lemuel Case,	33
1870.				Miss Mary Norton,	39
Jan.	Mrs. Patrick Crow,	28			

1873.			1876.		
Jan.	Mrs. Humphrey Smith,	72	Feb.	Mrs. Julia (Amos) Petti-	
Mar.	Mrs. Philo Smith,	75		bone,	89
	Mrs. Ann Platt,	76		Giles Pettibone Thompson,	67
Apr.	Aaron Keyes,	54	Mar.	David Brown,	39
	Annie Ryan,	36	Apr.	Mrs. Woodward,	97
June	Miss Abel Camp,	53		Joseph Parsons,	25
	Ira Decker,	77		Henry Clark,	47
	Nathaniel Butler,	19	May	Mrs. Zerah Babbitt,	88
Sept.	Mrs. Elon Maltbie,	87		Mrs. Curtiss Gaylord,	70
	Miss Abigail Brown,	47		Mrs. Alexander Parsons,	86
	Mrs. Aaron Peck,	33	Oct.	Mrs. Horace Humphrey,	67
Nov.	Henry T. Curtiss,	23		William J. Tyrrell,	37
	Benjamin Welch, M. D.	77	Dec.	Mrs. John H. Welch,	47
Dec.	Seth G. Brown,	67		Elijah Loomis,	84
	Mrs. Mark Bigelow,	74	1877.		
1874.			Jan.	Orrin Wood,	75
Jan.	Mrs. Thomas S. Curtiss,	50	Feb.	Mrs. Edward L. Gaylord,	34
Feb.	Mrs. Norman Riggs,	48	Apr.	Henry Johnson,	49
	Mrs. Hobart Pendleton,	60	May	John Wessenberg,	49
Mar.	Josephine Brown,	20		Mrs. Irene Battelle Larned,	65
	George P. Grant,	25		Mrs. Alexander Allen,	61
	Francis Holt,	79		Victor Alvergnat,	48
Apr.	John Benedict,	84	June	Mrs. James M. Cowles,	68
	Harvey Stillman Tibbals,	51	July	Mrs. Earl P. Hawley,	85
May	Mrs. Chauncey Crosley,	46		Mrs. Almira Pease,	80
	Timothy Gaylord,	78		Mrs. Almira Smith,	75
July	Joseph Battell,	68	Sept.	Theodore Brown,	
Aug.	Nellie M. Stillman,	20		Mrs. Charlotte Huntley,	60
Nov.	Mrs. Aaron Gilbert,	61		Levi Holmes,	
	Stephen J. Holt,	80		Mrs. Eunice Smith,	63
1875.				Thomas Trumbull Cowles,	73
Jan.	Horace Munson,	83		Mrs. Truman Hart,	91
	Mrs. Almira Gaylord,	81	Nov.	Everett Smith,	23
	Cassius Keyes,	27		Philo Smith,	83
Feb.	Mrs. Eunice Geer Sheldon,			Miss Hattie Butler,	24
	Erastus Smith,	85		Mrs. DeWolf,	86
Mar.	Rev. Joseph Eldridge, D. D.	71	Dec.	Henry Bennett,	71
Apr.	Halsey Bigelow,	78	1878.		
May	Mrs. Alfred Swathel,	63	Jan.	Margaret Ryan,	76
	Harry Smith,	77		Mrs. Constant Youngs,	59
June	Edmund Binks,	21	Mar.	Mrs. Abijah Hall,	76
	Noah Miner,	44		Mrs. Timothy C. Gaylord,	80
Aug.	Mrs. Whiting,	78	Apr.	Mrs. Williams,	79
	Mrs. Charles Decker,	31	May	Mrs. Theresa Terrett,	46
	Harry Hines,	70	June	Maxon Rogers,	79
Sept.	Mrs. Palmer,	78		Mrs. Sarah Battell El-	
	Mrs. Samuel Johnson,	82		dridge,	68
	James C. Swift,	69		Christopher Corbally,	47
Oct.	Anson Couch,	80	Oct.	Mrs. Hiram Gaylord,	82
Nov.	Mrs. Charles Cobb,	56	Nov.	Hubbard Kellogg,	78
	Mrs. Joseph Bassett,	53		Miles Smith,	57
Dec.	Mrs. E. Grove Lawrence,	69	Dec.	Harvey W. Johnson,	28
	Mrs. Benjamin Welch, Jr.	70		Charles H. Mills,	52

1879.			1881.		
Mar.	Miles Riggs,	60	Dec.	Mrs. Frederick A. Spaulding,	72
Apr.	Miss Emeline Linsley,	60		Frederick G. Bell,	44
	Mrs. Eli Camp,	95	1882.		
	Mrs. Matthew P. Bell,	74	Jan.	Daniel Hotchkiss,	82
June	Alexander Cubeley,	67	Feb.	Dea. James Humphrey,	69
July	John Norris,	72		Mrs. Benjamin W. Crissey,	85
	Heman Swift,	75		Mrs. John Gingell,	42
Aug.	Mrs. Silas Burr,	72	Apr.	Capt. Auren Tibbals,	91
	Mrs. E. G. Stocking,	30		Abel Pendleton,	71
	Stephen Harlow Brown,	80		Matthew O'Brien,	83
	Constant Young,	63	June	Sarah A. Grant,	26
Oct.	Hiram Johnson,	26		Mrs. Preston Miner,	81
	Matthew P. Bell,	73	Sept.	Capt. John A. Shepard,	81
Dec.	Mrs. Anson Couch,	82		Solomon Freeman, Jr.	28
1880.			Oct.	Austin A. Spaulding,	63
Jan.	Samuel Smith,	72	1883.		
	Mrs. Hubbard Kellogg,	72	Mar.	Charlotte L. Butler,	15
	Mrs. Matthew Ryan,	70		Sarah M. Loveland,	58
Feb.	Miss Polly Burr,	75		Thomas O'Connor,	41
	Miss Mary Bell,	84		Mrs. Charlotte T. Lewis,	45
Mar.	Miss Philey Beach,	84		Cornelia S. Crissey,	17
	Orlo H. Wolcott,	41	Apr.	Mrs. John A. Shepard,	79
	Miss Harriet Holt,	94		Miss Polly French,	74
Apr.	Miss Almiris Holt,	84		Alfred Apley,	70
	Miss Flora Bell,	82	May	Mrs. Philip Robinson,	63
	Levi Shepard, 95 years 6 mos.			William Stanton,	48
	Anson Norton, 90 years 7 mos.		Nov.	Mary Swift,	71
May	Dea. James Mars,	90	1884.		
June	Miss Lucy Curtiss,	87	Feb.	Mrs. Charles J. Leavenworth,	62
Aug.	Matthew Ryan,	79		Warren Johnson,	63
	Charles M. Ryan,	48	Mar.	Mrs. Linus Gillett,	63
Sept.	Anson Gaylord,	80	Apr.	Mrs. Plumb Brown,	49
	Dea. Abijah Hall,	82	May	Mrs. Desiah P. Stevens,	80
	Mrs. Erastus Smith,	86		Mrs. Whalen,	85
	Mrs. John Heady,	84	June	Elizur Dowd,	86
	Mrs. Luther Butler,	89	Sept.	Mrs. Mary Boynton,	57
Oct.	Mrs. Daniel White,	74		Mrs. Margaret Hine,	74
	Lemuel Aikens, M. D.	53	Oct.	Ellen Donahue,	27
Nov.	Samuel Curtiss,	23	Nov.	Arthur Canfield,	28
Dec.	John Kerby,	53		Mrs. Hiram Wheeler,	70
1881.			1885.		
Jan.	Mrs. Seth Preston,	95	Feb.	Horace Humphrey,	78
	William J. Norton,	66		William O'Brien,	56
Mar.	Samuel Sheldon Camp,	80		Mrs. Eunice Wood,	79
	Matthew Jackman,	75		Thomas Sullivan,	84
Apr.	Miss Anna E. Grant,	69	Mar.	Mrs. Rosanna Hubbard,	71
July	Giles Robinson,	60		Harvey Johnson,	57
	Harry M. Grant,	20		Henry Pendleton,	71
Aug.	James Burr,	65	Apr.	Ralph Brown,	64
	Mrs. Tracey,	77	May	Mrs. Stephen Backman,	52
	Alfred Swathel,	75		Mrs. James Humphrey,	71
	Mrs. Ralph I. Crissey,	53	Oct.	Miss Elizabeth C. Gaylord,	42
Sept.	Samuel D. Northway,	62		David Moulton,	51
	Miss Rosa Jackson,	21			
Nov.	Hiram Mills,	86			

1885.		1889.	
Dec.	Jonathan H. P. Stevens, M. D.	Dec.	Miss Anna Battell,
	54		73
1886.		1890.	
Jan.	Mrs. Lorinda Smith, 84 George Horseley, 73 Piralta Hamilton, 76 Mrs. William E. Bassett, 50	Jan.	Edmund Dillon, 79 Mrs. Anna Torrent, 48 John Kennedy, 15
Mar.	Mrs. Jedida Humphrey, 96 Joseph Ryals, 68	Feb.	Jason M. Roberts, 62 James F. Corbally, 16
Apr.	Ransford Dowd, 55 Robert Hine, 48	Mar.	John McCarty, 29 Solomon Freeman, 76
June	A. P. Doyle, 59 Thomas Costello, 29	Apr.	Lewis H. Hines, 46 Mrs. Mary J. Smith, 30 Philip Robinson, 77
Sept.	Mrs. Joseph Hamant, 55 Miss Fields, 61	May	Mrs. Caroline H. Johnson, 68 Dr. Edward F. Root, 71
Nov.	Miss Harriet Brown, 58 Mrs. Eliza Barry, 55 Mrs. Matthew O'Brien, 88 Mrs. Betsey Camp, 83 Robert Colbert, 74	June	Charles S. Case, 35 Catharine O'Connor, 46 Scott J. Beach, 39 Louis Parrott, 83
1887.		Sept.	Philena K. Rogers, 62 Timothy F. Cranley, 34
Feb.	Rev. John Wickliff Beach, 44 Aaron Gilbert, 81 William Stevens, 20	Oct.	Patrick Murray, 78 Mrs. Anna M. Hart, 56
Apr.	Charles N. Taylor, 63	Nov.	Miss Edith Phelps, 24
May	Mrs. Joel Beach, 79	Dec.	Frederick Williams, 39 Hughey Lunney, 97
Oct.	Margaret Kennedy, 45		Mrs. Jared Potter, 73
	Mrs. Ann M. Bigelow, 53	1891.	
Dec.	Mrs. Mary Fields, 57 Mrs. Emeline S. Ballard, 68 Mrs. Jane E. Ludlow, 62	Jan.	William McCormick, 66
1888.		Mar.	Harlow D. Deming, 74
Feb.	Christian Willms, 67	Apr.	Julia Bulkley, 66 Mrs. John Dewell, 87
Mar.	Mrs. Stephen H. Brown, 88	May	William Oakley, 84 Mrs. Frances Bailey, 51
May	Frank Murray, 74	June	Miss Sarah Brown, 66 Louis B. Bristol, 43
June	Mrs. Sidney Tyrrell, 69		Edwin R. Hurlbut, 65
Sept.	Miss Diantha Burr, 93	Aug.	Mrs. Jane S. Peck, 52 William McCormick, Jr., 36
Nov.	Mrs. Adelaide S. Brown, 43 Samuel S. Vail, 75	Sept.	Abel G. Camp, 74
Dec.	Robert A. Geer, 82 Hannah Jennings, 75	Oct.	Frederick S. Spaulding, 36
1889.		Nov.	Dea. Asahel G. Phelps, 78
Mar.	Albert S. Hart, 68 Miss Sarah Curtiss, 70	Dec.	Hobart Pendleton, 79 Joseph S. Watson,
Apr.	Mrs. Maria E. Cogswell, 33 Zebediah T. Adams, 69 Mrs. Emeline Rice, 59	1892.	
May	Mrs. Caroline Jacqua, 75	Jan.	Mrs. William E. Phelps, 71 Mrs. Mary Johnson, 40 Hezekiah C. Gregory, 94 Mary Donohue, 84
Aug.	Mrs. Mary Roberts, 72 Robert E. Stack, 47	Feb.	Mrs. Jane M. Gaylord, 56 Albert Hall, 75
Sept.	William E. Higgins, 18 William Morgan, 53 Mrs. Polly S. Root, 86	Mar.	Mrs. Sarah E. Leaven- worth, 47 Mrs. Sherman H. Cowles, 74
Nov.	Mrs. Mary E. Wallen, 31	Apr.	Robert M. Stack, 73 Frank W. Lewis, 44
Dec.	Jeremiah T. O'Connell, 54		

1892.			1895.		
May	Mrs. Margaret O'Brien,	56	Mar.	Miss Juliaette Mills,	71
June	Frederick Tibbals,	76	Apr.	John E. O'Connell,	22
July	Alson H. Andrus,	83		Mrs. Frederick A. Lawrence,	68
	William W. Welch, M. D.	74		Mrs. G. Pettibone Thompson,	85
	Mrs. Merrill Humphrey,	73			
Aug.	Frederick A. Spaulding,	82	May	James Prime,	76
	Wealthy A. Prime,	70	June	Charles H. Thompson,	48
1893.				Mrs. John D. Bassett,	29
Mar.	Mrs. Nellie Van Deusen,	34		Charles Tyler,	42
Apr.	Mrs. Mary Piper Smith,	48	Aug.	Mrs. Catharine Donahoe,	74
May	Miss Sarah Ann Parrott,	70		Charles J. Cole,	56
	Mrs. Mary F. Jackman,	88	Sept.	Edwin L. Kenyon,	51
	Mrs. Mary O'Connell,	55	Oct.	Col. Horace B. Knapp,	84
July	Miss Sarah J. Smith,	44		Miss Clara J. Baxter,	44
	Edward G. Corbally,	21	Dec.	Levi P. Phelps,	77
	Bartlett M. Moore,	32	1896.		
Aug.	Mrs. Ellen Higgins,	57	Jan.	Mrs. Harriet B. Johnson,	80
	Dennis Quill,	75	Feb.	Plumb Brown,	73
Oct.	Mrs. Ellen Battell El-	68		Henry M. Jones,	69
	dridge,			Michael Murphy,	73
	Obed P. Miner,	61		Mrs. Margaret M. Hotchkiss,	68
Dec.	Oliver L. Hotchkiss,	78	Mar.	Mrs. Huldah Johnson	79
	Mrs. Samuel Smith,	79		Dixon,	
	Dennis Foley,	44		Mrs. Julia Gaylord Alver-	70
	John Christenat,	61		gnat,	
1894.				Mrs. Austin Wooster,	73
Jan.	Mrs. Gilbert Perkins,	86	May	Miss Mary A. Gaylord,	71
	Miss Mary L. Porter,	42	June	James Morgan,	82
	Mrs. Asahel G. Phelps,	75	July	Alva Seymour Cowles,	57
	John K. Shepard,	79	Sept.	Martin L. Hotchkiss,	73
Feb.	Mrs. Cornelia Apley,	74		Mrs. Nancy Potter Burr,	69
	Henry J. Gaylord,	76		Mrs. William D. Eggleston,	66
	Mrs. Catherine A. Hollis-	25	Oct.	Bramwell C. Gidman, M. D.	43
	ter,			Mrs. Sylvia Mills,	82
	John G. Camp,	70		Samuel A. Foote,	55
	Mrs. Riley A. Grant,	73		John Gingell,	73
Mar.	Maurice Flaherty,	85		Miss Catharine Donahoe,	37
	Thomas Tibbals,	67		James Dunn,	67
	Hiram Harmon Riggs,	80	Nov.	Philemon Johnson,	72
Apr.	Mrs. Silence E. Twiss,	89		Dea. Philip E. Curtiss,	72
	William Morris,	73	1897.		
June	Augustine Hamilton,	67	Jan.	Mary P. Caul,	20
	James Wymer,	67		Charles N. Spencer,	42
	William H. Sardam,	74	Feb.	Thomas F. Owens,	31
	John J. Barry,	29		Mary Jenks,	77
	Mrs. Mary Norton,	87	Mar.	Mrs. Robert A. Geer,	79
Aug.	E. Grove Lawrence,	88		Mrs. Catherine Christenat,	54
Sept.	Mrs. Catherine M. Hearty,	71	Apr.	Mrs. Chauncey Gaylord,	92
Oct.	Lorrin Loomis Whiting,	73		Matthew F. Moore,	55
	Edward A. Pixley,	66	May	Robert Bigelow,	73
Dec.	Mrs. Walter Collar,	28		Mrs. Lucinda C. Cook,	52
1895.				Miss Susan Lawrence Mills,	86
Jan.	Robbins Battell,	76	June	Charles Chase Buell,	91
Mar.	Mrs. Sarah Aiken Trow-	76			
	bridge,				

1897.			1899.		
Sept.	Judge John Sedgwick,	68	June	Dea. Frederick E. Porter,	77
	Miss Ellen M. Gaylord,	68		William Benjamin Bigelow,	75
	Frederick J. Myers,	75		Chauncey Crosley,	88
Nov.	John T. O'Connell,	29	Aug.	Michael Welch,	60
Dec.	Mary Donovan,	69		Hugh Black,	52
1898.				Charles L. Mead,	66
Jan.	Mrs. Mary Oakley Beach,	53	Sept.	Thomas L. O'Brien,	41
Feb.	Patrick Griffin,	91		Mrs. Mary E. Fancher,	69
Mar.	Jeremiah J. O'Connell,	24	Nov.	Mrs. Miles Riggs,	75
Apr.	Frank E. Scoville,	18	Dec.	Richard Bresnahan,	85
	William Burr Beach,	18	1900.		
	Mrs. Mary J. McCarthy,	36	Jan.	Sara Jane Kelley,	19
June	Mrs. Mary Quill,	89		William H. Cooper,	73
	Harley S. Hubbard,	19	Feb.	Mrs. Alice Glasheen,	75
July	Matthew Sullivan,	74		Gustave M. Stoeckel, M. D.	50
Aug.	Austin Wooster,	79		Thomas E. Carroll,	46
	Mrs. Noble Arnold,	69		Mrs. George T. Johnson,	43
Sept.	Benjamin C. Bell,	67	Mar.	Edward L. Gaylord,	68
Oct.	Mrs. Samuel Canfield,	83		Miss Mary R. Phelps,	46
	Mrs. Anna Johnson Beech-			Samuel Canfield,	91
	er,	32		Norman Riggs,	84
	Samuel G. Alexander,	76		Eugene C. Heady,	46
Nov.	Loring Thorp,	66	Apr.	Mrs. Samuel Vail,	81
	James H. Rood,	77		Orson Buell, M. D.	71
	Mrs. Elizabeth L. Metcalf,	64		John Glasheen,	82
	Michael O'Meara,	41		Mrs. Erastus Johnson,	41
1899.			May	Mrs. Frederick Tibbals,	80
Jan.	Mrs. Anson Gaylord,	89		Mrs. Johanna O'Connor,	78
Feb.	Charles Van Alstine,	55	June	William Scoville,	79
	Daniel Holleran,	73	July	Mary Poole,	100
Mar.	Joseph H. Bassett,	80		Mrs. Henry Pendleton,	78
	Susan R. Dowd,	62		Mrs. Homer Robinson,	27
Apr.	George O'Brien,	25	Aug.	Mrs. Lucia N. Deming,	77
	Mrs. Rosanna Myers,	70			

TOWN CLERKS.

1758—Joshua Whitney.	1850 to 1856—William K. Peck, Jun.
1760—Michael Humphrey.	1857 to 1863—Peter Curtiss.
1778—Dudley Humphrey.	1864 & 1865—Theron W. Crissey.
1782—Hosea Wilcox.	1866 to 1868—Joseph N. Cowles.
1788—Dudley Humphrey.	1869—Hiram P. Lawrence.
1794—Asahel Humphrey.	1870 to 1895—Joseph N. Cowles.
1797—Dudley Humphrey 2d.	1896 to 1898—Myron N. Clark.
1802—Joseph Jones.	1899 & 1900—Harry E. Stevens.
1812 to 1849—Auren Roys.	

TOWN TREASURERS.

1758 to 1762—Ebenezer Burr.	1834 & 1835—William Lawrence.
1763 to 1802—Giles Pettibone.	1836 to 1855—Oliver B. Butler.
1803 to 1809—Giles Pettibone, Jun.	1856 to 1868—Robbins Battell.
1810 to 1821—Nathaniel Stevens.	1869 to 1895—Joseph N. Cowles.
1822 to 1831—Jonathan H. Pettibone.	1896 to 1898—Eugene Darrow.
1832—Darius Phelps.	1899 — 1900—William O'Connor.
1833—E. Grove Lawrence.	

PROBATE JUDGES.

1779 to 1806—Giles Pettibone.	1848 & 1852—William K. Peck, Jun.
1807 to 1822—Augustus Pettibone.	1850 & 1851—John Dewell.
1823 to 1841—Michael F. Mills.	1853—Nathaniel B. Stevens.
1842—Joseph Riggs.	1854 to 1859—William B. Rice.
1843—James C. Swift.	1859 to 1888—Robbins Battell.
1844 & 1845—Michael G. Mills.	1889 to 1895—Joseph B. Eldridge.
1846—Daniel Hotchkiss.	1895 to 1898—Edward J. Trescott.
1847 & 1849—Darius Phelps.	1898 to 1900—Robbins Battell Stoeckel

FIRST SELECTMEN.

1758—George Palmer.	1832—Hiram Mills.
1759—Abel Phelps.	1833—Auren Tibbals.
1760 to 1763—Michael Humphrey.	1834—Darius Phelps.
1764—Isaac Holt.	1835—Eln Maltbie.
1765 to 1767—Joseph Seward.	1836—Henry Porter.
1768—Abraham Camp.	1837—Willis Griswold.
1769 & 1770—Thomas Tibbals.	1838 & 1839—John Humphrey.
1771 to 1773—Joseph Seward.	1840—Elizur Dowd.
1774—Elijah Grant.	1841—Augustus Roys.
1775—Dudley Humphrey.	1842 & 1843—Luther Butler.
1776 to 1781—Michael Mills.	1844 & 1845—James M. Cowles.
1782 to 1784—Titus Ives.	1846—Uri Butler.
1785 to 1787—Michael Mills.	1847—Benjamin W. Crissey.
1788—Samuel Mills.	1848 & 1849—James H. Shepard.
1789—Ariel Lawrence.	1850—Samuel D. Northway.
1790 to 1793—Asahel Humphrey.	1851 & 1852—James H. Shepard.
1794 to 1796—Eleazer Holt.	1853—John K. Shepard.
1797 & 1798—Jedediah Phelps.	1854 to 1856—O. J. Wolcott.
1799 to 1803—Nicholas Holt.	1857 & 1858—William Oakley.
1802 & 1803—Nathaniel Stevens.	1859—Plumb Brown.
1804 & 1805—Jeremiah W. Phelps.	1860—Austin A. Spaulding.
1806 to 1809—Eden Mills.	1861—Austin Hawley.
1810—Elizur Munger.	1862 & 1863—Erastus Burr.
1811 to 1815—Amasa Cowles, Jun.	1864—James Humphrey.
1816—Reuben Gaylord.	1865 & 1866—Hiram Mills.
1817—Lawrence Mills.	1867—James Humphrey.
1818 & 1819—Reuben Brown.	1868—Ralph I. Crissey.
1820 to 1822—James Shepard.	1869 to 1871—Abel Camp.
1823 to 1825—Amos Pettibone.	1872 & 1873—Austin A. Spaulding.
1826 & 1827—Solomon Cowles.	1874 & 1875—Erastus Burr.
1828—Edmund Brown.	1876 to 1882—Loomis L. Whiting.
1829—Erastus Smith.	1883 to 1897—Moses F. Grant.
1830—Harvey Grant.	1898 to 1900—Edward J. Trescott.
1831—Jedediah Phelps.	

CONNECTICUT'S LAW-MAKERS FROM NORFOLK.

Norfolk was first represented in the General Assembly of Connecticut at the October session, 1777. The House of Representatives at that session consisted of 124 members, the Norfolk representatives being "Capt. Wm. Giles Pettibone" and "Mr. William Walter."

In this warlike assembly were 6 Majors, 16 Colonels, and 36 Captains.

The State officers were Jonathan Trumbull, Governor,—the genuine, original, veritable "Brother Jonathan."

Matthew Griswold, Deputy Governor.

George Wyllys, Secretary.

John Lawrence, Treasurer.

The "upper house" consisted of 12 members, called "Assistants," each having the title of "Esq."

In 1786 the State Officers were increased by a "Comptroller." In 1809 the 12 Assistants had a title prefixed to their names, when they were, for example, "Hon. David Daggett, Esq." This handle at each end of the name was continued until 1826, when the "Esq." was dropped. After the adoption of the Constitution in 1818 the name Senators was substituted for Assistants. The regular October Session was also dispensed with, and only the May session held. In 1830 the number of Senators was increased from 12 to 21,—the state having been divided at that time into 21 Senatorial districts. The change from annual to biennial elections and sessions of the Legislature was made by article 27 of an amendment to the Constitution of the State, adopted October, 1884, which article declares that "A general election for Governor, members of the General Assembly, etc., shall be held on the Tuesday after the first Monday of November, 1886, and bi-ennially thereafter." "The regular sessions of the General Assembly shall commence on the Wednesday following the first Monday of the January next succeeding the election of its members." Previous to this time the state elections had been held annually on the first Monday in April, and the regular sessions of the Assembly commenced on the first Wednesday in May.

LIST OF REPRESENTATIVES FROM NORFOLK TO THE GENERAL ASSEMBLY FROM 1777 TO 1846.

(FROM ROYS' HISTORY).

1777—Giles Pettibone, William Walter.

1778—Giles Pettibone, Hosea Wilcox. Two sessions.

1779—Dudley Humphrey, Michael Mills. Two sessions.

1780—Giles Pettibone, Joseph Mills.

Titus Ives, Asabel Case.

1781—No appointment.

Hosea Wilcox, Isaac Hoyt.

1782—Michael Mills, Nathaniel Stevens.

Michael Mills, Elijah Grant.

1783—Elijah Grant, Michael Mills.

Giles Pettibone, Ephraim Guiteau.

- 1784—Giles Pettibone, Dudley Humphrey. Two sessions.
 1785—Michael Mills, Dudley Humphrey. Two sessions.
 1786—Michael Mills, Asabel Humphrey. Two sessions.
 1787—Titus Ives, Hosea Humphrey.
 Asabel Humphrey, Hosea Humphrey.
 1788—Asabel Humphrey, Michael Mills.
 Dudley Humphrey, Giles Pettibone.
 1789—Dudley Humphrey, Giles Pettibone. Two sessions.
 1790—Dudley Humphrey, Giles Pettibone.
 Dudley Humphrey, Michael Mills.
 1791—Dudley Humphrey, Giles Pettibone.
 Dudley Humphrey, Michael Mills.
 1792—Dudley Humphrey, Giles Pettibone.
 Giles Pettibone, Asabel Humphrey.
 1793—Giles Pettibone, Asabel Humphrey. Two sessions.
 1794—Asabel Humphrey, Giles Pettibone. Two sessions.
 1795—Giles Pettibone, Nathaniel Stevens. Two sessions.
 1796—Asabel Humphrey, Nathaniel Stevens. Two sessions.
 1797—Asabel Humphrey, Giles Pettibone.
 Giles Pettibone, Nathaniel Stevens.
 1798—Giles Pettibone, Nathaniel Stevens.
 Nathaniel Stevens, Eleazer Holt.
 1799—Giles Pettibone, Eleazer Holt.
 Nathaniel Stevens, Eleazer Holt.
 1800—Giles Pettibone, Eleazer Holt.
 Nathaniel Stevens, Augustus Pettibone.
 1801—Giles Pettibone, ————.
 Nathaniel Stevens, Augustus Pettibone.
 1802—Nathaniel Stevens, Augustus Pettibone. Two sessions.
 1803—Nathaniel Stevens, Augustus Pettibone. Two sessions.
 1804—Augustus Pettibone, Eleazer Holt. Two sessions.
 1805—Augustus Pettibone, Nathaniel Stevens, jun.
 Augustus Pettibone, Nathaniel Stevens.
 1806—Jeremiah W. Phelps, Nathaniel Stevens, jun.
 Jeremiah W. Phelps, Nathaniel Stevens.
 1807—Augustus Pettibone, John Dickinson. Two sessions.
 1808—Nathaniel Stevens, Benjamin Welch.
 Augustus Pettibone, Benjamin Welch.
 1809—Nathaniel Stevens, John Dickinson. Two sessions.
 1810—Nathaniel Stevens, John Dickinson. Two sessions.
 1811—Benjamin Welch, Joseph Battell.
 Benjamin Welch, Elizur Munger.
 1812—Augustus Pettibone, Nathaniel Stevens.
 Eleazer Holt, Augustus Pettibone.
 1813—Eleazer Holt, Augustus Pettibone. Two sessions.
 1814—Augustus Pettibone, Eleazer Holt. Two sessions.
 1815—Eleazer Holt, Nathaniel Stevens. Two sessions.
 1816—Nathaniel Stevens, Elizur Munger. Two sessions.
 1817—Nathaniel Stevens, Elizur Munger.
 Nathaniel Stevens, Augustus Pettibone.
 1818—Nathaniel Stevens, Augustus Pettibone. Two sessions.
 1819—Nathaniel Stevens, Augustus Pettibone.
 1820—Augustus Pettibone, Joseph Battell.
 1821—Lawrence Mills, Elizur Munger.
 1822—Augustus Pettibone, Benjamin Welch.
 1823—Augustus Pettibone, Benjamin Welch.

- 1824—Augustus Pettibone, Joseph Battell.
- 1825—Augustus Pettibone, Joseph Battell.
- 1826—Joseph Battell, Amos Pettibone.
- 1827—Amos Pettibone, Joseph Riggs.
- 1828—Amos Pettibone, Joseph Battell.
- 1829—Amos Pettibone, Thomas Curtis.
- 1830—Michael F. Mills, Amos Pettibone.
- 1831—Michael F. Mills, Edmund Brown.
- 1832—Jedediah Phelps, Harvey Grant.
- 1833—Michael F. Mills, Harvey Grant.
- 1834—Thomas Curtis, Warren Cone.
- 1835—Thomas Curtis, Elizur Dowd.
- 1836—Benjamin Welch, jun., Darius Phelps.
- 1837—Asahel E. Case, Levi Shephard.
- 1838—Warren Cone, Thomas Curtis.
- 1839—Hiram Mills, Elizur Dowd.
- 1840—James Shepard, Hiram Gaylord.
- 1841—Eden Riggs, David L. Dowd.
- 1842—Thomas Curtis, Dudley Norton.
- 1843—No appointment.
- 1844—William Lawrence, James M. Cowles.
- 1845—E. G. Lawrence, Silas Burr.
- 1846—Harlow Roys, Horace B. Knapp.

THE CONTINUED LIST OF REPRESENTATIVES FROM THIS TOWN IS THE FOLLOWING:

- 1847—Oliver B. Butler, John K. Shepard.
- 1848—Solomon Curtiss, William W. Welch.
- 1849—Anson Gaylord, John Humphrey.
- 1850—William W. Welch, Samuel D. Northway.
- 1851—Hiram Gaylord, James M. Cowles.
- 1852—Robbins Battell, Austin A. Spaulding.
- 1853—John Humphrey, William J. Norton.
- 1854—William K. Peck, Jun., Orlo J. Wolcott.
- 1855—Jeremiah Johnson, Levi P. Gaylord.
- 1856—Egbert T. Butler, Frederick A. Spaulding.
- 1857—John K. Shepard, Plumb Brown.
- 1858—Robbins Battell, James Humphrey.
- 1859—Henry J. Holt, Asahel G. Phelps.
- 1860—Robbins Battell, Thomas Curtiss.
- 1861—John H. Welch, Henry Pendleton.
- 1862—John P. Hawley, Ralph Brown.
- 1863—Aaron Keyes, John A. Shepard.
- 1864—William K. Peck, Jun., Robert A. Geer.
- 1865—Erastus Burr, Samuel S. Vaill.
- 1866—Egbert T. Butler, John Dewell.
- 1867—Abel Camp, Ralph I. Crissey.
- 1868—Robert P. Pendleton, Dwight P. Mills.
- 1869—William W. Welch, William E. Phelps.
- 1870—William K. Peck, Sen., Joseph N. Cowles.
- 1871—Harvey Johnson, John K. Shepard.
- 1872—Loomis L. Whiting, Hiram H. Riggs.
- 1873—Oliver L. Hotchkiss, Edward Y. Morehouse.
- 1874—Philip E. Curtiss, Charles M. Ryan.
- 1875—Miles Riggs, Charles M. Ryan.

- 1876—Levi P. Phelps, Henry J. Holt.
1877—Austin Wooster, Henry G. Smith.
1878—Moses F. Grant, Horace A. Stannard.
1879—George R. Bigelow, Abel H. Pendleton.
1880—Robbins Battell, Edward L. Gaylord.
1881—William W. Welch, George Wooster.
1882—Plumb Brown, Alva S. Cowles.
1883—Ralph I. Crissey, Odbrey M. Snow.
1884—Frederick E. Porter, William A. Spaulding.
1885—Joseph Selden, Rufus P. Seymour.
1886—William A. Humphrey, John D. Bassett.
1888—Arthur P. Atwood, Theodore H. Beardsley.
1890—William L. Egleston, Thomas E. Carroll.
1892—Myron N. Clark, Edward C. Stevens.
1894—George T. Johnson, Obed H. Stannard.
1896—Leopold J. Curtiss, Fred M. Darrow.
1898—Henry H. Bridgman, Melvin E. Snow.

RESIDENTS OF THIS TOWN WHO HAVE BEEN ELECTED TO
THE STATE SENATE ARE:

- 1830 & 1831—Hon. Augustus Pettibone.
1843—Hon. John Dewell.
1851 & 1852—Hon. William W. Welch.
1856—Hon. Samuel D. Northway.
1865—Hon. Robbins Battell.
1868 & 1869—Hon. E. Grove Lawrence.
1889—Hon. Joseph N. Cowles.

ERRATA.

- Page 244. Read Sidney for Sylvester Tyrrell.
Page 502. Read painted Trillium for Trillnun.
Page 511. Read Joshua for Josiah Whitney.

APPENDIX.

After this volume was completed, excepting the index, the following matters of interest were learned, in an interview with Mr. Ralph Emerson, of Rockford, Illinois, a son of Rev. Ralph Emerson, D. D., the pastor of the Congregational Church in Norfolk from 1816 to 1829.

In the sketch of Rev. Ralph Emerson, page 170, it is said: "As the two older brothers had already received a liberal education, and it was the intention of the father to also educate the younger brother, it was felt that Ralph could not be spared from the farm. The desire for a college education, however, increased with his advancing years. The restless thirst for knowledge burned within him."

Mr. Emerson in this interview said: "Just at this time in my father's life, his father said to him one day, 'Your brothers have a college education, and you can have one too if you wish.' He replied instantly, 'I want it.' His father, taken aback, replied, 'You can have it, but I shall want you to come back and work on the farm afterwards.' Ralph replied, 'I will; but I want to go, because I want to know.' When Ralph graduated as valedictorian, first in the academy and then at Yale College, his father was only glad to forget the promise. . . . The College Choir consisted of Ralph Emerson and his room-mate, Sidney E. Morse, brother of Professor Morse, the inventor of the telegraph. Sidney E. Morse started the *Boston Recorder*, and after that the *New York Observer*. The inventor Morse was in another class in college, and he used to come to his brother's room, and for some abuse which he was continually heaping on this brother, he at one time received a well-merited chastisement from Mr. Emerson, which did not hinder their being close friends for life.

As soon as college rules would allow, Mr. Emerson was called back to the college as tutor. When he first came home on vacation while in college, he at once pulled off his shoes and went barefoot to drive four yoke of oxen. The old Captain, his father, suggested that as the work was difficult,—breaking up a stumpy pasture,—and the oxen fractious, the young man might need some help. But he said, 'No; if I can't drive four yoke of oxen I'll not go back to college till I can.'

At the time Mr. Emerson was the pastor in Norfolk, Dr. Lyman Beecher was the pastor in Litchfield.

In those days liquor was so universally used that when a visiting clergyman came to preach, and also with many pastors in their regular ministrations, one of the church officers felt in duty bound to present a glass of spirits to the minister just before he entered the church. Mr. Emerson, Dr. Lyman Beecher, that old War Eagle, father of all the other Beechers, and one other clergyman, whose name is forgotten, in talking it over, entered into an agreement that they would refuse absolutely to take liquor at any time under any circumstances. This produced much criticism from their ministerial brethren and others, and was one of the first, if not the first, total abstinence society, ever formed. Encouraged by this, Mr. Emerson organized among the children of the church in Norfolk, in spite of considerable criticism there, what was probably the first children's temperance society that we have any record of.

This last I had from my brother Daniel, who was a member of the children's society. The other, from my father.

Two members of his church in Norfolk, whom we will call Mr. C. and Mr. D., had had a long bitter quarrel. Soon after Mr. Emerson's settlement, Mr. C. came to the young pastor, narrated the whole quarrel and asked the pastor's advice. "Is it not my duty to go to D.," he asked, "narrate to him all his short-comings, and see if plainly telling him of it may not lead him to repentance?" Mr. Emerson after hearing the very long account, said, "In all this matter, Mr. C., have you not done or said some things which you on the whole regret?" "Well, —— yes, —— a very few." The young pastor replied, "It is your duty then to go to D. and confess your own short-comings. In that way only can you clear your own conscience."

Mr. C., following the young pastor's advice, called on D., saying,— "You and I have quarrelled long, and I have said some things which I should not have said."

"I should think you had," was the angry reply.

It was hard for the quick-tempered C. to control himself, but, remembering his pastor's advice, he did, and continued, "I have come to confess, and ask forgiveness."

"It is high time you did," interrupted D.

There was a long pause,—but C., faithful to his determination, went on with his confession, till he was again interrupted by D. "Stop! stop! it is my turn now to confess." . . . Then and there, on that barn floor, was cemented a life-long friendship.

"This narrative of the facts as they occurred here in Norfolk, and were related to me by my father, was used by him in his lectures to the students in Andover Theological Seminary as a capital illustration of repentance, confession, forgiveness and reconciliation. The illustration was borrowed by his students, and used by them in after life, and at length was published in a book of lectures by one of these Andover students, who became Prof. L——; and strangely, the facts narrated

above were given as having occurred in Prof. L.—'s own pastorate, which my father knew to be a mistake, and wished that the mistake might be corrected."

When was the first Sunday-school organized in this town? has been often asked. The best answer has been, sometime during Mr. Emerson's pastorate probably; quite likely about 1825. Regarding this question of the Sunday-school, Mr. Ralph Emerson, says:—"Come to think it over, I know all about it. In 1821, my uncle, Joseph Emerson, then at Byfield, who was a pioneer in Sunday-school work in America, published a "Union Catechism for use especially in Sabbath-schools," consisting of 120 closely printed pages. I have a copy of it, and some garrets in Norfolk should have copies of it yet.

He also published for like use, a Primer, called the "Evangelical Primer," that went through many editions, and copies of it are now rare. I remember my brother, Daniel, said that in that Sabbath-school in Norfolk, which was organized perhaps in 1820 or '21, the Juvenile Temperance Society was formed. A part of the children joined, but not all. It was not crowded. That was a ticklish question in those days.

Esquire Battell was a very kindly man. Always before Thanksgiving, (or was it New Years? Christmas was an unknown quantity then;) young Joseph Battell brought over a goodly turkey on his sled to the pastor. New Years was a day to be remembered by all the children, for as they crowded into the store to wish Mr. Battell a "Happy New Year," each received a stick of candy. One poverty-stricken family had a half-witted son, who came in tatters with the rest. The kindly merchant was ready for him, and gave him a warm coat. The boy had mind enough to remember *that*. The first of April came. With it at early dawn came that same almost demented boy. He rushed in saying, "I wish you a happy April fool's day, Mr. Battell, I want a coat." Such was the estimation in which that grand man was held by the poor and lowly.

Boys will be boys; but of boys, men are made,—sometimes. The Norfolk boys wanted some fun. One dark night a stalwart youth caught a goose. A goose was then a bird that on occasion could sing distinctly and clearly, if not always agreeably. The youth and the goose marched in the darkness around and around the green, followed by a crowd of yelling boys, who aided the song of the goose with their chorus. The night was made hideous. Suddenly the strong hand of the pastor, (my father,) was laid on the youth. The goose escaped,—but the boy did not. Of what then passed, in the kindly pastor's study, no record exists, except that the boy did not wish his name to be given out, and it was never mentioned in Norfolk. But one of Norfolk's late citizens, and an influential man could have said, 'I was that boy. That night Mr. Emerson made a man of me.'"

A sketch of Edmund Brown, Esq., a prominent man for many years in all the affairs of the town, was accidentally omitted from its proper place. He was born in Manchester, Conn.; when about twelve years of age came to Norfolk and lived with his uncle, Edmund Brown, who had no children. When a young man he started for himself, buying the farm on the west road in Norfolk, where he built, and for most of his life, operated a saw-mill, manufacturing a great amount of lumber, cleared and made productive land of the rocky, primeval forest, and made an attractive home, where he and all his children spent their lives. He was for many years the acting justice of the peace, held nearly all the prominent offices of the town, and represented the town in the state legislature. He was a man of great energy, and of marked integrity and unusual force of character, of excellent judgment, a great reader of books requiring deep thought. At his funeral, Dr. Eldridge remarked of him in closing his address, "Seldom shall we find a man the like of Edmund Brown." He married Mabel Holt Norton, daughter of Ebenezer Norton of Norfolk. Their three daughters, Sarah, Abigail and Harriet were ladies of education, refinement and rare Christian character and worth, who spent their lives, unmarried, on the old homestead. Ralph, the eldest son, was like his father, a thoughtful man, a deep reader, an honored citizen who represented the town in the state legislature, and held many of the prominent town offices. He never married, and spent his life upon the old homestead. Plumb, the younger of the two sons, had many of the marked traits of his father; was a man vigorous of mind and body; held many of the important town offices and positions of trust, and represented the town in the state legislature more than once. He also spent his life on the old homestead. He married Olive E., the only daughter of Benjamin W. Crissey. Their sons, Edmund and Benjamin are now prominent in all the affairs of their native town. Their daughters, Sarah, Mrs. G. Clifford Scoville, and Miss Mabel E. Brown, have their homes in Norfolk. The youngest son, Plumb Jr., is a prominent physician of Springfield, Mass.

It was my purpose, had not this volume grown too large, to make brief mention of many others who once lived here in my native town, among them Grove P. Tyrrell, one of the loved friends of my youth, whose active life has been spent in the state of Oregon, as a successful merchant, at Salem, the capital.

"Judge G. P. Tyrrell was elected by a flattering vote to the highest position in the gift of Marion County in June, 1896, that of County Judge. He has made a faithful and efficient officer, a just and impartial judge."

My work is done. Its mistakes, its omissions, its many imperfections, I sincerely regret.

"The work outlasts the worker." "May the Lord add His blessing."

THE COMPILER.

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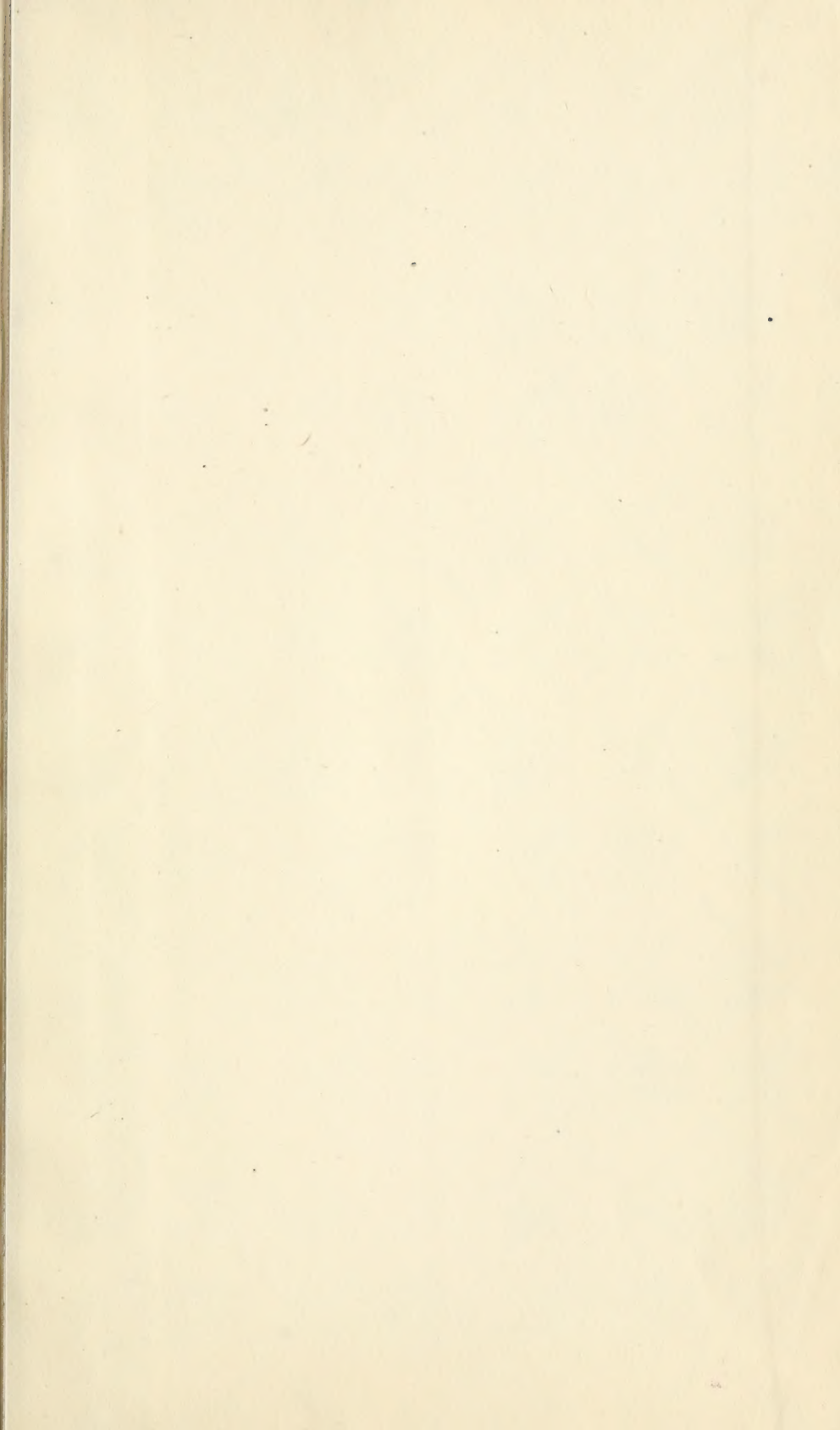
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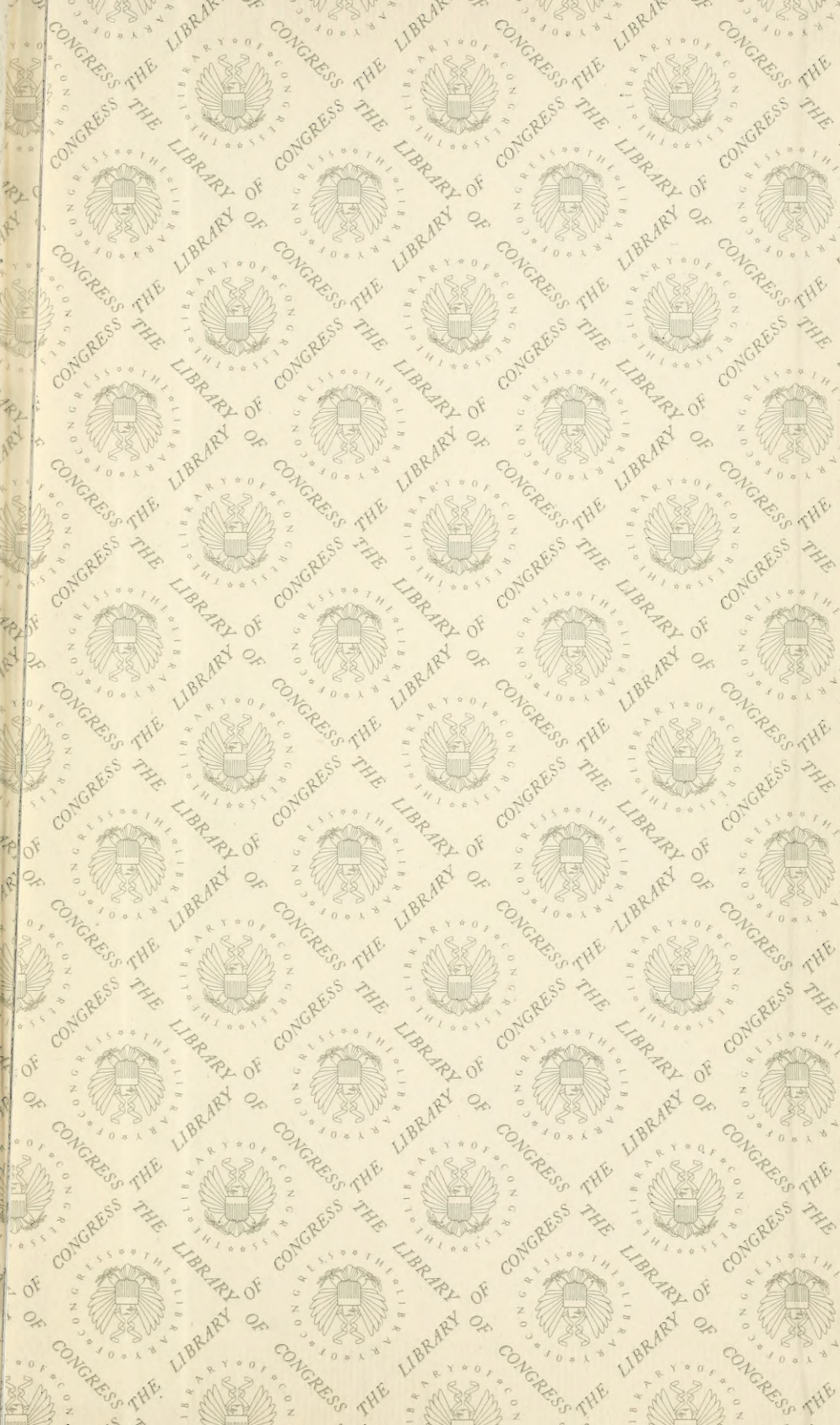
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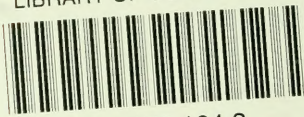
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